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THE

METHODIST MAGAZINE

AND

QUARTERLY REVIEW.

VOLUME XII.

NEW SERIES, VOLUME I.

1830.

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The Rev. Robert Hall

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neous disquisitions. And as the subjects treated of will become more generally those of wide and permanent interest, and will require more extended and varied discussion, it is believed that *quarterly* periods of publication will be best adapted to this object. Our numbers will accordingly hereafter be thus issued,—*quarterly* instead of *monthly*,—and will average three times the quantity of pages formerly contained in the monthly numbers.

For this class of periodicals there is certainly a greater vacancy in the department of theological journals, at the present day, than in any other; and particularly in our own denomination. There is danger, too, of satisfying ourselves, on one hand, with light and transient reading, and, on the other, with light and transient writing. We yet need a journal which shall draw forth the most matured efforts of our best writers, whether in the ministry, or among other intelligent and literary contributors; where also they may have room for ampler and more exact discussion, in a record which shall endure for the inspection of posterity. There are very many also in the wide circle of our friends, who have both taste and adequate means, for patronizing such a work; and one such is highly desirable, as well for their satisfaction, as to lead others to the cultivation of a similar taste. Much of the matter, it is calculated, will be original; yet it is our intention also to avail ourselves of the best articles that can be selected, from periodicals, or other publications, of our own country, or of foreign countries; and to present them to our readers either entire, or in part, or in the form of abridgments, compilations, or abstracts, as may be deemed most conducive both to their rational pleasure, and to their solid and lasting benefit. Theology, embracing those evangelical views of truth so essential to genuine and enlightened piety, will occupy a prominent place in this work. Yet the general interests of humanity, morality, literature, and science, shall not be overlooked.

To aid in the accomplishment of these objects, in addition to the domestic and foreign journals with which we shall be furnished, we have taken measures to engage the regular assistance of able writers; of whom our improving ministry, and our growing academies and colleges, we trust, will contribute to furnish an increasing number. Reviews of works, and particularly of such as have any bearing on us as a denomination, whether adversely or favourably, with characteristic or other notices of new publications, shall share our pages; which shall also be open to the vindication not only of the doctrines, but of the institutions, discipline, and polity, of the Methodist Episcopal Church. These, of late, have been assailed with a

virulence of invective which would be truly amazing, had we not been taught that when our own familiar friends, in whom we trusted, lift up their heel against us, they become our cruelest foes. The ignominious reproaches which some of these have uttered, have been eagerly taken up and propagated by watchful adversaries, who have been baffled in the occasions which they have sought against us on other grounds; and even some political papers, whose editors stand connected with our opponents in ways known to us, though not known to the public, have joined in the hue and cry. "Report," say they, "and we will report it." Thus the body of our fellow citizens, and of other denominations, have had pressed upon them the most frightful caricatures of our system, calculated to render us truly odious: whilst with a patience of endurance scarcely paralleled, we have submitted almost in silence, though with the means in our power of the most perfect refutation of such deliberate scandals.

The time we believe has come to afford both to the civil and to the religious community of our country, an opportunity to become better acquainted with the true principles of our polity and discipline, as well as with our doctrines; and to rebuke the incessant obloquy of those who heap upon us such perpetual and unfeeling aspersions. This we purpose to do. Indeed it can no longer be avoided, without manifest disobedience to the Divine injunction, not to let our good be evil spoken of. Never were the Methodist ministry, in Europe and in America, and, in fact, through the world, more zealously or more successfully engaged in spreading the gospel of the Redeemer, and in ~~every good~~ work; and never were they more recklessly and shamelessly reviled. It may truly be said, "A great and effectual door is opened to us, *and there are many adversaries.*" Never was there a time, too, when we had greater need of union, and of spurning the foul fiend of strife; because there never was a time when our common enemy more desperately put into requisition every instrument for effecting his grand device, of arraying brother against brother, well knowing

> "The sheep he never can devour
> Unless he first divide."

We are not ignorant of his devices. But with God's blessing, and his people's prayers and help, we trust to contribute to counteract them.

The obligation of self-defence, we conceive, rests on communities, equally as on families, or on individuals. Indeed on *religious* communities especially, the obligation is greatly more imperious;

because, with them, multitudes of others are concerned, both of the present and of future generations. A good name is better than precious ointment: and in proportion as we passively submit to the excitement of unjust prejudice against us, in the same ratio may our usefulness be hindered. We trust, nevertheless, that this painful necessity will not always exist; that our opponents may yet be taught to treat us at least with somewhat more courtesy and candour; and that we may gradually be enabled, in our future numbers, to introduce a greater proportion and variety of such matter as shall be more congenial both with our own feelings and with those of our readers. This is our earnest desire, and, grace assisting, shall be our aim.

We are aware that there may be some among our real friends who may differ from us on some points of mere ecclesiastical polity, though entirely agreeing with us in doctrines and discipline, and in all the excellent institutions and means of grace which we so richly enjoy. To such it shall be our effort to give no just occasion of offence; feeling and admitting, as we do, that on such points there may be, among persons otherwise cordially united, a difference of sentiment entirely consistent with the most perfect sincerity and candour. To such a difference, or to the expression of it, whether verbally, in writing, or from the press, however pertinaciously and unblushingly the contrary has been asserted, the Methodist Episcopal Church has never for a moment objected. With this frank avowal in relation to this part of our plan, on which we have purposely been fuller than on others, for the sake of explicit understanding, we trust that no sincere friend of our common cause will feel any hesitancy to patronize this work; as even those of this character who may seem to differ from us on some points, will yet doubtless wish to be rightly informed, to have misunderstandings corrected, and to see our apparent differences as much as possible narrowed down, if not wholly removed. From any of a different character we have little either to hope or to fear. The LORD GOD Omnipotent reigneth; and in HIM we confidently trust.

The present number, though issued somewhat in anticipation, is dated in January, in order that the volume may commence with the commencement of the year. This it is believed will, on the whole, be most convenient and acceptable; and will also afford time for the return of subscription lists previously to the issuing of a second number. The *terms* are stated on the cover.

MEMOIR

OF THE

LATE REV. BISHOP GEORGE.

According to accounts already published, Bishop George was born in the year 1767, or '68, in the county of Lancaster, Virginia. He kept no regular journal, but has left a manuscript document, containing a brief memoir of his life and experience. This account, which appears to have been written at a late period of his life, cannot fail to be interesting to his numerous friends, from whom, by an inscrutable providence, he has been so suddenly and unexpectedly removed. We regret that the bishop's narrative contains no dates, which are so important in all biographies, or other histories. And we take this occasion respectfully to suggest to others, who may hereafter leave memoirs for the edification of their friends, to be careful, as far as possible, to avoid a similar omission. It is due to Bishop George, however, to say, that he seems to have been led to this course from the peculiar circumstance of the destruction of the "family records," which he mentions and laments. This placed it beyond his power to give the date of his birth; and not being able to furnish this, he gave no other. So far as the bishop proceeded in his manuscript, the following memoir will appear nearly in his own words. The Rev. Samuel Luckey, of the New-York Conference, has been engaged to aid in completing it. It is introduced thus:—

A CONCISE ACCOUNT OF MY LIFE AND EXPERIENCE,

Designed for my children and friends, who may wish to know something of my enjoyments, labours, and sufferings, when I am seen and heard no more.

The state of Virginia was the place of my birth and early residence. The precise time and place of my birth I cannot determine; as my father, while I was yet young, was seized with the epidemic spirit of emigration to Kentucky, or the west, which prevailed at that time, and kept him in an unsettled state during his life. Often he determined to make a permanent residence west of the Alleghany, and yet he was unwilling to expose himself and his family to the cruelty of the Indians; waiting in uncertainty for peace, until he became too old and helpless to undertake an enterprise of such magnitude.

I make these remarks with a view to discourage my children and friends from indulging such a restless and discontented disposition; which destroys mental, social, and domestic comfort. "As a bird that wandereth from her nest, so is a man that wandereth from his place."

However, while young, I lived in Lancaster county, Va., and after this, until I commenced my itinerancy, the most of my time was spent in Sussex, Dinwiddie, and Brunswick counties, of the same state.

[After adverting here to the incident by which the "family records" were destroyed, and which prevented his ascertaining with precision the date of his birth, the bishop proceeds thus :—]

This may serve as an apology for not giving an account of my age, as I cannot do it with any certainty. Sometimes I have been embarrassed when the question which Pharaoh asked Jacob has been put to me, "How old art thou?" I could only reply, with a desire to "minister to edification," "The days of the years of my pilgrimage ——: few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage." O who of our fellow beings will not say, "My time has imperceptibly glided away; I have left undone many things I ought and designed to have done."

If this question be asked as an excitement "*to give all diligence* that we may know and redeem the time," it may be useful: but if idle and vain curiosity dictate the question concerning men who have endured "the common lot," I would say, this is knowledge that "vanisheth away," and will only amuse the unemployed and curious class of mankind.

My father was a Virginia planter, who laboured much for that which profited little. In this, however, he was not singular. It was the case in all that tract lying between the Blue Ridge and the Atlantic coast. The negroes toiled hard to support themselves and their masters. Our forefathers, by false calculations, having introduced slavery into the state, and especially into this region, where the land was originally poor, and their families large, soon wore out the soil. Besides, with a large and increasing white and coloured population, and an insatiable desire to accumulate wealth, it was impossible to restore or renew the soil. Thus they were burdened with poverty and fruitless labour, which discouraged enterprise and exertion. Husbandry was committed chiefly to the Africans, who knew little and cared less about it. Industry and economy were driven from the country, and the comfort that flows from them too generally followed in their desolating flight.

Here I received my education, and was raised among a class of citizens, who, when they could afford it, "sat down to eat and drink, and rose up to play." But I feel thankful that my father taught me to "be diligent in business," by which I acquired a stability of constitution and a love for manly perseverance, which remain to this day.

As to my religious education, for the most part, it was such as was common among the Episcopalians. My father attended the church, as a number of his fellow citizens did, because it was customary. It will, I hope, be no breach of charity to say, that many in that church, at that period, were "ever learning, but never able

to come to the knowledge of the truth." I well remember that, among both the aged and the young, but few had a clear and satisfactory knowledge of the moral obligations connected with the precepts of the gospel. We went to church on the Lord's day, and when we returned, the old spent their time in eating and drinking, and the young in vanity and wickedness. Our country abounded with dancing schools and dancing masters. Young ladies and gentlemen, before they could appear in the circles of polished society, had to learn systematically the arts of revelling and dissipation, and all the eccentric and odd gesticulations that they and their teachers could invent. What aggravated our sins was, that we sat under the ministry of a "man of God," who was, like Micaiah, the son of Imlah,

> "Faithful found
> Among the faithless: faithful only he
> Among innumerable false."

This excellent minister of Christ would thunder at sinners of any and every description, many of whom would fly from his warning voice as from a house in flames; and even in their flight he would "cry aloud and spare not." He was made the instrument of turning many to righteousness, who experienced the humility, faith, hope, and charity of the gospel, witnessing a good confession in life and death. He united "them that believed," and were of one heart, into classes, as our Wesley had done in England, and met them regularly; and such as he could not attend to, he gave up to the Methodist preachers, that they might be guided by their counsel, and afterward received into glory. He looked upon the world as his parish, and though his appointed sphere of labour was the parish of Bath, Dinwiddie county, yet duty prompted him to labour in the adjoining parishes, and in "the highways and hedges," calling sinners to repentance: and he "conferred not with flesh and blood."

Under the ministry of this "servant of the Most High God," I received my first religious impressions. Until this time, I and many of his parishioners were as ignorant of the plan of salvation, by faith in Jesus Christ, as though we had never heard the gospel. The most gay and careless, and even the intemperate and profane, were ranked among his communicants. Why was such a preacher placed in this situation? compelled to "cast his pearls before swine." The doctrines were good, clearly explained, faithfully applied, and earnestly enforced. But there was no *hedge* about them,—no discipline to separate the precious from the vile,—no fan thoroughly to purge the floor, to gather the wheat into the garner, and blow the chaff away. Every friend to the honour of God and the prosperity of Zion, should contend for a strict administration of discipline. This will bind the children of God together, and they will "let their light so shine before men as to glorify their Father which is in heaven," and frown into silence the opposition of gainsayers.

In this way the Rev. Devereux Jarrett laboured for the promotion of "pure religion and undefiled" among his parishioners, striving and praying and looking for a revival, which would produce a change in their hearts and lives. But suddenly he was alarmed by the appearance of men who were exceedingly zealous in preaching the doctrine of baptism by immersion, proving to their *own* satisfaction, and that of *some others*, that this was the only way in which this ordinance could be religiously administered.

[The controversy on this subject, as it was conducted, had an unfriendly influence on the mind of young Mr. George. He perceived that those preachers claimed to be absolutely and exclusively right respecting their views of baptism, although in his judgment they were unable to answer the arguments urged against them. Entertaining a just veneration for the ordinance, as administered by the church in which he had been educated, and for the talents and piety of many great and good men who thus administered it, when he heard it denounced as "the relic of popery, sprung from the mother of harlots, and one of the abominations of old Babylon," it is not wonderful that an impression should have settled upon his mind, even at that early age, that "these men highly honoured themselves in thinking that they only had the key to unlock the mystery of this important sacrament;" or that he should have felt and avowed disgust at the ostentation of men of ordinary merit, "assuming such high prerogatives, and demanding universal submission to their favourite tenet."

There was another branch of controversy urged at that time, which excited his observation, and called forth a passing remark. His own words respecting those who urged it are,—"Thinking they ought to exalt the name and merits of a Saviour, and give him the entire glory of the salvation of sinners, they became Solifidians, and decried good works, lest men should trust in them for salvation. Oh! what 'deceivableness of unrighteousness' was here! Destroy good works, and you 'lay the axe at the root' of moral principles,—and then there is an end of civil and religious society." For what doth it profit though a man say he hath faith, and have not works? Can such a faith save him? Faith, if it hath not works, is dead, being alone.

After assigning such observations as reasons which induced him not to attend the meetings of that description, though his mind was seriously affected on the subject of religion, he proceeds with his narrative thus:—]

To return from this digression, I will now record some of the gracious dealings of God with my soul. We had no religious services either in my father's family, or in any that I visited. Our time was *whiled* away in fiddling and dancing. But, independently of any convictions received in church or elsewhere, I remember the visits of the Spirit of God, enlightening, melting, and alarming me, and with a contrite heart, and a conscience burdened with guilt,

and shuddering with apprehensions of eternal misery, I bowed before the Lord, and poured out my weak complaints and cries,

> "Ere yet my feeble thoughts had learn'd
> To form themselves in prayer."

I continued in this situation for many months, and only wanted suitable direction and encouragement. With these I should soon have found the pearl of great price. None of my acquaintances appeared to have any serious impressions; or if they had, they were concealed, as my own were. Soon after this my father removed from the neighbourhood of my old church and preacher; and having prejudices against the Baptists, and but little affection for the Methodists, I went "*away from God's ordinances.*" The last named class of men, we were told, were an idle, lazy, enthusiastical race of tories, sent from England to sow the seeds of discord among the citizens of America; because some of their preachers, who had laboured in the colonies previously to the revolution, had left their flocks, and returned to Europe, objecting to the revolution, the oath of allegiance, &c. The Methodists were cruelly persecuted, and their enemies were furnished with weapons by some of those who had been instrumental in introducing the gospel, as held by Methodists, into North America. They wandered about almost unknowing and unknown,

> "Till persecution dragg'd them into fame."

My circumstances were deplorable. Prejudiced against two sects, removed from my own church and minister, and living in the parish of an immoral clergyman, who "turned the grace of God into lasciviousness," by encouraging and participating in the amusements of the day, my religious impressions wore off; and "joining hand in hand" with others, I laboured to *serve two masters*, to disburden my conscience, and "live after the flesh."

At this time we heard that a certain Methodist preacher was travelling through a part of our parish and county, under whose labours hundreds were "falling down," and crying, "Sir, what must we do to be saved?" They "repented, believed on the Lord Jesus Christ, and were converted." By these reports my "foolish heart" was hardened and "darkened." It was my delight to invent satirical epithets for these men, by which I and my companions were amused. In this way I continued to resist God, having founded my opinion on common report, (which, like poetry, takes great licenses,) until my father and stepmother were among the hearers of that venerable, holy, and useful minister, known to thousands in the south of Virginia, *John Easter*. In this case, as in all others, I took the liberty, during their absence, of preparing some "biting sarcasms" against the preacher and people, and their practice, that we might enjoy a momentary satisfaction in ridiculing them. Having placed myself in a favourable situation, the moment they entered I commenced my attack, but had scarcely finished the first sentence,

before I was checked by the looks and voice of my father. "Sir," said he, "let me never hear any thing of that nature escape your lips again." This serious and weighty reproof affected me, and induced me to think that my father was disposed to become religious. Under this impression, I accompanied the family for the first time to a Methodist meeting, and the chapel was so crowded in this gracious visitation, that it was difficult to obtain a seat. But as I was small, I got one, and fixed myself to hear. In a few minutes the worship was begun by singing and prayer. I was still careless. The preacher on that day was not the "Son of Thunder," John Easter, but one who addressed us in a plain, argumentative way, with little effect; but when Mr. E. spoke, his word was clothed with power, and the astonished multitude trembled, and many fell down and cried aloud. Some fell near me, and one almost on me; and when I attempted to fly, I found myself unable. When my consternation subsided, I collected all my strength and resolution, and left my friends and the family, determining never to be seen at a Methodist meeting again. In this I was defeated. My father and his family, with many of my friends, remained in the assembly, while I "fled from the presence of the Lord;" and they determined to seek "and *taste* the heavenly gift, and be made partakers of the Holy Ghost." On the next day there was to be another meeting in our vicinity, and as the people passed our house, one and another said to me, "Come, and let us go up to the house of the Lord," and hear this awful messenger of truth. I replied to their entreaties and inquiries by surly negatives; but my father interposed his authority, and commanded my attendance. I made no resistance, but went, intending to steel my heart against conviction; and by engaging my mind with "trifles light as air," to quiet the clamours of a guilty conscience. I was unwilling to get religion in such a noise. However, it pleased God on this day "to open my eyes, and turn me from darkness to light," by the ministry of the word; and I was willing to become a Christian in "the way of the Lord." Day and night I cried for mercy, and when we had a meeting in the neighbourhood which continued four days, at two different churches, my "weary and heavy laden" soul found some "*rest*;" but when I *proved* myself, I found it a sunny spot on the waste of desolation,—a gleam of light in the darkness which covered me. "Like a crane or a swallow so did I chatter: I did mourn as a dove; mine eyes failed with looking upward: O Lord, I am oppressed; undertake for me What shall I say?"

"I the chief of sinners am,
But Jesus died for me!"

In this disconsolate state I wandered from meeting to meeting, and from valley to valley, "seeking rest, finding none," and almost ready to yield to despair, yet resolved never to renounce my hope of mercy, while it was written, "The Lord will provide," and "His mercy endureth for ever." On one sabbath, while thus "tossed

with tempests, and not comforted," after meeting I retired to the woods, "and there I received forgiveness of sins, by faith that is in Christ Jesus," and the witness of His Spirit with mine. Then I tasted that the Lord is gracious; felt grace in my heart,—God in man,—heaven upon earth. I was in heavenly places in Christ Jesus, and all around me, each shrub, each flower, each leaf, spoke the praises of the Father, who "made them all." From that day until now, I have never doubted my conversion to Christ, and adoption into his family. Shortly after my conversion I joined the Methodist society, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin,"—and resolved, through the grace of God, to be "faithful unto death," and never to dishonour the cause, the ministers, the friends of Jesus, nor myself, by *falling away*. The backslider who is "again entangled in the yoke of bondage," purchases the pleasures of the world at the price of the anger of Heaven, the horrors of a wounded spirit, and perhaps (O dreadful barter!) his own damnation! "What profit then have they in those things?" Thirty years' experience and observation have convinced me that they who apostatize shall not prosper; they may blossom and bloom for a moment, but there is "*a worm*" at the "*root*," which nips all their comforts in the bud.

When I joined the Methodist society, I had every thing to learn in the science of salvation. My leader "was a faithful man, and feared God above many." He was well qualified to take heed unto the flock of Christ. I cannot refrain from observing here, that the duty which devolves on those to whom, as leaders, or spiritual counsellors, is committed the religious direction of others, ought to be felt as, in no ordinary degree, important and difficult. With them, as instruments employed under the agency of the Divine Spirit, it often rests to give formation to the mind, the heart, and the life. It is impossible that they should be too careful in acquiring the qualifications requisite for their office, or too assiduous in discharging its obligations. One instance of my leader's faithfulness to me I will mention. My father having some business of importance for me to transact, under his direction, soon after I joined the society, I was detained from class meeting; and when I had accomplished the work given me to do, my mind had become so careless that I would stay away whenever an opportunity offered. My father now interposed his authority, and insisted on my accompanying him. The leader, who had noticed my remissness, said nothing to me on that subject in the class room; but when the meeting had concluded, he took me out, and told me of my fault between him and me alone, dealing with me tenderly, but faithfully and effectually: for, from that time, as long as I was a member of a class, I never voluntarily neglected this means of grace. I pray God to give us universally such leaders.

From this period, I was "fully persuaded in my own mind" to be consistent in my belief of the doctrines, in subjection to the dis-

cipline, and in conformity to the usages of the church. From the beginning, "I have been subject, not only for wrath, but also for conscience' sake." For "rulers, who are the ministers of God for good, are not a terror to good works, but to the evil." How inconsistent, then, is it for men to unite themselves with a religious community, and instead of supporting their institutions, labour to overthrow them, by not keeping "the unity of the Spirit in the bond of peace!"

Immediately after my conversion, with the consent of my father and mother, I erected a family altar, and "called upon the name of the Lord" in our house. Though I wept and trembled under it, I endured the cross, being satisfied with the constant conviction that it was my duty. I then learned, and still find, that "it is good that a man bear the yoke in his youth." "But why did not your father, who was a Methodist, pray in his family?" He complained of his want of gifts, and so shunned the cross. After this, for some time, I prayed in families that desired it, and assisted my teacher in prayer meetings at the school; for at that time the influence of religion was general among the scholars, and our play time (so called) was spent chiefly in singing and praying. These were days in which the Lord God omnipotent reigned among "young men and maidens, old men and children," white and coloured. Soon my burden was increased, for my assistance was demanded in the public prayer meetings, and I thought it better for me to stay away, than injure so good a cause by my feeble performances.

But there was one thing which grieved my soul, even while the "brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, were striving together with me in their prayers to God." In order more conveniently to attend my school, I boarded with a gentleman of talent and fortune, to whom I looked up for instruction and example, as a child to a parent; for he, his wife, and several of his children, were professors of religion, and members of the Methodist church. But, alas! he was secretly living in habits of daily intemperance, "making clean the outside" before his religious friends, "while inwardly he was full of wickedness." O my children and friends, "touch not, taste not, handle not," the unclean thing; this abominable thing which the Lord hateth: for "drunkards shall not inherit the kingdom of God." This unfortunate man was expelled from the society, and nearly accomplished the religious ruin of his whole family. In this family I prayed daily, again and again ready to faint under my load; but God gave me sufficient grace for this time of need, and I held fast whereunto I had attained. What added to my distress was the apostasy of my teacher, who, immersed in pleasure, left the school to my care; but my trust was put in the Lord, and I never for a moment supposed religion less efficacious and valuable, because my friends had renounced it. "Before my Father in heaven, which seeth in secret," my hungering and thirsting soul was "filled with righteousness."

About this time some of my friends were impressed with the belief of my call to more active and general duty in the vineyard of the Lord. They spoke to me about exhorting; but so weighed down was I with the load, that I considered it intolerable. They urged the will of God,—the call of the church, and my duty. I "asked counsel of the Lord," for I desired to do his will in all things. "O Lord my God, I am but a little child: I know not how to go out, or come in. And thy servant is in the midst of thy people, which thou hast chosen. Give therefore thy servant an understanding heart." "O my Lord, send I pray thee by the hand of him whom thou wilt send." It was a cross to unite in social prayer with my friends and neighbours, and must I stand in the great congregation? My friends were not satisfied, and put it to the test of experiment. The circuit preacher having appointed a watch night, they induced him to call on me for a "word of exhortation." Of this I was aware before the meeting began, and by going late, and hiding myself, I supposed to escape. In this fancied concealment I sat and listened to an insipid sermon, which was no sooner concluded than the preacher called for me by name. This so affrighted me that I sat down upon the floor; but he continued calling, until an acquaintance answered that I was there, and a friend led me to the table, where, with trembling and weeping, I exhorted. This was the beginning of my ministry.

At this time there were several openings to enter into worldly business; but one of my companions, and several years older than myself, deterred me. He had become a travelling preacher, and wishing to attend to some other concerns, asked me to *stand in his lot.* I did so; and when he located some time after, he gave me his pocket Bible, and desired me to take his place in the field of labour. I began to travel with Philip Cox, an Englishman, to be instructed in the work of the ministry. Both these brethren encouraged me, and the latter treated me with as much affection as a "father his own son that serveth him." From him I never received a sour look, or a tart reply; but was taught the plan of salvation with clearness and wisdom. In our course we met Bishop Asbury; and brother Cox said to him, "I have brought you a *boy*, and if you have any thing for him to do you may set him to work." The bishop looked at me for some time. At length, calling me to him, he laid my head upon his knee, and stroking my face with his hand, he said, "Why, he is a beardless boy, and can do nothing." I then thought my travelling was at an end. However the next day we went to hear the bishop preach. As soon as he could procure an interview with me, he informed me that he would accept my services, and directed me to bear a letter to Daniel Asbury, who was forming a circuit on the head waters of the Catawba and Broad rivers, in North Carolina, about 300 miles from where I then was. When he had finished his concise directions, he turned away to pursue other duties. I was astonished and *staggered* at the prospect of this work; but

resorted to my tried friend, brother Cox, who animated me with his advice and directions; and I set off with his benedictions and *the blessing of the Lord.*

At this time, and under these circumstances, I began my itinerancy; in the morning setting out, and knowing not where I should lodge at night; often staying with irreligious persons, who inquired my name, residence, destination, and the object of my journey. The last question was the hardest of all. To inform these careless people that I was a preacher, a *Methodist* preacher! a heretic and deceiver in their eyes, this was to call forth frowns and persecution. In this way I began, continued, and ended my journey; comforted and sustained by *Him* who was the greatest stranger in the world. And I might have been called *Gershom*, for, like Moses, "I have been a stranger in a strange land." When I "remember all the way the Lord my God led" me in that dreary journey, (the first of any length I ever took,) I adore the hand which led me, and the right hand which preserved me.

On reaching the desired place, and announcing my business to the persons to whom I had been directed, I found an asylum in the bosom and houses of friends, and a momentary respite from toil of body and anxiety of mind. After a few days' rest, I commenced my regular round on the newly formed circuit, which embraced a vast tract of country, and some of the most stupendous mountains in North America. The toil of climbing these mountains, the wisdom necessary to address people who were confirmed in their Calvinistic tenets, and a sense of my insufficiency for the work, weighed me down, and I determined to relinquish the enterprise, and return to my friends in Virginia. Under these impressions I was induced to engage as the teacher of a school which was to commence as soon as possible. In this way I hoped to earn money enough to carry me home; for in those days, and among this people, it was an honour to preach for nothing and find yourself; that is, the hearers supposed they honoured the men who were, in their estimation, *noisy deceivers and madmen*, by hearkening unto them. But to my inexpressible astonishment and mortification, when I had gone round the circuit, and reached the neighbourhood in which the school was to have been opened, I learned from the friend to whom I had entrusted the management of the business, that my colleague, who was an experienced Christian, and had preached the gospel for some years, had pronounced a general anathema upon the whole concern, and charged him, at the peril of his salvation, not to encourage me in any way to leave my circuit, urging that the whole was a device of Satan upon me to stop my course. This frustrated all my designs. Besides, he left word that he should announce my appointments. In addition, my clothes were almost worn out, and my money was expended; so that I could not go home with any credit. These things urged me on. I saw the snare into which I had well nigh fallen, and abhorred the idea of relin-

quishing my post dishonourably. When a man is charged with a duty involving high and holy responsibilities, he should "stand fast," though he even suffer and die in the discharge of it. My physical necessities, combined with mental convictions, were made instrumental in compelling me to take up and sustain my cross.

In this state of things I continued my course, wondering how the people could bear with my weakness, and adoring the Lord, who "comforted *me* with the exceeding comfort of the Holy Ghost," and poured out his Spirit upon those to whom I ministered, causing his work to prosper in my hands. Methodism in the circuit had to press through crowds of opposers, but God made his word

"Like mighty winds or torrents fierce,"

bringing many out of "*darkness that may be felt*," into marvellous light; out of miserable bondage into "glorious liberty,"—and out of bitter distress into unspeakable happiness!

Here let me mention a circumstance which made an indelible impression on my mind. Finding that my gifts and acquirements, as I thought, were not adapted to the class of people among whom I laboured, I wrote to Bishop Asbury, desiring him to remove me. To this he replied, in a pleasant and affectionate manner, saying, "It was *good* for me, and all others, *to bear the yoke in youth;* that itinerant labours must be hard if properly performed; and that it was better to become inured to poverty and pain, hunger and cold, in the days of my youth,—that when I was old and gray headed the task would be easy." This reasoning satisfied me, and since then I have submitted to my appointments cheerfully.

The time of my departure from this circuit arrived, and I started for conference, to learn the pleasure of my brethren respecting me. When I reached the place, information had arrived that Bishop Asbury could not attend for some days. The young men were sent to different circuits to labour until they should hear from the conference, because no business would be done until the bishop came. The elders sent me toward home, and this reconciled me to my lot. We hastened to our places. No time was to be lost in those days, when we had the vigilant Wesley, Coke, and Asbury, for examples. Did the world ever, since the days of our Lord and his apostles, produce three men, whose souls were more deeply imbued with missionary zeal, and who accomplished more missionary labour? Their charity was restrained only by "the farthest verge of the green earth;"—and as it is impossible to bound the boundless love of Jesus, and limit his illimitable compassion, so the love of their pious souls,

"Took every creature in, of every kind."

A thousand victories inflamed them to strong cries, and still stronger exertions. Others were contented with a few hard-earned conquests. They fully acted on the spirit of that fine sentiment of a heathen general, who is said to have thought *nothing done, while there remained any thing to be done.*

[It is not exactly clear to what circuit the bishop alludes in the preceding paragraphs. It appears from the general minutes that he was received on trial, into the itinerant connexion, in the year 1790. For that year he was appointed to Pamlico circuit, in North Carolina, as the colleague of Henry Ledbetter,—Thomas Anderson being "*elder*" of the district. It seems, consequently, to have been in 1789, the year preceding, that he commenced travelling with Philip Cox, who, for that year, was a travelling "book steward." John Dickins was then the general "book steward," and stationed in Philadelphia; for at that period, the business being small, the general book steward was stationed as other preachers. In 1789, Daniel Asbury was appointed to the circuit then called "Yadkin," with instructions, as appears, to form a new circuit on the head waters of the Catawba and Broad rivers, along or toward which, it is presumed, the Yadkin circuit extended, from the head waters of the Yadkin river. For in those days *circuits* embraced regions more extensive than some modern districts. And if we consider also the rugged mountains and strange people, the opposing doctrines and strong prejudices, among which this "beardless boy" was sent by Bishop Asbury, to aid Daniel Asbury in forming a new circuit, in such a new country, it will not be surprising that the youth, three hundred miles from home, was "staggered" at difficulties and toils which might have appalled even a veteran. Such were the schools in which "our fathers" were trained. The firm but affectionate course of his colleague rallied and confirmed him in the path of laborious duty, from which he never after indulged the thought of swerving, while health and strength endured. The first regular circuit to which Bishop George, in his own memoir, mentions his having been appointed, was Caswell, which appears from the minutes to have been in 1791.]

(To be continued.)

LETTERS ON METHODIST HISTORY.

[For the following very interesting letters, the Rev. James O. Andrew is entitled to our hearty thanks. They were furnished in good time, and without expense. Will none of our brethren take up the subject similarly, in other places? The theme is full of profitable interest, and the materials must be abundant. If the present generation be permitted to pass away without collecting them, our posterity will not only regret it, when too late to be remedied, but will reproach our supineness. The best defence of ourselves and of our work, is true and impartial history. The personal witnesses of early events and scenes among us, are almost wholly gone, and the remnant is fast melting away. If we do not seize the facts from their lips, and impress them on some durable record, the opportunity will speedily be lost, and the future historian will be able to do nothing more than to gather up detached, meagre, and uncertain incidents, supplying the vacuum by more uncertain

conjecture, when his documents and facts, by a little timely pains, might otherwise have been clear, full, and authentic.]

LETTER I.

Rise and progress of Methodism in Charleston, South Carolina.

By the Rev. James Osgood Andrew.

To trace the rise and progress of the work of God in any portion of his vineyard, must be instructive and pleasant to such as love the prosperity of Zion, and may afford both pleasure and profit to those who come after us. I have long believed that a history of the rise and progress of Methodism in the different sections of our country, would be peculiarly important to us, and to our children after us. It has therefore afforded me much satisfaction to see the subject recommended to our preachers, and to notice the promptness with which many of them have acted on the recommendation; and I trust that the pages of our Magazine, and of the Advocate and Journal, will be often enriched with articles of this character. Of the following account of the rise and progress of Methodism in the city of Charleston, I have only to say, it is quite too imperfect; but I believe that, under existing circumstances, I cannot improve it. Many of the worthies who witnessed the planting of this branch of Christ's church in this city, are gone to their rest, or have removed to distant places; and the very few who yet remain, are worn down by age, so that their recollection of many incidents which would be important in such a sketch, is necessarily defective. I have, however, consulted every source of information within my reach, and have endeavoured to arrange the different materials in the best way I could, and if what I have written shall prove in any degree profitable, I shall be content.

Mr. Wesley had preached here in 1736, and the Rev. J. Pilmoor in 1773; but there was no effort made to establish Methodism in Charleston till the year 1785, when Bishop Asbury, in company with the Rev. Jesse Lee, came from Georgetown, and spent a few days in the city. In Georgetown they had lodged with a Mr. Wayne, who recommended them to Mr. Edgar Wells, a respectable merchant of this city, who received them courteously, and kindly entertained them during their stay. Mr. Wells was then a man of the world, and it is said that in the evening when the Methodist bishop and his companion came to his house, he was making ready to attend the theatre. The visit of the bishop however deranged his plans; the contemplated amusement was abandoned, and family worship was the order of the evening. With this evening commenced a new era in the life of Mr. Wells. From this time he began to seek after God; nor did he seek in vain. In the course of a few days he obtained the witness of his adoption, and was enabled to rejoice in God his Redeemer. He united himself to the Methodist Church, and continued to walk worthy of his high vocation, till a peaceful death finished with him the struggles of

mortality. After remaining in Charleston a few days, the bishop and Mr. Lee departed, leaving behind them the Rev. Henry Willis, who was charged with the work of making a regular Methodist establishment in the principal city of the south. A happier selection could scarcely have been made. Deep piety, amiable manners, general intelligence, an entire devotion to the work, and the most inflexible perseverance, in accomplishing the important object of his mission,—all these rendered this man of God eminently fit for the great work to which he had been designated. Mr. Willis entered upon his duties under many discouragements; but he laboured, trusting in God, and his labour was not in vain. He succeeded in forming a small society, and the work was so far prosperous, that when Bishop Asbury visited Charleston the following year, he found the congregation large, and the little flock encouraged to undertake the building of a house of worship. This undertaking appears to have been prosecuted with considerable spirit; and when the bishop visited them the following year, he found a commodious house of worship for the Methodist Episcopal Church. This was the house in Cumberland-street, which will long be remembered with affection as the birth place of many scores of precious souls, who there received awakening and converting grace. Hitherto our friends had laboured under serious disadvantages, in consequence of having no suitable place in which to worship God. They had at first preached in an old Baptist church which was unoccupied; but they were not permitted long to enjoy this deserted temple. They were informed they must preach there no more. In this exigency a Mrs. Stoll kindly opened her house to receive the word of God. And here for a season they worshipped. But the increase of the congregation soon rendered this place too small, and they cast about to find a larger place. A friend offered to them the use of a new house which was enclosed, but not finished: and here they continued to worship till the completion of the house in Cumberland-street opened to them a commodious chapel, in which they could meet and worship without inconvenience. The opening of this house was of vast importance to the interests of Methodism; it not only relieved the congregation from great inconvenience; but gave to them an established and permanent character. It was a public declaration that we had *driven down our stake and intended to hold on.*

After this the work continued to advance with various success. Our doctrines became more widely disseminated, and the knowledge of our principles and practice enlisted many in the ranks of our friends, who had formerly opposed, or stood aloof; and it was evident that although Methodism did not appear to be winning its way very rapidly, yet it was taking deep root. In almost every place where it has been established, it has had to contend with opposition. Some have opposed because they knew nothing of its character, and many others because, in its doctrines and economy, it

came in direct contact with the deep-rooted prejudices of their youth. Opposition may also have been sometimes induced by the imprudence of persons not well informed, though pious and well meaning, who have not only indulged in extravagances, but have been disposed to identify such things with religion. The true source of the opposition, however, although other things may have been pretended as a justification of its violence, may be found in that stern and unbending resistance which the human heart every where shows to the gospel of Jesus Christ. An opposition springing from this source, will of course be always most violent when it comes in contact with a system of doctrines and discipline that shows least mercy to carnality of heart, and worldliness of practice. Charleston Methodism has had its share of difficulty from another cause, which is not peculiar to any latitude, viz. the direful apostasy of high-soaring professors of godliness. Perhaps scarcely any thing of this kind has been productive of more injury to the cause of religion, than the fall of the celebrated B******* A****. This man had acquired an almost unparalleled degree of popularity as a preacher. He had married into a very respectable family, and stood before the community in a very elevated point of view. Yet from this lofty elevation he fell, and his fall inflicted an injury on our cause from which it has not till this day fully recovered. To the above difficulties may be superadded what may be found every where in the southern, or slave-holding states, viz. that jealousy which is ever wakeful on every subject which may even remotely affect the condition of the slave population. This jealousy could easily construe every effort which piety might make to lead the negro from the sensualizing darkness that surrounded him into the light of the gospel, into an intention to teach him insubordination and idleness. The assembling them together for the purposes of religious instruction, was considered hazardous to the public peace, and, in the estimation of many, the devoted minister who dared to pray with, and instruct them in the things of God, was an incendiary whose object was to scatter firebrands, arrows, and death. In a community thus circumstanced, it is not strange that the early Methodist preachers should have been viewed with a suspicious eye. Those who have read the biography of Doctor Coke by Mr. Drew, will recollect that his mistaken zeal on the subject of slavery, involved him in considerable difficulties. But his personal risks, however serious, were of small account compared with the unfavourable influence which his opinions and course, on this subject, were destined to exert on the future religious prosperity of the very people whom he wished to serve. The standing of Dr. Coke in the Methodist Church was known, and his opinions were supposed to give tone to the opinions and feelings of the great body of Methodist preachers in this matter; and the very fact that so many of the blacks embraced our doctrines, and came under the regulations of our discipline, tended to strengthen the suspicion that our

ministrations were inimical to the peace and well being of society. Nothing of particular note occurred in our history till the year 1791, when a very serious division took place in the society in Charleston, which, for a season, threatened almost the ruin of our congregations. At the head of the separatists was the Rev. Wm. Hamett, a man whose pulpit performances had acquired for him almost unrivalled popularity, and whose influence in this community was such as enabled him speedily to build a large and convenient house of worship in Hasell-street, with a parsonage house and a convenient lot connected with it. This house he called Trinity church; and the seceders called themselves *primitive Methodists.* This body continued a distinct connexion till after the death of their leader. Into all the minute circumstances connected with this unhappy division, I have neither time nor inclination to enter, and have only to say that those who seceded urged the same objections to Episcopal Methodism, which have formed the burden of a swarm of modern essays, which have been ushered into the world with all the confidence of originality; and that their inflammatory declamations, and incessant philippics, urged with no small ingenuity and zeal, produced, as above noted, some effect, and numbers fled from the spectres which had been conjured up before them, and took shelter under the wings of "primitive Methodism." But, alas! man is born to trouble as the sparks fly upwards. And these good people found that ecclesiastical difficultics followed them even into their "primitive" asylum. And it is believed that their highly talented leader found that he had undertaken a task to which he was not adequate—the task of arranging and binding together the discordant materials which he had gathered from the church, and from the world. Suffice it to say that before he went hence he had his troubles among his flock. Many of them returned to the fold where they had been formerly fed, some went to other churches, and not a few went back to the world. After the death of Mr. Hamett, the congregation was served by a Mr. Brazier, who had formerly been a missionary in the West Indies. This gentleman after ministering to them a short time concluded that his temporal interest might be better served by selling the church. He accordingly bargained it away to a Protestant Episcopalian clergyman. The Protestant Episcopalians took possession of the church, built pews in it, and had it dedicated according to their forms. But the original trustees were not disposed to submit tamely to these proceedings. A lawsuit was the consequence, which resulted favourably to the trustees; the church was restored to them, and the congregation was served sometimes by one, and sometimes by another, until at length they remembered the days of old, and invited the Methodist preachers to occupy the pulpit; which at first they did only a part of the time. But finally an amicable arrangement was made by which they became identified with the Methodist Episcopal Church; and the union so happily formed has been most graciously

cemented by God's blessing; and we may only say further on this point, that all the churches and parsonages built by the "primitive Methodists," have passed to our use.

In the years 1801 and 1802, the Rev. Messrs. George Daugherty and John Harper were stationed in Charleston. During their ministry here, an event took place which while it has stamped indelible reproach on the memory of the persecutors of religion, encircled with additional laurels the brow of an eminent minister of Jesus Christ. It appears that Mr. Harper had received from some ecclesiastical body in the north, a number of pamphlets containing certain resolutions recommending measures to memorialize the southern legislative bodies, in behalf of the abolition of slavery. Mr. H. on receiving these papers, judged it imprudent to make any use of them. He had merely shown a copy to a friend, it being agreed between them that it was not prudent to make any distribution of them. But rumour, with her many tongues, was busy in publishing abroad the terrible treason, which was to be found in possession of the Methodist preachers. The news reached the ears of the intendant of the city, who called on Mr. Harper for an explanation. This was satisfactorily given, and to close the concern, and prevent all further difficulty, the offensive documents were burned in the presence of his Honour, who went away apparently well satisfied with the proof he had received of the prudent conduct of the clergyman. But the mob, (taking the civil and religious liberties of the people into their keeping,) determined that the Methodist parson should, in his own person, atone for the injury he had inflicted on the peace and dignity of the state, by harbouring the above-mentioned *wicked resolutions*. They accordingly gathered a large company and seized Mr. Harper, as he left the church on the sabbath evening, and carried him with them some distance, when the arrival of a part of the city guard caused a momentary pause. In this interval a quarrel arose between the guard and those who had charge of Mr. H. A friend taking advantage of this moment of confusion, took him by the hand, and led him by a private way into a house, whence, after the mob had dispersed, he went to his home in safety. The rage and disappointment of the mob, when they found their prey escaped, may be more easily imagined than described. They resolved, however, to return to the charge on the next evening, hoping that their efforts might be crowned with better success. They accordingly assembled in great numbers at the door of the church, on Monday evening. They desired Mr. Harper, but it so happened that Mr. Daugherty was the officiating minister on that evening. This disappointment was, however, a small matter. It was a Methodist minister, and they would not of course be very nice as to his name. Mr. Daugherty was seized as he left the church, and dragged by the mob a considerable distance through the street. Some cried, "pump him," and others said, "duck him." It was finally concluded to *pump him*. They accordingly

dragged him to a pump, placed his head under the spout, and continued pumping water on him for some time. How much longer they might have continued their course is uncertain, had not the intrepidity of a pious female checked their proceedings. This was Mrs. Kugeley, a pious member of the church, who boldly rushed into the midst of this infuriated mob, and stuffed her shawl into the spout of the pump. This resolute act quite astounded Mr. D.'s persecutors. They stood amazed, and for a moment paused in their course. At this moment a gentleman stepped up with a drawn sword, and taking Mr. Daugherty by the hand, avowed his purpose to protect him at all hazards. So saying, he led him away, no man troubling him any farther. Mr. D. was by this time thoroughly wet, and it is not at all unlikely that this disgraceful proceeding contributed, in no small measure, to lay the foundation of that pulmonary affection, which ultimately carried to the grave this almost unequalled man of God and minister of Jesus Christ. If Mr. D. knew how to preach the gospel, he knew also how to suffer with meekness the injuries which wicked men heaped upon him. Throughout the whole of the terrible scenes of that night, he was an unresisting, uncomplaining sufferer. And it was remarked by his friend that he never mentioned the subject; and if at any time it was adverted to by any in his presence, he passed it over with the slightest possible notice. There is one fact more, connected with the history of this business, which deserves to be noticed. Of all the principal leaders in this outrageous proceeding, not one prospered afterwards. Most of them died miserable deaths, in a short time. One of them lived some time only to feel and acknowledge, that the curse of God was upon him for his conduct to that *good man.*

Yours truly, JAS. O. ANDREW.

Charleston, S. C.

LETTER II.

IN the year 1817, a serious division took place in the coloured society in this city, which has been more disastrous in its influence on the religious prosperity of the slave population, than any event which has occurred in the history of southern Methodism. On this subject we shall bestow some attention, and this may be the more necessary, as a correct history of this unhappy affair has never been presented to the public. It has been hinted in the preceding part of this sketch, that Methodism had acquired considerable influence among the coloured people. The ministrations of our preachers had been graciously owned of God, in the awakening and conversion of hundreds of them, in the city and in the surrounding country. Many active and useful exhorters had been raised up among them from time to time, who had gone by day and by night among the neighbouring plantations, to exhort those of their own colour to seek the salvation of their souls. Many classes were formed,—

many of the white people too, who, at first opposed, had, at length, after witnessing the influence of religion among their slaves, begun to relent; and many had become favourable, and even encouraged the efforts which were making to impart religious instruction to them. The whole aspect of affairs portended a wider spread of the gospel among the coloured population of the southern country. So mighty had been its influence among this people, that at the close of 1816, there were more than four thousand of them connected with our society, in the city of Charleston and the surrounding country. In such a multitude it is not wonderful that there should have been discontented and ambitious individuals, whose element was discord. Among the leaders were several men of intelligence, and some of them of considerable property. The preachers, confiding in the intelligence and integrity of these men, committed a very large portion of the management of the coloured society to them. They made numerous collections among themselves, all of which, with the exception of the class and sacramental collections, they disbursed among themselves, either for the relief of their sick and poor, or for the purchase of the freedom of such as were to be sold. The natural tendency of these proceedings was to give to certain men an influence which could scarcely fail to injure both its possessors, and those over whom it was exerted. Such was the state of matters when, in the year 1815, the Rev. Anthony Senter was appointed to the charge of this station. With him commenced a new era in the administration of discipline among the coloured people. From that time they were required to bring their love feast collections into the hands of the stewards of the church, agreeably to the provisions of the Discipline; and to bring all cases of the trial of members to be decided in the presence of the preacher in charge. These proceedings gave considerable umbrage, especially to many of the leaders, among whom there were not a few disciples of *Diotrophes*. These men commenced "*reformers*," and sounded secretly among the people, that the preachers, whom they had hitherto regarded as their best friends, were their oppressors, who had not only injured them, but designed to rob them and their poor, to enrich themselves. These things were gradually and artfully insinuated into the minds of the people, until the leaders, who were to be the chief actors in this mighty scheme, found things ripe for the execution of their purpose. Preparatory to the full developement of their plan, two men, who had stood high among them as class leaders and exhorters, had gone to Philadelphia, and had received ordination from Richard Allen. With these additional powers, they returned to Charleston, and waited a favourable opportunity to blow up to a flame the slumbering embers of discontent. A suitable pretext was not long delayed, and the storm which had been so long collecting, burst on the church with alarming violence. Almost all the leaders surrendered their class papers; whole classes followed their

leaders; and, for awhile, it seemed doubtful whether the whole coloured society, the fruit of so many years of labour and reproach, was not to be taken from us at one fell swoop. Various arts were employed to lead the unsuspecting and well disposed astray. They were told that it was the same church still. They would still be *Methodists;* only they were to be under the charge of men of their own colour. By such arts, and others of a similar character, they succeeded in drawing off very many pious, but ignorant persons. Some of the leaders did not go, but seemed to be pondering for awhile what course to take. A short consideration decided them to *abide by the old ship.* And a few had, from the beginning, borne a decided and resolute testimony against the proceedings of the "*reformers.*" They had been converted to God under the ministry of the Methodist preachers. From them, also, they had been long accustomed to receive the bread of the kingdom. They knew that those preachers had been the instruments of making them a people who were no people. They remembered that on their account these men had borne reproach and persecution *in abundance.* They also saw among the active partisans of this division, not a few who owed their all, under God, to the labours of the very men whom they were now actively engaged in traducing. These few worthies served as a rallying point for such as were disposed to abide in the old paths. Desolate indeed, for some time, was the appearance of the churches. In the galleries, once crowded with attentive and prayerful hearers, now only a few faces were seen; and instead of the full chorus of happy voices, which used to hymn the praises of God, the preacher was called to witness a silent and mournful solitude. Gradually, however, the scene brightened. Many who had been deceived by designing men, returned; and many of the leaders, after cool reflection had dispersed the mists of passion and misrepresentation, saw their error, repented, and returned. But the great body of the leaders, whose pride and ambition had too deep a stake in the issue of the revolution, obstinately held on their course, even when it became obvious that their schemes could not be realized. It appears, indeed, that they had projected a plan of marked boldness. They seem to have contemplated the obtaining of legislative sanction to the establishment of a separate church; in which event they calculated to obtain, by legal process, one of our houses of worship, toward which the blacks had liberally contributed when it was built. This plan subsequent events compelled them to relinquish. They built a house, however, in which they continued to worship till the insurrection of 1822. Their separate establishment was then broken up, and the people scattered. Some of them returned to their former fold; many went into other churches; and not a few became identified with the ungodly world.

When the separation above mentioned took place, the preacher in charge communicated the fact to the intendant of the city, in-

forming him that we no longer exercised over those people any pastoral care, and that the Methodist Church would not hold herself responsible for any of their doings. And yet when, some years afterward, an insurrectionary plot was discovered in which these people had a very considerable share, it was very confidently asserted that it originated in the Methodist Church; whereas the fact was that not a solitary member of this Church, in regular standing, had the slightest concern in the business.

We have been thus particular on this point, because there are certain men in this community who esteem themselves *somewhat*, and who withal are quite *too dignified* to inquire into the *truth* or *falsehood* of any charge against *Methodism*, or *Methodist preachers*, who have been quite lately in the habit of laying this sin at the door of the Methodist Church. It is, indeed, surprising to observe the tendency there is among a certain class of men, to credit any evil report against Methodism, or Methodist preachers. I remember some years ago, when there was an insurrection among the blacks in Demarara, it was reported confidently that a Methodist preacher was an active agent in the business. The intelligence flew to our shores on the wings of the wind. Our industrious editors soon had it in print, and hasted it with the speed of the mail to every corner of the land. After some time, when the true state of the facts was disclosed, and it appeared that neither the Methodist missionary, nor any of his flock, had had any participation in the business, and this was announced by the Methodist Magazine, I looked that the corps editorial, who had so cheerfully and industriously cast in their mite to aid in *spreading* the *important news*, would have been equally ready to set the matter right. But whether they were slow of heart to believe, I know not. One thing I observed, they were very slow of type to correct their former statements.

Amidst all the shocks and hinderances above mentioned, Methodism here has continued still to live. There have been periods in its history when its prospects were exceedingly dark; times when the tempest has swept fearfully through its branches, and broken not a few of them off. But the trunk has remained full of sap, and has continually been putting forth vigorous shoots, laden with precious fruit. Its enemies have often been ready to exult over it, as dead or dying. Some *gifted seers* have predicted that its end was nigh. Yet it has risen with fresh vigour from all the blows which have been inflicted on it. And perhaps at no period in its history has it manifested more of the vigour of youth, than at present. We have every reason to believe '*God is with us;*' and we are content to abide by the doctrine of the apostle, 'If God be for us who can be against us.' I have dwelt longer on this article than I intended, and must postpone some additional remarks to a future letter.

I am yours affectionately, JAS. O. ANDREW.

Charleston, S. C.

LETTER III.

I HAVE said in a former letter, that Methodism had to encounter considerable opposition in its establishment in this place. I purpose now to mention one or two circumstances illustrative of this statement. The Methodist preachers were reproached in various ways. They were called '*negro preachers*,' and by a variety of other distinguishing epithets. But this kind of opposition was in a considerable degree harmless. Their enemies therefore took special care to give them some more solid expression of hostility. The churches were often infested during public worship. Brickbats, and other missiles, were thrown into the churches, to the great annoyance of both the preacher and his congregation. And to add some dignity to this kind of employment, the city guard was, at least on one occasion, called in to assist in '*preserving order!*' One evening, while the Methodist congregation was quietly assembled for religious worship, the guard came silently up to the church, and fastened the window shutters on the outside; so quietly as not to be observed by the unsuspecting worshippers within. This done, they marched into the house of God with gun and bayonet, and seized as many of the blacks as they could lay hands on, and carried them off to the guard house. The scene that followed can hardly be described; the service of course ceased; and the screaming of the blacks, and the alarm of the women, must have presented altogether an appalling scene. The ground of this daring outrage upon the peace of an unoffending body of Christians, was simply, that the Methodists, by their loud preaching, loud singing, and praying, had disturbed the peace of some 'gentleman' who lived in the neighbourhood of the chapel. He requested that the city guard should be sent to rid him of such troublesome neighbours; and these watchful guardians of the public peace had cheerfully undertaken a work of so much dignity. To crown this whole business, and to finish it in becoming style, the same gentleman entered a prosecution against the Methodist preacher, for a violation of the law. This insulting prosecution, however, resulted in nothing more than putting the preacher to the additional cost and trouble of attending court. There was redeeming virtue enough in the community to prevent the establishment, by legal decision, of the principle, *that the preaching of the gospel was a violation of law.*

But it was not only at the churches that our friends were troubled. Not unfrequently, when they assembled at private houses, they were interrupted in a similar manner. One evening, when assembled for prayermeeting at the house of Mrs. Wells, (the widow of our early and excellent friend, Mr. Edgar Wells,) the house was assailed by a mob of young men, headed by a young man of high pretensions to family dignity. The violence of the attack caused several of the brethren to go out to stop such proceedings. As soon as they reached the street, a scuffle ensued between them and the young men composing the mob, in which several of the latter fell down

into a cellar. No sooner had these young heroes reached the bottom, than they most lustily roared out 'murder!' The noise attracted the attention of the city guard, who reached the spot just in time to witness the escape of the redoubtable knights of the cellar, from their dungeon. No sooner did the leader of this band find himself once more above ground, and in the presence of the city guard, than, with an authority and courage altogether worthy the cause in which he was engaged, he ordered the guard to take *that house into custody.* This order, however, the guard could not conveniently obey, and the house was permitted to rest quietly on its foundations. This affair caused considerable excitement. The outrage was daring, and the attack had been made on the house of a very respectable woman. What served still further to increase the excitement was, that the principal actors in this business were young men of respectable families, and especially their leader, whose father was *a chief man of the land.* The Methodists thought this a fair opportunity of appealing to the laws for protection, and giving their enemies a useful lesson, by punishing these *gentlemen* as they deserved. But the friends of those who had been engaged in this disgraceful transaction, manifested so much regret at what had happened, and urged so many entreaties to Mrs. Wells, that the idea of prosecution was abandoned, and the matter was permitted to sleep.

In reviewing the history of Methodism in this place, from its commencement till now, and in looking forward to future progress, many important and interesting reflections present themselves to the mind. The situation of Charleston is very important in a religious point of view, particularly with reference to the coloured people. Every sermon which is delivered by the man of God on the sabbath, must exert an influence on the happiness of hundreds, not only of those who live in the city, but also of those in the surrounding country. In this department of his work, the preacher must feel himself happy or otherwise, according as he is more or less dead to the world. If he possess a meekness which can bear all things, a patience that is never exhausted, and a sense of the worth of souls so great as to prompt him to never-tiring efforts to save the most ignorant, as well as the enlightened, he may labour here with delight. But if otherwise, his work will be *a cross.* The devoted man of God cannot look upon this part of our work, without feeling glad that the gospel is preached to the poor. Hundreds of happy negroes, saved by the word of God from the most degrading and soul-destroying vices, now walking in the path of obedience, and bringing forth the fruits of *love, joy, peace, longsuffering, gentleness, goodness,* and all the graces of the Spirit; living obediently to their owners, peaceably with their families, and walking in all purity before God, and at last meeting death in peaceful triumph,—these shall be the eternal crown of rejoicing of the faithful labourer in this part of God's vineyard.

Charleston possesses also a mournful interest on another account. Here many faithful men of God have finished their work, and given their dying testimony to the power of those truths which they had so often proclaimed to listening congregations.

Just behind the pulpit of Bethel church, there rests the dust of not less than seven of our fellow labourers in the kingdom and patience of Jesus; all of whom fell at the post of duty, and have left a good testimony behind them. First died the amiable and devoted *King*. The following year a faithful but afflicted servant of God, *John N. Jones*, was called to his reward. Next departed in peace the venerable *Nicholas Waters*, a veteran in the cause of God. Some time afterward, in the faith of the gospel, the *Rev. Jacob Rumple*, a man of deep devotion, great seriousness, and great zeal for the cause of God. In 1817, in the midst of usefulness, the *Rev. Urban Cooper*, ingenious, intelligent, amiable, and eloquent. He fell in his prime, and the disease which carried him to the grave was contracted at the bedside of the sick and dying. In 1819 died the *Rev. Henry T. Fitzgerald*, a young man of uncommon sweetness of temper, an active discriminating mind, great amiableness of manners, and an ardent love for God and his cause. He shrunk not in the day of pestilence; but did as every Christian pastor should do,—gave himself uninterruptedly to the service of the flock committed to his care, and undauntedly met death in the work to which the Holy Ghost had called him. And last of all, died in September, 1828, my beloved friend and brother, the *Rev. Asbury Morgan*. Pious and devoted in heart, simple and affectionate in manners, zealous and laborious in the work of God, whoever knew him without loving him? I can never stand and survey the spot where so much precious dust is deposited, without remembering with exultation the words of inspiration, 'The dead in Christ shall rise.' The trump of God shall wake this long quiet dust, and from these tombs shall come forth bodies 'all immortal, all divine.'

We have at present in Charleston three convenient houses of worship. We have a missionary society, a tract society, a Sunday school association, and three sabbath schools. There is a charitable society incorporated among the male members of the church, and one of similar character among the females. The members of the church at our last Conference amounted to five hundred whites, and three thousand coloured people. And I think we may indulge the hope that the days of our divisions are over. Our people are in peace. They have heard of the strife of war at a distance, and they have seen it here. They have marked its beginnings, its maturity, and its end, and are disposed to walk in the old paths.

JAS. O. ANDREW.

Charleston, S. C.

REVIEW.

1. '*Report of the Committee on Petitions and Memorials, adopted by the General Conference of the Methodist Episcopal Church, at its late session in Pittsburg, Pennsylvania.*'
2. '*Remarks on a Report of the late General Conference, in reply to Petitions and Memorials.* By ASA SHINN.'

IT was said by a just observer, of that busy 'reformer' Henry VIII, that while pursuing popery with fire and sword, he himself carried a pope in his own belly. And a very popular writer has more recently remarked that, in fact, every man is a pope 'in his own way.' Whether the ranks of modern 'reform' are entitled to claim an exemption from all application of the sentiment to them, may perhaps best be judged, from the tone in which some leaders of that class utter their oracles. In aspiring to the difficult and hazardous office, not merely of reforming, but of revolutionizing, the long-tried and approved institutions of a large and wide-spread body, they protest indeed, vehemently enough, against any impeachment of either their judgment, or their motives. Yet the judgment and the motives of those who differ from them, they assume the 'liberty' to handle with a roughness which we should take to be somewhat rude; but which on their part, it would seem, they desire to have regarded merely as 'honest bluntness,' and consequently a virtue, rather than a fault. To mention the greatly superior numbers of their brethren whom they denounce, gives offence, for reasons which it cannot require any great penetration to understand. And to say that these are, perhaps, at least equally intelligent and pious as those who denounce them, subjects us to the risk of no less censure, as being wanting in modesty. That our opponents, who are so extremely anxious to pass themselves for the 'people's advocates, should affect to consider it no argument that nineteen twentieths, if not ninety-nine hundredths, of the people are opposed to their innovations; is a fact not a little remarkable. Were the 'numbers' on the other side, it would doubtless be urged as an argument of no small weight, and we should not be likely soon to be relieved from hearing it. In short, modern 'reform,' so called, however imposing her title, or specious her guise, betrays, nevertheless, too sad proof of the same spirit which she censures; and that where both 'numbers' and logic fail, she disdains not the wonted resort to supply their defect.

In the true and proper sense, the apostles, and Luther, and Wesley, were undoubtedly reformers. But what was the reform at which they aimed? Did they devote their thoughts and cares and pains to meats and drinks, to fringes and phylacteries, to mint, and anise, and cummin? No. The weightier matters which they dignified with this high title, were the reformation of the hearts, the spirits, tempers, and lives of men;—to turn them from moral and spiritual darkness to gospel light; and from the power of Satan to God:—

the reformation of *false and deadly doctrines*, of *idolatrous worship*, and of *abominable corruptions*. If such things be found in the Methodist Episcopal Church, let them be exposed and rooted out. Let no pity be shown them; and let any who refuse to join zealously in the work, be branded and shunned as antireformers. But, in the name of goodness and wisdom,—in the name of meekness and love, is a church, acknowledged to be a true gospel church, sound in doctrine, in gospel ordinances, and moral discipline, with a confessedly laborious, zealous, evangelical, and faithful ministry, to be torn to pieces because we cannot unanimously agree as to the most unexceptionable frame of external polity? O tell it not in Gath! On this principle it is impossible that any Christian church ever can be in peace. For, make what changes we may, it is impossible, in the existing state of human things, to adopt any system against which carpers and objectors will not arise. The numerous forms of church polity, and the actual objections to each and every one, prove this. We by no means intend to say that the external form and polity of a church, is a matter of *no* consequence. But we do mean to say that it is, comparatively, a matter of very minor consequence; and that no change in it which can be aimed at, is of sufficient importance to justify the breach of peace and charity, and the sacrifice of the true Christian spirit and temper. If we may justly say, 'What shall it profit a man to gain the whole world and lose his soul?'—may we not with equal force and justice say, What can any change in the frame of the church profit a man, at the cost of losing his own peace and good feelings, the destruction of Christian fellowship and love;—or the distracting and rending of the body of Christ? And, if, supposing the worst state of things, any finally conclude it to be incompatible with their individual comfort and salvation, to remain in fellowship with those whom they cannot persuade to adopt their views, is it consistent with the spirit and obligations of Christianity, on account of *such* things, to endeavour to *spread* the spirit of dissatisfaction, to make others uneasy and discontented, and ultimately to induce them to separate from their brethren, with whom, otherwise, they would live in peace and love, and safely and happily pass along to heaven! If this be called 'reform,' we do earnestly and devoutly pray, from it 'good Lord deliver us;'—and candidly acknowledge that with *such* reformers we have no wish to be united. To *divide* the church, is not to reform it. Neither is it the principle or the path of reform for a small minority, because they cannot have their way, to separate from the great majority of their brethren. And if they do, they ought afterward to let the church, from which they separate, alone. Otherwise, they are not reformers, but meddlers, and busy bodies in other men's matters.

It has been stated, indeed, by the Rev. Asa Shinn, that 'the General Conference has recommended—that there shall be two Methodist churches.' 'We would rejoice,' he says, in another

place, 'to live in peace with them, and be one people with them; but they have *officially* said we shall either expatriate ourselves, or be expelled.' And again;—'Our brethren have decided the matter: they have *very formally* and *officially* spoken to the church and to the world, that if we will not voluntarily withdraw, we shall be expelled.' These are certainly most extraordinary statements; and as they are represented to be founded on 'official' documents, and on one particularly bearing our own signature, as an organ of the General Conference, we persuade ourselves that we shall not only be excused for noticing them, but that we could not be justly excused if we did not notice them.

For Mr. Shinn personally we had habitually entertained an affectionate and respectful regard. And although passages in several of his publications, even previously to the General Conference, had occasioned us both surprise and pain, we were still resolved to attribute them to any other cause rather than to designed obliquity and perversion. With his peculiar and afflicting liability to occasional and sometimes even to violent mental derangement, we were not unacquainted. Neither were we ignorant of the party stimulants incessantly applied to that unfortunate liability. We have for a considerable time, indeed, believed that Mr. Shinn has suffered occasionally from such afflictions, even when it has not been publicly announced. And he must have but a superficial acquaintance with pathology who does not know, that every such attack, like the inroads of corporeal disease, does but increase the susceptibility to subsequent attacks, even from inferior causes. The subject, in its personal application, we feel acutely is too delicate and painful to be dwelt on. Yet justice to Mr. Shinn himself will not allow us to pass it over; since it affords the only satisfactory solution within the compass of our imagination, to the course which he has pursued in this controversy; and particularly to the statements in the pamphlet before us, the title of which is placed at the head of this article. When free from the distorting influence of intellectual disease, we had persuaded ourselves that our late friend, whom we had sincerely esteemed for candour, as well as for many other excellent qualities, would spurn descending to those controversial misrepresentations which have been so common among our assailants. And we are still not without hope that the dawning of a better day may yet arrive, when the injustice done to our views will be seen and acknowledged.

Much of the difficulty which we should have felt in thus reluctantly introducing this topic, has been removed by Mr. Shinn's own candid statement of it. But the misfortune is, that though one subject to such afflictions, may be convinced of former sufferings of this description, yet he is peculiarly apt to deem those least his friends, and least kind, who may venture even to hint a fear of such actual disorder, at any existing time. This is a misfortune beyond human control or remedy, and can only be committed to

time and patience, under the orderings of a wise and gracious Providence.

But that we may not be taxed with any exaggerated account of this peculiarly unfortunate cast of our brother's mind, we add a paragraph in his own words. Speaking of the Report of the General Conference, he says,

'He intended giving his views of this document, and his reasons for moving its adoption, in a short time after the close of the conference; but a sad and overwhelming affliction prevented the execution of this design, and left him to mourn through many days and nights of melancholy sadness and despondency. Nor does he now intend to enter into the subject with that intensity and solicitude which accompanied his former labours, and which he views as a chief cause of his late afflictions. A wish and expectation to accomplish too much in a short time, gives rise to an extravagance of mental effort, undue solicitude for success, great anxiety of anticipation, and proportionable grief in disappointment. This has been the intellectual course of Asa Shinn, and has resulted from one of the most deplorable faults of his natural disposition; a disposition to indulge an habitual abstraction of mind, vainly to dwell on difficult and unfathomable subjects of inquiry, and then to yield to the corrodings of a deep and fruitless sorrow, on account of the impossibility of clearing away the inexplicable mysteries of nature, of providence, of theology, of science, and of government. Alas! to this source may be traced the deepest, the most bitter, and the most heart-rending calamities of my eventful and afflicted life. And how great a depth of intellectual pride may be at the bottom of all this, who but the Searcher of hearts can tell. God be merciful to me a sinner.' *Remarks*, pp. 3, 4.

Such a passage almost disarms criticism, and we most sincerely wish that we could be spared the pain of farther comment on this pamphlet. Yet the 'importance' which our opponents attach to it, and the pains taken to spread it, notwithstanding its amazing injustice and faultiness, together with the continuance and the increasing violence of Mr. Shinn's assaults, forbid silence. And we must say, were it of our own brother, that if Mr. Shinn's account of himself be true, we never could consent to hazard the destinies of the church on the speculations of any individual, so unfortunately disposed to 'an habitual abstraction of mind, [and] vainly to dwell on difficult and unfathomable subjects;' — an individual of such an 'intellectual course,' that even the necessity of repeated confinement does not restrain him from placing himself, almost immediately afterward, at the head of the leaders of 'reform;' where we find him uttering such positive fictions, as ought to cause serious alarm to all those who sincerely desire the permanent establishment of his health and peace. We regret exceedingly that Mr. Shinn's friends have not the power, as we must hope they have the disposition, to dissuade him from such a 'course.' In his afflictions we have sincerely sympathized, and would gladly rather alleviate than aggravate them. Yet they can-

not oblige us not to ward off the blows which he aims at us, or passively to submit to the wounds which he would inflict on us. Our love and duty to the church and to truth, are paramount to those which we owe to any individual.

It is well known that Mr. Shinn, as a member of the General Conference, moved and voted for the adoption of the Report to which he now imputes such obnoxious principles. This strange inconsistency has been attributed to the fact, that at the time of so moving and voting, he was in a state of intellectual derangement. On this point we shall say but little, and wish to say as little as possible. During the period of reading the Report, Mr. Shinn was within a few feet of the chairman, by whom it was read, and listened throughout with calm and close attention. There was nothing in him at that time, to our observation, that indicated any unusual state of mind, unless it were the simple fact of his very unexpected motion and vote; and these were regarded by some present, not as evidence of mental affliction, much less of artifice and trick, but as the candid expression of honest conviction. But if that simple fact were in itself conclusive evidence of such an unfortunate affliction, how else than on the same principle can we account for the *vindication* of that course in the pamphlet before us? If the motion and vote required an apology, the pamphlet certainly requires it not less. But let us hear Mr. Shinn himself. He says,

'It is true, that on the floor of the General Conference he moved the adoption of that report, and is glad, unto the present day, that it was adopted, and is now published, as the report of the General Conference of the Methodist Episcopal Church. Not that he concurred in all its sentiments, but because its erroneous doctrines are easily refuted, and because it contains some concessions in principle, of great importance, which now go abroad under the full sanction of that high authority. He knew it was to no purpose to move for any amendment in the report, or he would have made an effort to have had some of its prominent features expunged. He had become wearied with fruitless efforts of this kind, and thought it best, for the reasons just given, that the Conference should adopt the whole report without debate; and he accordingly moved its adoption. He was pleased with the temperate manner of the report, and was one in sentiment with his brethren, that it would be injudicious to pass a rule, admitting lay representation, when it was not called for by a majority of the members, and when so large a body of them were opposed to its introduction.' *Remarks*, p. 3.

This paragraph contains at least one 'concession of great importance;' viz. that he was 'one in sentiment' with us, 'that it would be injudicious to pass a rule admitting lay representation, when it was not called for by a majority of the members, and when so large a body of them were opposed to its introduction.' We should hope then, that the incessant slang about the preachers withstanding 'the people' in this matter, would cease; and that

Mr. Shinn at least will not be so inconsistent as to join in it. The fact is, it was the Baltimore 'Convention' who were opposing the people; for in their famous 'memorial,' to which the Report was an answer, they expressly urged the General Conference to pass such a rule '*at this conjuncture of time*;' although it was perfectly well known, and is admitted by Mr. Shinn, that the great body of our members, not only did not call for such a measure, but were actually *opposed* to it. In the same paragraph, we barely remark in passing, Mr. Shinn admits also that the 'manner of the Report' was 'temperate.'

But among the reasons for moving and voting for the adoption of the Report, Mr. Shinn says, 'Not that he concurred in all its sentiments, but because its erroneous doctrines are easily refuted,' —'that he knew it was to no purpose to move for any amendment,'—'and that he had become wearied with fruitless efforts of this kind —.' Now in such circumstances, if Mr. Shinn did not approve the Report, what necessity was there for *his* moving its adoption? He not only had no doubt that it would pass, without his vote or motion, but considered it a fruitless attempt even to propose any amendment; nor could he have had any doubt that, if passed, it would be published. From its very nature and tenor it must have been published, if adopted, because it was expressly drawn up as a 'reply' to memorials received, in answer to which, in some shape, it must have been published. The important 'concessions,' so called, in the Report, would thus have gone out 'as the Report of the General Conference of the Methodist Episcopal Church,' had Mr. Shinn even remained silent; and he would still have had an equal and much more consistent opportunity to attack what he considered 'its erroneous doctrines.' But he says, 'he knew it was to no purpose to move for any amendment, and had become wearied with fruitless efforts of this kind.' This is a strange statement, when the fact is, that no effort of the kind, on this subject, had been made, either by him, or by any other person, during the whole of the Conference. For the truth of this assertion we appeal to all who were present; and the Conference sat with open doors. It had been expected, indeed, that the champions of the 'Convention' memorial, if they intended to meet their brethren face to face at all, would do so on the reading of that Report. That was the fair opportunity, while we were together, and each had then at least the freedom of debate, and the full 'liberty of speech.' Mr. Shinn was, in fact, the first that took the floor, and was consequently entitled to speak first, and at full length, whatever he thought proper, subject solely to the common rules of order. Yet not a word in opposition to the Report was uttered; not an amendment was proposed; nor did he intimate that he took the slightest exception to any part of it. If the fact had been that he approved parts, and objected to other parts, yet—on the whole—preferred its adoption and publication, how easy was it to say so;

or how much more easy, and how much more consistent, especially as his objections appear now to have been so considerable, to let it pass and be published on the vote of others, who he had no doubt would pass and publish it. Besides, as 'he was pleased with the temperate manner of the Report,' was it generous to assume that it would be a fruitless effort to move 'any amendment?' Might he not at least have had the kindness to suggest to us some of those absurd and worse than ridiculous principles, which he would now exhibit it as containing? As a minister and a consistent member of such a deliberative body, was this not his duty? And it surely is impossible that Mr. Shinn, by his prompt motion and vote, would have wilfully led us into the snare of adopting and publishing a report of the monstrous character which he now imputes to this, for the sake of an opportunity subsequently to expose and refute 'its erroneous doctrines.' Now the reader will please to mark, that if Mr. Shinn's moving and voting for the Report had been explained simply on the ground of mental affliction at the time, and the matter had been left there, we should also have left it there, and have sincerely mourned with him. But when we consider the attempted vindication of that course, in the pamphlet before us, and the call upon us in the same pamphlet to join in thanksgiving for the 'happy recovery' of the author, we candidly say we fear the call was premature. Regard for our brother himself drives us to this conclusion.

We will now examine some of the leading views of Mr. Shinn's pamphlet, and compare them with the Report.

He admits 'that the ministry are bound in duty to preach the gospel, administer its ordinances, and maintain its moral discipline,' p. 6. We ask no more. The Report asserts no more. That the private members have also a 'right both to judge of the doctrines of the gospel, and to be coworkers with the ministry in maintaining its moral discipline,' we have never disputed; and there is not a syllable in the Report to the contrary. This however is very different from a right 'authoritatively to control' the ministry 'in these respects;'—and such a right is all, on this subject, that the Report denies.

'On this point,' says the Report, 'we beg, however, that no one may either misunderstand or misrepresent us. We neither claim, nor seek, to be "lords over God's heritage." In the sense of this passage, there is but one Lord, and one Lawgiver. We arrogate no authority to enact any laws of our own, either of moral or of civil force. Our commission is to preach the gospel, and to enforce the moral discipline, established by the one Lawgiver, by those spiritual powers vested in us, as subordinate pastors, who watch over souls as they that must give account to the chief Shepherd. We claim no strictly legislative powers; although we grant that the terms "legislature," and "legislative," have been sometimes used even among ourselves. In a proper sense, however, they are not strictly applicable to our General Con-

ference. A mistake on this point has probably been the source of much erroneous reasoning, and of some consequent dissatisfaction. Did we claim any authority to enact laws to affect either life or limb, to touch the persons or to tax the property of our members, they ought, unquestionably, to be directly represented among us. But they know we do not. We certainly, then, exercise no civil legislation. As to the moral code, we are subject, equally with themselves, to one only Lord. We have no power to add to, to take from, to alter, or to modify, a single item of his statutes. Whether laymen or ministers be the authorized expounders and administrators of those laws, we can confidently rely on the good Christian sense of the great body of our brethren to judge. These well know, also, that whatever expositions of them we apply to others, the same are applied equally to ourselves; and, in some instances, with peculiar strictness. [Yet] no man is obliged to receive *our doctrines* merely because *we* believe and teach them; nor unless they have his own cordial assent. Neither is any man obliged to submit himself to what *we* believe to be the *moral discipline* of the gospel, and our duty to enforce, unless he believes it to be so also.' pp. 6, 7.

But it has been represented that what is said in the Report of 'the Divinely instituted ministry,' is asserted and claimed for the *Methodist itinerant* ministry exclusively. Nothing can be more false. The true gospel ministry of every denomination were clearly included, though with a particular application to our own ministry, in their proper pastoral charge, as the subject under consideration. The consistency of this view with the ground taken in relation to our local brethren, will hereafter appear. The principles of this part of the Report are simply these :—

1. That the true gospel ministry is a ministry of Divine institution.

2. That their business is, not to make 'laws' for the church, (much less to tyrannize over it,) but humbly to obey, and faithfully to administer, those already made by our one only Lord and Lawgiver; to preach *His* gospel, and to administer the ordinances of *His* institution. And that the due performance of these holy functions is not merely their 'right,' but their 'duty:'—that a 'necessity' is laid upon them, by Him to whom alone they must ultimately answer for it;—and wo be unto them if they do it not.

3. That the ministry, nevertheless, have neither right nor power, to oblige or to require any man, to receive any thing as a doctrine or an ordinance of the gospel, or as its moral discipline, contrary to the convictions of his own judgment. That every man ought to search and examine for himself, and be fully persuaded in his own mind. And if, on such examination, he be persuaded that those who come to him, professedly in the name of Christ, do not bring the true doctrines, ordinances, and moral discipline of the gospel, he not only is at 'liberty' not to receive or to obey them, but is *bound* not to do so.

4. That as the ministry, on one hand, have no right authoritatively to control others in these respects, so, on the other hand, we

deny the right of others *authoritatively to control* the ministry *in these respects.* In other words, we deny the existence of any just authority in any body of people, to oblige ministers of the gospel to preach as gospel doctrines what they do not believe to be gospel doctrines; to administer as gospel ordinances what they do not believe to be gospel ordinances; or as its moral discipline what they do not believe to be its moral discipline. And we say, that we should regard it as inconsistent with the duty which ministers owe to Him who has put them into the ministry, and to whom they must account, to permit their ministrations, *in these respects*, to be thus 'authoritatively controlled by others.' This is the sum total of what is said on this subject in the Report, and which has been made the butt of so much indecent ridicule, by those who would excite disturbance and divisions, and draw away disciples after them.

Mr. Shinn, however, himself says,

'I must own, it is the settled conviction of my understanding, that a church constitution is a matter of far more importance than the subject of a lay representation; and such a constitution probably could be formed as would entirely supersede the necessity of such a measure. If a constitution, which the legislature, of itself, could not alter, should sufficiently guard the just privileges of every one, by rightly limiting the legislative authority, it would not be a matter of much consequence whether the General Conference should be composed exclusively of ministers or not. If the travelling preachers would attentively look into the subject, I am persuaded they would become convinced that such a constitution could be formed as would satisfy the people, secure the itinerancy, and maintain all the Christian privileges and prerogatives of the teachers and pastors of the flock.' *Remarks*, pp. 12, 13.

And again;

'If nothing more was done than to establish in the constitution the principles conceded in the present Report of the General Conference, the improvement would be of very great importance, and would go very far toward restoring peace, and quieting the minds, even of the radicals themselves.' *Remarks*, p. 16.

These are frank admissions, and we greatly wish that he had been enabled to maintain the same good and candid spirit throughout his remarks. We wish also that he, and those whom he denominates 'radicals,' could have felt free rather to hold up prominently to the view of those who have been disturbed, those principles 'of very great importance,' contained in the Report, and to have urged, with all the untiring zeal of peacemakers, how 'very far' they ought to go 'toward restoring peace, and quieting the minds even of the radicals themselves.' This course, in our judgment, would have been much more pious and Christian, than the distracting and disorganizing one which has been pursued; and ultimately might possibly have had the effect, even to their own conviction, 'to establish in the constitution the principles conceded in the Report of the General Conference.'

The fact however is, that the principles contained in the Report, which Mr. Shinn considers of so great importance, were not just then 'conceded.' They were only then declared as the unquestioned principles of the church, in contradiction of the bold and repeated imputations to the contrary. That they had never been formally written out, into so many distinct articles, in the shape of a paper constitution, may be true; yet they are, nevertheless, as certain, and of as indisputable force as if they had been so written.

On this subject there seems to be an erroneous idea in the minds of some, which ought to be corrected. It seems to be supposed by them, that constitutional principles cannot be established without the formalities of a 'convention,' and of written articles. This we think a mistake. The constitution of England is as certain, as well understood, and as settled, as the constitution of the United States;—yet it has never been thus written, nor was it framed by any convention particularly called for the purpose. It grew up with the growth and circumstances of the people, till it attained that definite and certain form which it has long possessed. We do not now speak either of its merits or of its demerits. Yet it can hardly surprise us, after the astonishing perversion of our former language, if, in consequence of the illustration here introduced, we shall be charged with having 'officially declared to the church and to the world' that the British constitution ought to be introduced into our civil government. But we notify all such commentators, in anticipation, that we speak here simply of the fact, that *a constitution* may become established without being thus written; and that the *lex non scripta*, the unwritten or common law, may be as binding, and as fixed, as the *lex scripta*, the written, or statute law. The same remark is applicable to the *law of nations*. If disputes occasionally occur among jurists and statesmen, respecting unwritten laws and constitutions, so do they also respecting written laws and constitutions; and even among divines, and theological jurists, respecting the written laws of God. To this very day, the constitution of the United States is neither better understood, nor more clearly established, than that of England. At almost every session of the national legislature, contentions arise respecting it; and under every succeeding administration, the great lines of demarkation between the powers and rights of the general and state governments, and the powers and rights of the different state governments respectively, are constant matter of disputation; *et adhuc sub judice lis est*. Even previously to the revolutionary war, the complaint among the colonists was, not that the rights of British subjects were uncertain, but that these rights were denied to them as colonists, by the mother country. They refused to be *taxed*, without being represented in the body by which the taxes were imposed; not only because this was a principle unjust in itself, but because it was also a violation of the British

constitution, to the benefit of which, as British subjects, they claimed to be entitled.

Mr. Shinn says, farther;

'If the church had a good constitution, there would be no occasion for a General Conference to meet oftener than once in seven years. Look at the new editions of the Discipline; and how exceedingly small do we find the business to be, that has been done by any one General Conference since the year 1808. And why need eighty or one hundred men travel hundreds of miles every four years, to look at the Discipline three or four weeks, and then to go their way, and leave it as it was before.' *Remarks*, p. 12.

In this he pays both us and our Discipline a high compliment, and we hope a just and merited one. It proves, according to his own showing too, what we have before said, that a seat in the General Conference is really of much less importance than seems to have been considered, and that our principles and rules, under the existing system, have attained a very high degree of clearness, and of fixedness, as well as of actual excellence. He seems, in truth, almost prepared to grant, that if these principles were settled in a constitution which the 'legislature' of itself could not alter, it would not be a matter of much consequence whether the General Conference should be composed exclusively of ministers or not. Now, in our opinion, they are morally so settled, as we shall hereafter endeavour to show. We agree too, that it *is* high time that the reproach of perpetual change, which *other* adversaries have so often thrown in our face, should be wiped away. And we wish that Mr. Shinn, and others, could have seen their way clear to aid us, in perfecting what he considered an 'improvement' of 'such very great importance,' that, if established, it 'would go very far toward restoring peace, and quieting the minds even of the radicals themselves.' If, in this spirit, and with this view, he had had the candour, at the General Conference, to mention the exceptionable construction which he thought might be given to some passages in the Report, we are *certain* that he *would* have been calmly and candidly listened to. And having been ourself a part of the committee, and concerned in preparing the Report, we know that we should have taken sincere pleasure in contributing our best exertions, to free it from any supposed ambiguity; and especially to guard it against the possible liability to any such monstrous interpretations, as have been perversely forced upon it. Such a course too, particularly toward one who was unconscious of having ever indicated toward Mr. Shinn any other disposition than that of personal courtesy, would have been esteemed as far more kind than that of moving and voting for the Report, as if he approved it, and afterward attacking it with the most unjust and unfounded censures. If Mr. Shinn had thought proper to pursue this, as we think, more excellent way, he might doubtless have contributed much toward counteracting the influence of unreasonable agitators, and quieting existing

agitations, instead of lending himself to the less blessed office of perpetuating them, if not of increasing them tenfold. And we cannot but think that it would also have had a happier influence on his own mind.

We apprehend, however, that Mr. Shinn greatly overrates the efficacy of ecclesiastical constitutions, in guarding against strife, and against the infractions of supposed rights, and as a preventive of the necessity of frequent meetings of the 'legislature.' The history even of civil constitutions, or of treaties, will not bear out his views. It is evident, moreover, were a written 'constitution' even once fixed, or so supposed to be, that in our fancied 'march of mind' and of 'reform,' in this 'age of improvement,' in which we so greatly outstrip 'our fathers,' (or think we do,) continual *amendments* would be demanded, and continual corrections of alleged *breaches* of it. To whose ultimate arbitrament and decision should these things be referred, but to conventions similar to those which might have been called for settling a 'constitution.' If referred any where else, on the principles assumed, the nominal settlement of such a 'constitution' would be a mere farce. And if so referred, is it not obvious that the necessity for frequent meetings of the 'legislature,' and of 'legislative' conventions, would not only be as great as at present, but much greater; especially if the growing extent and numbers of our religious community be considered, and the consequently growing calls for such meetings, if *legislative* power be once admitted to have place among us. In such a community, dissatisfied spirits, and restless innovators and 'reformers,' would never be wanting. And whenever such should wish to produce agitation in the societies, or to bring themselves into more prominent posts, nothing more would be necessary than to start the question of some *amendment* of the constitution, or the prevention or correction of some alleged or apprehended *breach* of it.

Nothing is more calculated to disturb the tranquillity of any community, than the frequent agitation of constitutional questions. It is scarcely practicable, either, to make any arrangement for their decision, against which serious objections may not lie. And after all, the decisions which would probably be made, could not effect the object of securing the constitutional equilibrium; for as soon as the assemblies by which they had been made should be dispersed, the same or similar things might again occur, or be alleged, though, perhaps, under new names and forms, and in an infinite variety of modes and shapes, in an endless series. And whether occasional or periodical appeals to the community, for these purposes, should be proposed, and whether at longer or shorter intervals, the same or equal objections would still lie.—If the periods for revising the constitution, whether occasional or periodical, were at short intervals, the measures to be reviewed would necessarily have been of recent date, and the reviewers, and 'reformers,' would, of course, be under the

influence of all the passions and prejudices common in such agitations, and in the midst of the excitement:—and the very leaders and fomenters of such commotions, would probably be the *parties* who would aspire to the office of effecting their proposed corrections, or reforms. Or if the periods for revision be at distant intervals, the same objections would apply as to all that part of the interval which should be near to the fixed period. And in proportion to the distance of it, would be the diminution of the influence which the prospect of such a distant correction would have on the existing officers, especially on occasions of any excitement. We wish it to be distinctly understood, however, that nothing here said is intended in the slightest degree to disparage the formation of written constitutions, in civil communities, of which we entirely approve.*

But we do maintain that there are clear and important points of difference between civil and religious communities. In the latter, to which alone our remarks refer, the charter of our rights, which is also the rule of our duties, is already fixed, by one only supreme and common power; and neither the ministry nor the laity, nor both combined, either have or can have any power to alter it. The admission of a contrary principle would be one of the most dangerous to liberty that could well be devised. By denying that there is any 'legislative' power, properly, in the Christian church, the Report disposes at once of all the abstract theories on which so much declamatory sophistry has been founded, respecting a right to representation in the 'law making' department. If such a one existed, in which the right to lay *taxes*, and to *compel* obedience, would necessarily be implied, the Report admits, unequivocally, that the right of direct representation in it would indisputably follow. But such a one neither exists, nor, on our part, is claimed; and consequently, on this ground at least, from any analogy to the principles of civil legislation, the right cannot follow. And we propose to our opponents, who urge this matter with so much vehemence, the task of showing an instance in the primitive church, of any such thing as either a delegation of church power, or of any assembly or convention of representatives or delegates, for the establishment of 'constitutions,' and the enacting of 'laws.' And till this shall be done, we respectfully ask permission to be allowed still to believe, that 'our fathers,' in gathering

* In the circumstances in which the American colonies were placed, after they became independent, and also on their uniting in the organization of a general government, by a federal compact, such a course would seem indeed to have been indispensable. Yet the state of Connecticut did not adopt any written constitution till within a few years past. And it is said, that several of the United States are governed by constitutions essentially the same as they were before the revolution;—adopting only a substitute for the power of the crown:—that this is the case with Massachusetts:—and that one of the states of our Union [?] has no other constitution than that of its ancient royal charter. *North American Review*, No. LXV, (New Series) p. 564.

and organizing the fruits of their ministry, (who,—believing their doctrines and discipline to be those of the gospel,—voluntarily united under their pastoral care,) maintained a stricter conformity to the true spirit of the practice of the apostles and the primitive evangelists, than has yet been exhibited by any 'associated conventions,' for the purpose of manufacturing ecclesiastical 'constitutions.'

Those who wish to enlist the corrupt passions of fallen nature against the ministry, may make a jest of 'divinely instituted,' and 'divinely authorized;' but we did not expect Mr. Shinn to descend to so 'low' a 'stratagem.' And it might be well for *ministers* at least, who themselves profess to be 'inwardly moved by the Holy Ghost' to take on them this office, to beware how they trifle with, or pour contempt on, so solemn a matter; lest perchance they be found even lying to God. Among Methodist ministers, we did not suppose that any difference of opinion on this point existed. And if those who style themselves 'reformers,' mean to deny any divine call of the Christian ministry to the discharge of the peculiar functions of their office, let them speak out and say so, and let the people understand it. This will draw between us at once a fairer line of distinction than has ever yet been drawn.

It has been boldly propagated, indeed, that we deny that the people have any rights; and that we assert a divine right to govern them without control. It would have been a shorter course, and more effectual to render us odious, if believed, to allege at once that we deny that the people have any souls. To attempt to argue with men who claim the 'liberty' to circulate such calumnies, would be a hopeless task. Those who are influenced by an unbiassed love of truth cannot fail to notice, that the Report, on the question of 'right,' confines itself to the *right* of the *claimants* to demand a place in the General Conference. And who were the claimants? Great pains have been taken to represent them as the people. But there could not be a greater deception. They were a very small portion of the people. Some of them we believe were not of the church at all; and their claim was made, not only without the wish of the people, but most notoriously against it. They had, besides, obviously confounded two things entirely distinct, viz. the right of persons previously unconnected, and having no system, to meet in an original assembly for the purpose of forming one;—and their right to revolutionize a system already existing, under which, on their own voluntary request of admission, they had been received.

But although this state of facts so manifestly alters the state of the argument, and the ground on which it ought to be conducted, there is still not a syllable in the Report which goes to say, that if the general body of our brethren should at any time think it necessary, that some change should be admitted 'in reference to making rules of church government,' or for 'social worship,' it would not be done. The General Conference did not conceive it neces-

sary to act on that question, because no such question had arisen; and it would be time enough to act on it when it did arise. They had abundant evidence that the Methodist people, as a body, *are* satisfied with our existing system. And that the Methodist ministry will always be found desirous to gratify every reasonable wish of the members, when satisfactorily expressed, we think there can be as little doubt; for their true interests, as we shall presently show, are in fact identical; and they are, and ever ought to be, mutually, each others joy and crown of rejoicing. Of such a disposition they have repeatedly given substantial proof, in the modifications which have been made in our system, as it has been gradually enlarged, and which have regularly tended to diminish those powers which Mr. Wesley and his assistants originally and of necessity exercised, when they first went out into the highways and hedges, to gather and to organize societies. Experience, however, has at the same time taught us to be cautious, not to mistake the clamor of a few individuals for the voice of the people. The General Conference had very recently felt the effects of such a course, in the organization of local district conferences. Some of those individuals who have been the chief instigators of more radical changes, were greatly delighted with that regulation, and highly commended the Conference for adopting it. Yet it soon appeared that the people, truly, and even a large majority of the local brethren themselves, disapproved the measure; or at least thought it not worth acceptance. And when, in consequence, it was left optional with themselves either to act on this new regulation, or on the old plan, it was soon demonstrated that the latter was almost universally preferred. In very few instances had it been found practicable, in any district, to collect a majority of the local preachers, for the organization of such conferences; and in fewer still could they be kept up. This is a plain practical comment on the folly of tampering with established systems, for the gratification of individuals; and of mistaking their wishes, for the wishes of the people.

To invest the ministry with any authority other than that which strictly belongs to their pastoral office, agreeably to gospel order, is utterly foreign from our desire. But if, on the other hand, they are to be 'authoritatively controlled by others,' in relation to doctrines, ordinances, and moral discipline, then is there, in our judgment, an end of 'mutual rights,' and of the peculiar functions of the ministry; and we might as well, in that case, save ourselves the trouble and expense of it altogether; for this is precisely what the current doctrines of some 'reformers' of the present day tend to. Otherwise we act like a dying people, who think it important indeed to employ physicians; yet, not satisfied with the liberty of employing them or not, and of taking or rejecting their boluses, insist also on the right, 'authoritatively' to control their prescriptions. At this very day, in our humble apprehension, by far the

greatest evil which we have cause to fear, is the *looseness* of the reins of discipline in the hands of ministers; a looseness undoubtedly caused, or threatened, chiefly from the clamor raised against them. In such circumstances ought we not to support them, and to hold up their hands, in the firm and faithful discharge of duty, rather than to weaken them, and to cause them to hang down? Ought we not to do this at least so long as they continue to maintain doctrines, ordinances, and a moral discipline, of such acknowledged purity and excellence as those for which the Methodist ministry, under our existing institutions, have uniformly been distinguished?

Mr. Shinn objects to our putting it on the memorialists first to prove their claim. The objection itself betrays the weakness of the cause. The burden of proving a right to demand a change in an established system, voluntarily entered into by the claimants, certainly rested on them; and especially when they were, confessedly, so very small a minority. Most of these too, with Mr. Shinn among the rest, have since left us, and have thereby unquestionably forfeited all shadow of right to meddle with us farther on the subject. If they must persist in doing so, however, we ask them to carry out their principles, and to let their full length portrait be seen. Let them be applied to the limitation of either voters or representatives to 21 years of age; or to any other specific age. Let them be applied to females, and to *colored* people. The latter, we know, is a tender point for 'reformers;' and especially for those who lately made so great an outcry, because, as they alleged, a few 'colored men' were allowed to vote on one occasion, in an ecclesiastical judicatory in Maryland. Whether they did vote or not, is not here the question. It has been both affirmed and denied: but this, for our present purpose, is not of the slightest consequence. The occasion was one that concerned them; they lived within the bounds of the judicatory; were official members of the church, and, had they been white men, would, without any controversy, have been entitled to vote. Now the problem for '*reformers*' to solve is, how the color of their skin could disfranchise them; and how, *on their theory*, the 'mutual rights' of these people could so easily be passed over? And let them remember the extent to which their decision must go.—A word to the wise—. And then let them go before the people, and harp, consistently and thoroughly, on this string of 'abstract rights;'—and while they do so, let them turn to their 'Conventional articles,' and mark the carefulness of their fundamental provision, for protecting the 'liberty' to traffic in *slaves!* Alas! if we may give back the borrowed distich of a 'president' of reformers,

> 'Manners with fortunes, humors turn with climes,
> Tenets with books, and *principles* with times.'

How true in *this* case!—And should the schemes of 'reformers' succeed, could they or the community be surprised if another

'Mutual Rights' advocate should be set up? In that event, what would hinder the turning back on our opponents, in relation to church or state, the same floods of impassioned declamation which they have so *patriotically* and profusely poured forth over us?

Mr. Shinn seems to think that our doctrines in regard to the ministry, involve us in inconsistency with respect to the local preachers.

'If ministers,' says he, 'in virtue of being moved by the Holy Ghost to preach the gospel, are bound in conscience to exercise all the rights contended for in the report, how dare the General Conference forbid three thousand local ministers to exercise their divine rights, or put it out of their power to perform the ministerial functions enjoined on them by the force of a moral obligation? If a divine call be the ground of ministerial claim to be exclusive "expounders and administrators," local preachers have it; if a regular and valid ordination be the ground, they have that also: and who will say, that itinerating alone, not only gives a title to such divine prerogatives, but also gives authority to take them away from thousands of ministers, merely because they do not itinerate? What exposition of the Holy Scriptures will ever support a claim like this?' *Remarks*, p. 6.

To these warm interrogatives we answer simply, that we make no such 'claim,' and never have made any such. As to the claim of a place in the General Conference, the few local preachers who demanded it have been answered on their own ground. They did themselves, in their own memorial, explicitly say that they asked 'for no distinct representation of the local preachers.' So far as that question was concerned then, the point was settled by their own consent. They *agreed* to be regarded, in that respect, as amalgamated with the laity. They had once, indeed, made an effort for a distinct representation, but soon perceived that scarcely an individual among the laity would even listen to such a proposition. The Report, therefore, on this point, takes no other ground than those local preachers themselves took. To their preaching and expounding the word, or administering the ordinances, if ordained, and aiding in the maintenance of the moral discipline, as coworkers with and auxiliaries of the stated pastors, agreeably to the regulations under which they have asked and received license or orders, no exception has ever been taken. On the contrary we honor them in such a discharge of their office, and rejoice in their help. We answer farther, that the local preachers among us are not recognised as pastors, nor, consequently, are they admitted as members of our conferences of pastors, because, (1st) they themselves do not wish to leave their secular concerns, (which they pursue through the week like other people,) and to be devoted to the work of the ministry, as all pastors ought to be. And, (2dly,) because *the people* do not wish to have *local* pastors. In resisting such an innovation, we are resisting neither our people, nor the great body of our local brethren, who harmoniously concur both with us and with the people, in supporting an itinerant pas-

toral economy, as a fundamental principle of the Methodist system. They know the good which has resulted from it, both to the tens of thousands, we trust, now in heaven; and to the hundreds of thousands still on their way; and they wish to guard and to perpetuate it. They well know, also, the readiness of their itinerant brethren to welcome them into the itinerant and pastoral field, when they themselves desire it, are willing to be devoted to the work, and come duly recommended. We are happy moreover in the assurance, that between them and our itinerant body, there exists, with very few exceptions, a sincere feeling of affection and of cordial coöperation; and we devoutly hope and pray that no spirit of mischief may be allowed to interrupt it.

We shall now undertake to show that the actual constitution of Methodism does contain those very important principles, which Mr. Shinn thinks, if established, 'would go very far toward restoring peace, and quieting the minds even of the radicals themselves.' We shall undertake to show, moreover, that these principles are as clearly settled as any parchment provisions could settle them; and that the people do retain in their hands a safe and ample barrier against any attempts at clerical usurpation, or priestly domination. And so we hope they ever will. But it should be remembered that there may be also an undue domination over the ministry, and a usurpation of their functions.

The Report of the General Conference, now under consideration, was adopted, we believe, unanimously. If any dissent was felt, at least none was expressed. Not a hand or a voice was raised against it. And, at any rate, that portion of it containing the very important principles said by Mr. Shinn to be conceded, had undoubtedly the unanimous approbation of the body. It can no more be doubted that these principles are concurred in by the people. They are confessedly in their favour, and are as follows, viz;—That the General Conference has 'no strictly legislative powers,'—that it has no authority to enact any 'laws to affect either life or limb, to touch the persons, or to tax the property, of our members;'—and that if it either exercised, or claimed to exercise, any such authority, 'our members ought, unquestionably, to be directly represented:'—'That our ministers and members, of every class, are entitled to the full liberty of speech and of the press, equally with any other citizens of the United States,—subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated as Methodists and as Methodist ministers;'—that the rule respecting 'inveighing,' applies solely to such as 'endeavour to sow dissensions by inveighing against our doctrines and discipline, in the sense of unchristian railing and violence;'—and that, as to 'the moral code,' we are subject equally with our members to 'one only Lord;' and 'have no power to add to, to take from, to alter, or to modify, a single item

of his statutes.' We do indeed believe the office of expounding and administering these statutes, to be among the peculiar functions of the Christian ministry, as originally instituted by our one common Lord, —who, after his resurrection, solemnly sent forth his messengers with this commission, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, *even* unto the end of the world,' Matt. xxviii, 19, 20. Yet it is asserted in the Report, and is unanimously concurred in by our whole body, that this commission of the ministry deprives no man of the right and liberty of private judgment;—that 'no man is obliged to receive our doctrines merely because *we* believe and teach them; nor unless they have his own cordial assent. Neither is any man obliged to submit himself to what *we* believe to be the moral discipline of the gospel,—unless he believes it to be so also.' All that we claim is a fair reciprocity and mutuality: viz.—that as we assume no prerogative authoritatively to control any, in matters of either faith or conscience, so neither could we permit 'our ministrations, *in these respects*, to be authoritatively controlled by others.'

To guard against any mistake or collision in these matters, we have frankly, and extensively, and as plainly as we can, published to the world what our doctrines are; and what are the ordinances and the moral discipline which we consider it our duty to administer. We go out into the world to preach what we believe to be *God's word*, and *God's law*. We offer our doctrines and discipline, not as inventions of our own, but as a summary of what we believe to be *in the Bible*; with such prudential means and regulations as we think best calculated to enable us, as a body, to carry them into effect; to fulfil an efficient pastoral oversight; and to help those who may commit themselves to our care, to grow in grace, and in the knowledge and love of God. Such as believe our doctrines and discipline to be the doctrines and discipline of the gospel, and those who minister them to be God's ministers to them for good, and voluntarily apply to be received under our pastoral care, if no objections appear, are received. But as none are compelled to come under it, so none are compelled to continue under it.

The important principles mentioned by Mr. Shinn, are not only as clearly settled among us as if they had been written in a formal constitution, but there is as much security for their permanent observance, as any such constitution could give them. The perfect unanimity with which they are not only 'conceded,' but asserted and maintained, affords the best guaranty which could be given for their permanent endurance; and no convention, or constitution, could possibly afford a greater.

Whether any of these principles, in particular acts of administration, may or may not have been overlooked or violated, is not here the question. On this point we are aware of what has been

said on both sides, and it is unnecessary to repeat it. But he must be a most chimerical and visionary reformer who can believe, that, in the existing state of human things, it can be possible, under any system, to guard absolutely against error in judgment, or occasional maleadministration. Before this can be accomplished, a state of infallibility and of universal purity must be attained, to which we lay no claim, and which we fear even 'reformers' are not likely speedily to realize. Our civil judges sometimes err, or are believed to err, both in the inferior and in the higher courts; and individual judges of the first distinction frequently differ in opinion. On a recent occasion, warm party writers have not hesitated to charge a grave court, having one of the most venerable men among us at its head, with being a 'partisan court.' To such imputations the best systems and the best men are liable. And although we cannot adopt the sentiment

> 'For forms of government let fools contest,
> Whate'er is best administer'd is best;'

yet we do believe that our attention ought to be turned at present more to the *administration* of our system; and that if judiciously and prudently administered, it will be adequate to all our wants, and abundantly secure all mutual rights, and every reasonable privilege.

With regard to our doctrines and moral discipline, even our warmest 'reforming' opponents have not pretended to be able to mend them; or to add any improvement whatever to our excellent helps and means of grace. They have attempted, indeed, to 'reform' our polity, by a new frame of their own. Yet every effort, hitherto, has proved an abortion: and were it not for the discipline of the old church, which they still make a rallying point, their ranks would be in absolute confusion. Mr. Shinn complains, indeed, and seems to fret at 'so much talk about the want of a plan.' But is it any wonder that we should be unwilling to abandon 'that excellent discipline,' (as he himself elsewhere calls it,) which we already enjoy, until we are at least furnished with a better? This is the very answer which we make to deists who cavil at the Bible itself. And what will not men cavil at? We say,—before you ask us to give up this book, which we have proved so 'excellent,' show us a better. This they have never been able to do, and consequently we stick to the Bible. So we reject the new wine which our opponents offer us in the shape of 'reform' and 'conventional articles,' because we think the old is better. We are told, indeed, that these 'articles' were 'hastily gotten up,' and are merely 'temporary';—and 'that in the year 1830' something vastly better may be 'hoped.'—But hope deferred maketh the heart sick.—Our 'reformers,' with no small pretensions either, have now been tinkering at a 'plan' for many years. Every successive one 'developed,' instead of being 'more generally satisfactory,' appears rather worse and worse,—just in proportion, it would seem, as in

the heat of party zeal, in their resentment against the old system, and their ardour for a new and opposite one, they recede from the old 'plan.' Their articles, beside, were so far from having been 'hastily gotten up,' that the subjects of them had long been matter of elaborate discussion. And yet they had been published but a few months, or even weeks, before many of their very partisans were made ashamed of them. And the few who support them, or rather submit to them, do so probably, chiefly because they must take these or nothing; whilst their leaders contrive to eke the matter, and to keep up their spirits, by the flattering unction of 'something more generally satisfactory—*in the year* 1830.'—We have not yet forgotten the good old adage, 'a bird in the hand, is worth two in the bush:' and for our part we shall at least wait, till we see what this production of the year 1830 will be. For we well remember that it is not long since fully as much was promised from the year 1828, as is now from 1830.

Mr. Shinn, rather techily, complains, that 'any thing like the beginning of a plan which they try to develope,' we 'begin to try to tear in pieces.'—Indeed!—And wont their plan stand this?—Or have they so soon forgotten that retributive judicial sentence, —'With what measure ye mete, it shall be measured to you again?'—'And suppose,' he adds, 'we should set ourselves to scrutinize and criticise the plan laid down in the Methodist discipline—.' And pray have they not been doing this for now many years;—to say nothing of the 'reformers' of past generations. And what has been the consequence?—We repeat the assertion, and defy successful contradiction,—the more it has been scrutinized and criticised, and comes to be more fairly understood, the more closely both the preachers and the people adhere to it; and our opponents themselves are compelled to avail themselves of it, in great part, or scarcely even a fragment of the Methodist people would listen to them for a moment. *They plough with our heifer,* or, in our field, they would sow in vain. In the same way infidels abuse the Bible, yet draw from it whatever of their system is worth a fig.

We do not assert, however, and never have asserted, 'that the Methodist Episcopal Church has her foundation so ingeniously laid, that no ground can henceforth be occupied, on which to erect any other ecclesiastical edifice.' Yet we have, so far, seen no better offered for *our* 'ecclesiastical edifice;' and we certainly think it unwise, 'hastily' at least, to move our house off its present foundation, till we can not only have the promise and 'hope' of a better one, in '1830,' but the rational certainty of a better one *now*. The house is large and weighty, and not so easy to be moved. A very great many, besides, have very safely and comfortably both lived and died in it, on its present foundation, and only exchanged it for that better one not made with hands, eternal in the heavens. We do not, moreover, see any great necessity for building a new house

just now. Christendom seems already to possess an abundance of 'ecclesiastical edifices;' and we think it prudent to be content with such things as we have, lest perchance so great a multitude should be turned out houseless, or be compelled, of necessity, to seek shelter among strangers, and under less comfortable roofs. The master draughtsmen of the plan of a new house, had industriously 'scrutinized and criticised' the old one. They had had free ingress and egress;—had examined its foundations; measured its proportions; and literally searched it throughout. With these advantages, they set themselves, with united counsels, to erect a new one, as it were just to show us a model of what might be done. But, lo! hardly had they time to invite us into it, before it was seen tottering to its fall. Scarcely a soul, except themselves, was pleased with it; and the few who ventured within it, did so, it would seem, as a matter of necessity, rather than of choice. Its ill constructed frame was crazed by the very first searching blast; and it was found incapable of resisting even a critic's breath. We are told, to be sure, that 'it is hoped' they will erect a better one 'in the year 1830.' But our distrust is rather increased by the late experiment. The modern fashion of running up houses which tumble down before they can be tenanted, and which scarcely leave even their builders time to escape from them, we do not fancy. Our fathers, the old fashioned workmen, built more substantially, though perhaps not quite so showily. The edifice of their erection, has indeed, from time to time, been greatly enlarged; and, in the superstructure, occasional improvements have been made, as the accommodation of the various and multiplying inmates seemed to require. But no rude hand has ever altered the foundation; and we hope none ever will, till this 'edifice' shall be exchanged for the better in heaven. It has been amply tried. The rains have descended, the floods have come, the winds have blown, and beaten upon it,—and yet it stands. We say not this boastingly; but we ought to say it thankfully,—and give glory to God.

That the groundwork of our system was not one of speculative and prospective contrivance, but one to which our fathers were gradually led by the guidance of Providence, we hold to be far from a just objection to it. On the contrary, a body of regulations expanding themselves with the spread of the societies, and accommodated to new exigences as they arise, are likely to be infinitely better adapted for practical utility, than any that could be struck out at a heat, by the most self-confident 'reformers.' That which seems most plausible in theory, does not always prove best on the test of experiment. And we ought to be sufficiently warned against the danger and folly of metaphysical abstractions, were it only by the afflicting results of such a 'course' to Mr. Shinn himself.

These remarks bring us back to his very extraordinary statements before mentioned. He says, 'The General Conference has recommended that there shall be two Methodist churches.'

Remarks, p. 21. He might just as well have said, the General Conference has recommended that there shall be twelve or twenty Methodist churches; for they have no more recommended two than twenty. 'They first tell us,' he says again, 'we ought to expatriate ourselves, and when we do so, they immediately cry out, Come back,' p. 18. Again:—'The Report recommends for us either to be *silent*, or to withdraw from the church.' 'Our brethren have decided the matter; they have very *formally*, and *officially*, spoken to the *church* and to the *world*, that if we will not voluntarily withdraw, we shall be expelled,' p. 17. Could grosser perversions of the whole tenor of the Report have been imagined or devised? '*We*,' says Mr. Shinn, 'would *rejoice* to live in *peace* with them, and be *one people* with them; but *they* have *officially* said, we shall either *expatriate* ourselves, or be *expelled*,' p. 16. Now let us hear the Report, and see how it accords with these broad assertions.

After reciting the various and protracted exertions of 'reformers,' so called, and the uniform firmness with which perhaps ninety-nine hundredths of the whole body of preachers and people refused to adopt their schemes, the Report, in the tone and language of Christian expostulation, says, 'We put it then to the good sense, to the Christian candour, and to the calmer and better feelings of our brethren, whether it be not time to cease to agitate and disturb the church with this controversy.'—But so far from requiring the alternative of *silence* or *withdrawment*,—expatriation or expulsion;—the Report immediately adds,—'At least if it [the controversy] *must* be continued, [which is certainly admitting that it *might* be continued,] whether it be not time to divest it of that *acrimony* and *virulence*, which, in too many instances we fear, have furnished fit matter for the scoff of the infidel, and the reproach of common enemies.'—In the same strain of affectionate expostulation, the Report proceeds thus:—

'If this state of things be continued, how can it be said, "See how *these* Christians love one another!" It grieves us to think of it. We weep between the porch and the altar; and our cry is, "Spare, O Lord! spare thy people; and give not thine heritage to this reproach."' p. 10.

As assembled pastors of the flock, and seeing the arrows and firebrands which some had been industriously casting abroad for years, could the General Conference have said less,—or have said it more tenderly or affectionately?

Again, the Report says,

'We know that we have been charged with wishing to suppress free inquiry, and with denying to our ministers and members the liberty of speech and of the press. Our feelings, under such reiterated and widely circulated charges, would tempt us to repel them with strong expressions. If reviled, however, we are resolved not to revile again. But the charge we wholly disavow. Our ministers and members, of every class, are entitled to the full liberty of speech and of the press,

equally with any other citizens of the United States,—subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated, as Methodists, and as Methodist ministers. The rule in our Discipline, p. 88, new ed., of which some of the memorialists complain, never was intended, (and we are not aware that it has at any time been officially so construed,) to suppress such freedom of inquiry, or to deny such liberty of speech and of the press; provided such inquiry be conducted, and such liberty be used, in a manner consistent with the above-mentioned obligations. The design of the rule was to guard the peace and union of the church, against any mischievous false brethren who might be disposed to avail themselves of their place in the bosom of the church, to *endeavour to sow dissensions* by *inveighing* against our doctrines or discipline, *in the sense of unchristian railing and violence.* Any other construction of it we have never sanctioned; nor will we.' pp. 10, 11.

Is there in this any thing like requiring the alternative of *silence*, or withdrawment? Is it not a full and positive refutation of the aspersion?

Our opponents had extensively been endeavouring to excite popular prejudice and jealousy against us, by comparing us with the ancient Druids, the despots of Babylon and Egypt, and of India and Tartary. To repel such unkindness, the Report said,

'It cannot require any great share of either intelligence or candor, to perceive some difference between our spiritual and pastoral oversight, and the absolute sway of the ancient "Druids," and of the despots of "Babylon and Egypt," and of "India and Tartary." The subjects of their lawless power became so not by choice, but by birth. Neither had they the means, whatever might have been their desire, of escaping its grasp. Even in more modern days, and under governments comparatively free, the right of expatriation, without the consent of the government, has been denied. We do not subscribe to this doctrine, if applied to either church or state. The right of ecclesiastical expatriation, from any one branch of the Christian church, to any other which may be preferred, for grave causes, we have never denied. Nor can we keep, nor are we desirous to keep, any man subject to our authority one moment longer than it is his own pleasure. We advert to this topic with great reluctance; but the memorialists compel us. If they will cease to compare us to despots, to whom we bear no analogy, we shall cease to exhibit the obvious distinction. Till then it is our duty to repel the imputation, so obstructive of our ministry. Expatriation, either civil or ecclesiastical, if we may continue this application of the term, may be painful, and attended with sacrifices. But we should certainly think it preferable to perpetual internal war. If our brethren can live in peace with us, in Christian bonds, we shall sincerely rejoice, and be cordially happy in their society and fellowship. But we entreat them not to keep us embroiled in perpetual strife. Our united energies are needed for higher and nobler purposes.' p. 7.

Is there in this place any recommendation for any brethren to 'expatriate' themselves from among us, who 'would rejoice to

live in peace with us, and to be one people with us?'—Does not the whole passage breathe a spirit precisely the reverse? It *admits*, indeed, the *right* of ecclesiastical expatriation, to such as persist in the preposterous charge of tyranny and despotism. It even goes so far as to '*entreat*' brethren not to keep us 'embroiled in perpetual strife;' and to say that, however desirous we might be of their fellowship, if they could 'live in peace with us, in Christian bonds,' we should nevertheless candidly acknowledge even expatriation, with all its painful sacrifices, 'preferable to *perpetual internal war*.' Is this either an unsound or an unchristian sentiment?—And will Mr. Shinn please to point us to the words or clause in the Report, where 'the General Conference has recommended that there shall be two Methodist churches;'—where it is 'officially said we shall either expatriate ourselves, or be expelled?'—and where it is 'formally and officially spoken—if we will not voluntarily withdraw we shall be expelled!' The truth is, both the spirit and language of the Report are diametrically opposite to such asseverations. 'If our brethren can live in peace with us, in Christian bonds, we shall sincerely rejoice, and be cordially happy in their society and fellowship.' This is the language of that document, and this the true spirit which it breathes; as appears again in the following passage:

'We entreat our brethren to be at peace. It is our earnest and sincere desire. In order to it, on our part, we have advised, and do hereby advise and exhort all our brethren, and all our ecclesiastical officers, to cultivate on all occasions the meekness and gentleness of Christ; and to exercise all the lenity, moderation, and forbearance, which may be consistent with the purity of our institutions, and the due and firm administration of necessary discipline, the sacrifice of which we could not but deem too costly even for peace.

'In conclusion, we say to brethren, "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind. Let the peace of God rule in our hearts, to the which also we are called in one body; and let us be thankful. Whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and any praise, let us think on *these* things.—Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from us, with all malice. And may the God of love and peace be with us."' pp. 12, 13.

Mr. Shinn represents us, in other places, as extremely anxious to *increase* our numbers,—that we 'may keep in possession of the favorite argument, that *numbers* are an indubitable proof of Heaven's seal,'—and that we even 'rejoice' whenever we 'see a few radicals come back.' Now is it consistent with common sense that both parts of this account can be true? That we are so bent, in the first place, on diminishing our numbers, that we resolve to drive from us those who would even 'rejoice to live in peace with us,

and be one people with us;' and officially say to them, 'Expatriate yourselves, or be expelled;—we leave you no alternative.' And, in the second place, that our 'favorite argument' is, that '*numbers* are an indubitable proof of Heaven's seal,'—and that we 'rejoice whenever we see a few radicals come back.' If both these statements be true, instead of being despised as despots, we ought rather to be pitied as idiots.

'The Methodist doors,' we thank God, like the happy gates of gospel grace, do stand open, night and day, and 'wide enough;' and we hope they may continue so: but not 'wider.'

'There is only one condition previously required of those who desire admission into these societies, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation, by,' &c. *Discipline*, p. 75.

The fruits meet for repentance, by which all *probationers* are expected to evidence their desire of salvation, before they can be admitted as members, and by which all members are expected to evidence it afterward, are then described in the general rules. For the admission of probationers, as such, the doors ought to be kept open 'wide.' During the term of probation they should be watched over, and nurtured carefully, for good. But at the expiration of that term, a stricter scrutiny should certainly be exercised, before their admission as members. Mr. Shinn's advice on this subject is good, and such as ought not to be rejected, if it came even from an enemy: for we may learn even from enemies. Both pastors and leaders '*would* do well to be careful, lest some of their new recruits should prove to be no advantage to their church, and no honor to the Christian name.' And now, having taken this advice so kindly on our part, we hope Mr. Shinn and his friends will not be offended if we reciprocate it;—and especially in relation to their picking up such 'recruits,' as, with all our open doors, and anxiety for numbers, we find it necessary to cast off.

As we wholly deny the assertion that we have officially said to any, who wish to live in peace with us in Christian bonds, and to be one people, that they must withdraw or be expelled; so, neither do we 'complain greatly,' if any who insist on such 'liberty of speech and of the press' as consists in 'endeavouring to sow dissensions, by unchristian railing and violence,' and thereby to keep us 'embroiled in perpetual strife,' and in 'perpetual internal war,' choose to 'act upon the indefeasible right of ecclesiastical expatriation.' If they cannot live in peace with us, and without licentious abuse, we do still think it better that they should quietly leave us. We would not complain of this, if they would afterward only let us and ours alone. But what we do 'complain' of is, that they are not content with leaving us. That after doing so, some of them insist on still occupying our pulpits, or try to work mischief out of it if refused;

degrading houses of worship to theatres of defamation, and for spreading the hateful work of discord and division; and, in some instances, where they think they have the 'power,' attempting even to wrest from us the houses themselves,—abusing the sacred obligations of trust, and diverting the property from the uses for which it was originally designed. We 'complain' also of the systematic agencies, and the continued efforts, for agitating and distracting those who would otherwise live in peace; and of the privateering warfare still waged against us, after they have left us. And we 'complain' of such things the more, because our opponents do not pretend even to allege, that the Methodist Episcopal Church is a corrupt or antichristian church, from whose demoralizing and soul-damning atmosphere it might otherwise be an act of charity to pluck our perishing members. On the contrary, they '*delightfully* own' us as 'an elder branch of the one great family;' and profess that while they 'ought to love every branch of the church of Jesus Christ,' so 'ministers and members of the Methodist Episcopal Church *particularly*' are entitled to '*special regard and confidence;* not only on account of our general agreement in sentiment, worship, and discipline, but on account of their great zeal and activity in the cause of our gracious Redeemer.'—So says Mr. Shinn.—(*Remarks*, pp. 17, 19.) Now—if our 'reformers,' in the face of an enlightened and Christian community, can even justify their withdrawing from such a church and ministry, yet we cheerfully submit it to the same community, whether it can be a pious and godly office, afterward, to continue to vilify and abuse them, and to practise the most sedulous efforts to excite popular clamor and prejudice against them, and to divide, and rend, and ruin them. These are the matters of our 'loud complaints,' when 'complaint' is extorted from us at all; for in many instances we rather suffer wrong, and take it patiently.

Mr. Shinn has thought proper to introduce one topic, not contained in the 'Report' on which his 'Remarks' were professedly founded; and nothing could be more unfair than the manner in which he has managed it.—'If this liberty of speech and of the press,' he says, 'is allowed to our ministers and members equally with any other citizens of the United States, how is it that ministers and members have been expelled for not giving up the Mutual Rights? Merely because the work is a *periodical?*'—If Mr. Shinn did not know that no minister or member had ever been expelled for not giving up the Mutual Rights merely because the work was a 'periodical,' he is a subject of sympathy, rather than of reproach. Yet he actually does say, 'This seems to be implied in the terms proposed by the General Conference for the restoration of peace!'

His remarks on this topic we think the more unkind, because he did know, or had known, the true grounds of 'the terms proposed by the General Conference for the restoration of peace.' Previously to the affliction with which Mr. Shinn was overwhelmed at

the close of the General Conference, the author of the resolutions had held repeated and very free interviews with him personally, on the subject. Others were repeatedly present at those interviews, and know what we say. Those others, too, were the known personal friends of the withdrawn and expelled persons, and were also the particular friends of Mr. Shinn. Yet to *them*, as men of honor and candor, we dare appeal, for the correctness of what we now state.—The facts were these.—After various negotiations, one of those gentlemen, a particular friend of 'reformers,' presented a written paper, now in our possession, which he said, from his extensive correspondence with that class, he felt authorized to say would be concurred in on their part, if adopted on ours, as a basis 'for the restoration of peace.'—In that paper it was proposed to make the positive concession, that '*many* publications *have* appeared in Mutual Rights, the nature and character of which were inflammatory, and do not admit of vindication;'—and to say that this was 'regretted and deplored;' and also to discontinue the publication of that work. Now mark,—this was a proposal of their own, and avowedly for peace' sake. Our friends had issued proposals for publishing a periodical to be devoted to that controversy, on our part. We said to the agent for 'reformers,'—if your friends, as they propose, consent to discontinue their periodical on that subject, we will stop ours also.—Why?—Because we deny to any of our members as 'citizens of the United States, as much authority to issue a periodical publication, as to enjoy the liberty of the press in any other way?' Or because the Conference assumed any right to 'require' them to stop a periodical?—Certainly neither.—Mr. Shinn admits that the Conference assumed no such right. The ground of the reciprocal proposal of the Conference was, that of 'mutual consent, for the restoration of peace;'—stating, at the same time, that it was to be 'expressly understood' that such an arrangement, 'if agreed to,' was not on the ground 'of any assumption of right to require it;' and that no individual would be thereby 'precluded from issuing any publication which he might judge proper, on his own responsibility.'—But why, perhaps it may be said, did the Conference object to 'periodicals?'—The Conference did not object to periodicals. They merely wished to meet what had the appearance of a liberal advance by our opponents, 'for the restoration of peace,' by a proposal on *their* part to discontinue *their periodical devoted to that controversy*, which had already produced such unhappy excitements and schisms.—The Conference wished, if a reunion took place, that it should be sincere and hearty, and that as many obstructions to its permanence, as possible, should be removed out of the way. This seemed especially necessary in its incipient stage; and that the festering, and almost gangrenous wounds of the parties should have a little time to heal, instead of being instantly renewed and aggravated by periodical cuts and stabs. They did believe also,

(and whether the opinion were right or wrong, they were nevertheless sincere in it,) that '*periodicals' devoted to that controversy*, would have more tendency to tear open afresh, and to aggravate such wounds, than individual and occasional publications. And whatever was the bearing of the proposition, it applied equally to our friends as to our opponents.

But, as 'reformers' themselves made the proposal to discontinue the Mutual Rights, why did the General Conference add,—'and provided also, that it be farther mutually agreed, that no other periodical publication to be devoted to the same controversy, shall be established on either side.' We rather marvel that our opponents venture to urge this question. A full and plain answer would put an end to it. But we wish to make it as easy as we can, with any degree of justice to ourselves; and shall answer accordingly.

If the General Conference had agreed to restore the expelled and withdrawn persons, on their proposal, among other things, to discontinue the Mutual Rights, it was ascertained that a plan had been devised to establish in its place *another* periodical, to be devoted to the *same* controversy, to be issued at *shorter* intervals, and in a more popular shape; and also to appoint an editor to be specially devoted to it, whose special business it would probably become to rekindle the coals of strife, and blow them into flame. It will not now be denied, we apprehend, that a scheme for such a substitute, was then in embryo. The mover of the resolutions learned it, though not from 'reformers,' and just in time to guard against it. In consequence of this information, he considered it a duty to add the proviso, and to submit it to mutual friends of the parties, previously to its introduction into the Conference. In doing this, he was of opinion, that if the proposal to discontinue that description of periodical was candid and open, the proviso would not give offence. If otherwise, this test would bring the matter out, and prevent a misunderstanding calculated to widen, rather than to repair the breach. It did so. Mr. Shinn, as the special agent for 'reformers,' declined acceding to it; and in the ensuing night, and before any farther step could be taken in the negotiation, was overwhelmed with the catastrophe of entire mental derangement.

We do not impute to Mr. Shinn the origination of the scheme above mentioned. Nor do we impute either the knowledge or approbation of it, to the gentleman who was the medium of the proposal for discontinuing the Mutual Rights; for we believe that both he, and other friends of 'reformers' then in Pittsburg, would have agreed to the proviso, had Mr. Shinn been willing. But, in turn, we beg leave to ask,—if 'reformers' intended to establish another periodical, under another name, in another shape, to be issued more frequently, and to be devoted to the same controversy,—and if, for these purposes, they had resolved to discon-

tinue the Mutual Rights in any event,—why was *such* a discontinuance proposed to us as evidence of a desire for conciliation and peace, and as a motive to induce us to meet it?*

We have said that the Methodist Episcopal Church possesses effective and substantial security, against any encroachments of tyranny on the part of her pastors. This security, to say nothing of higher principles, is amply provided in the fact, so obvious to common sense, that the interests of the preachers as men, are not only coincident, but identical, with all the interests which bind them to be good pastors; and that these again are identical with the interests of the people. They cannot possibly have any earthly motive for setting themselves in opposition to the people. All human motives are on the other side. And the far greater danger is, that their sense of dependence, and the pressure or apprehension of want, may tempt them, in the general state of our poor fallen nature, to *lower* the gospel standard, and to *relax* its holy discipline, in accommodation to the common frailties of those who hold over them, and over their wives and children, and all most dear to them, the fearful power of feeding or starving them at discretion. For the sober truth is, that there is not a body of ministry in the world more perfectly dependent on those whom they serve, than the Methodist *itinerant* ministry.

We know the monstrous falsehoods which have been invented and circulated to the contrary,—chiefly by certain presses of some other denominations, which have outstripped even those from whom they have mostly borrowed their calumnies, in the systematic industry with which they have copied them from each other, and spread them abroad; taking special care not to forget the usual art of magnifying them as they go. We shall hereafter take occasion to notice this bearing on us more fully, and will then cite the instances to which we allude; both to prevent any misapplication of our remarks, and to prove the justice of this complaint.

* In a paper entitled 'The Itinerant, or Wesleyan Methodist Visiter,' published in Baltimore, the following remarks are made in relation to the above proceedings, by the very able writer of a series of articles over the signature 'C.'

'When, says 'C,' it was suggested [to the committee of the conference] that the proposal of 'reformers' to discontinue the Mutual Rights, 'might only mean that the name of the periodical should be changed, and that it should be published in a newspaper instead of a pamphlet form, it was deemed proper to make the inquiry. This inquiry resulted in the declaration of four of the representatives of 'reformers,' that they considered the proposition as pledging those concerned to a total abandonment of any periodical devoted to the controversy, and they were willing to make the proposition more explicit. The fifth, however, though he acknowledged that the proposition fairly implied what was understood by the committee to be its meaning, yet he would not consent to alter the proposition. This person was Mr. Shinn himself; and as his consent was considered, by those associated with him in the negotiation, to be essential to any agreement which might be made, the negotiation was broken off.'

That statements such as theirs, are well calculated to dry up the stream of public favor and kindness toward us, and especially toward that large portion of our ministers, who, in the midst of perhaps unequalled and certainly unexceeded labors, are objects of actual suffering,—and to restrain the bowels of compassion which might otherwise be moved in behalf of those absolutely worn out, and fast descending to the grave,—and in behalf of widows and orphans, in the most notorious and helpless indigence, there can be no doubt. But whether this is a fit employment for professed ministers of Christ, toward their fellow ministers,—and toward the dependent and needy relicts of those deceased, is another question. And how 'gentlemen,' not to say Christians, and ministers, can reconcile such a course with a good and tranquil conscience, is a problem beyond our power of solution. Without a certainty that their representations are true, the cruelty of them is extreme; because they operate on a class of persons in whose behalf every motive, both of humanity and of religion, ought rather to excite our sympathy. Such a certainty, unless they can be certain that falsehood is truth, it is impossible they can have. If *they* do not know this, we do: and certainly very many a poor minister, and widow, and orphan, and worn out preacher, knows it.

In those churches which have a lay representation, the pastors make legal contracts with their people, and have legal remedies to enforce their fulfilment. We make no such contracts, and have no such remedies. In this, our system is both more scriptural, and renders us more dependent. It places us, in fact, not only from year to year, or from quarter to quarter, but from week to week, within the reach of such a controlling check, on the part of the people, as is possessed, we verily believe, by no other denomination whatever; and which is considered, both by them and by us, as a relinquishment of what might be claimed on our part, fully equivalent to the relinquishment on their part of a direct representation in our General Conferences.

These remarks apply not only to the mode in which the preachers are appointed,—on a principle of mutual sacrifice for the general good, and one to which we believe our people are peculiarly attached, in support of an itinerant system,—but they apply with equal force to the whole of the official conduct of each individual pastor; and, above all, in his appointment of class leaders, of which so much has been said. That the pastor, agreeably to our discipline, possesses the right, as a branch of his pastoral oversight, to appoint whom he thinks best qualified to aid him, as leaders, and to continue or to change them, is not disputed. But it is equally certain, on the other hand, that the means of his support are in the hands of the classes; and that the supplying or withholding it, as *they* judge proper, is as indisputably *their* right. Were a preacher, therefore, governed by no better principle than his own interest, he could not successfully resist the just wishes of the classes, by arbi-

trarily obtruding on them obnoxious leaders. It is well known that the class collections, are almost our entire reliance for the support of our ministry. That we have any other resources that amount to more than a perfectly insignificant fraction, is utterly untrue: What then? Suppose a preacher should even be so stupid, or so wicked, as to attempt a course of tyrannical appointments? In the first place, he may be arrested at any period of the year, on application to a bishop or presiding elder, and if convicted, may be removed, and be degraded from the pastoral charge. Or, 2dly, supposing it even possible that redress from these sources should be delayed, or denied, is it not plain that the classes have the means of redress in their own hands? Suppose they should say to the pastor,—and in circumstances of such extremity they would be justified in saying it,—if you obstinately persist in the vexatious exercise of an extreme power, to force on us obnoxious leaders, we will also exercise our extreme power to withhold our contributions. Where would be his empty boast? Would he not be paralyzed at once? Who does not see, then, that on our system, the true effective power is, in reality, in the hands of the people;—and more perfectly so, in fact, than in almost any other denomination? It is such a power that the preachers must be mad to provoke its array against them; and more than men, to be able to resist it.

But, says some wise one, you could make rules to expel them. Were this both morally and physically true, which it is not, what would it avail us?—Would this better our condition?—Would it feed us, or clothe us, or those dependent on us, or provide us where to lay our head?—What interest can we have in driving the people from us, or in making them our enemies?—What if, in such a course, we could even keep possession of the houses of worship! It is not pretended that we claim any right to convert them into private property, or to make any other use of them than that of preaching and expounding God's word therein, and administering the ordinances and discipline of the church, for which they were designed. And what would this profit us, if we drive the people away?—Of what service would the bare walls and empty seats be to us;—and how should we there find bread, and raiment, and lodging, for ourselves and families, and education for our children? admitting, for argument's sake, that the interests of the people were even out of our view. If our government be a despotism, it must be one which the people have not been able to perceive, or they would long before this day have made us to feel *their power*. The practical knowledge of their having so complete a check, is doubtless one of the principal causes of their firm and steady satisfaction with the government as it is. They see that under it, the doctrines, ordinances, and moral discipline of the gospel, with the various helps to grace and glory, have been preserved among us in a state of such purity, efficiency, and evangelical excellence, that even our greatest 'reformers,' and fiercest opponents, are not

able to make a solitary amendment. They wish therefore to let well enough alone. They fear the quackery of modern 'reform;' and recollect the monitory epitaph,

'I was well;—I would be better:
I took physic:———and died.'

As to the 'views of those who may come after' us, the people will always have the same check on them, which they now have on us; and all the interests of the 'next General Conference,' and of every succeeding General Conference, will be as identical with the interests of the people as ours now are. Under our present system it never can be otherwise. And the system never can be so altered by the ministry, as to put it in their power to oppress the people, without subjecting themselves inevitably to a fearful and irresistible reaction. It is on this ground that we assert, that our constitutional and fundamental principles are already morally and in effect so settled, that the General Conference, ['the legislature,' as Mr. Shinn will have it,] 'of itself,' cannot alter them in any manner offensive to the people. The ministry have not the moral power to make and to continue in force any regulation, which should be generally obnoxious to our members. We act on a vast theatre, and before a vast audience, to whose censure or approval we cannot be indifferent. And no power, no virtue, nor even depravity itself, can render us independent of that moral check which is held over us, and bound upon us, by the general state of society, by the very constitution of our nature, and by the unalterable laws of mind and of man.

If the ministry indeed possessed, and could maintain, the *civil* and *military* powers of the state, there would be just ground of alarm. But, were they even desirous of such power, who is to give it to them, if the people do not? And is there any danger that the people will do it? The continual harping on this topic, in this age, and in this country, is really too ridiculous for serious notice. We are sorry to see that Mr. Shinn joins in with it. And that whilst he avers, in one breath, that he and his friends would rejoice to live in peace with us and be one people, and, with Christian kindness, would seem to wish to persuade his 'dear reforming brethren' to look at us 'with a smile of brotherly love,'—and 'delightfully to own' us;—and that both '*ministers* and members of the *Methodist Episcopal Church particularly*, should have' their '*special* regard and confidence;'—in another, he strows our path with briars and thorns, and infuses into our cup a bitter draught.

In relation to those who leave us he says,—'if *abuse* and *injustice* [evidently meaning on our part] *can accomplish it*, they *shall be made to backslide*.'—This is 'rather hard striking,' and not much like looking back at us 'with a smile of brotherly love;' or as acknowledging our title to 'special regard and confidence.' In more recent publications, indeed, he waxes warmer still; and disclaiming, it would seem, the tardy process of gradually ascending

the thermometrical scale, mounts at once to the boiling point. In these he avers it to be very well known, that '*Methodists* and *Methodist preachers*' are not 'in the habit of confining themselves to law, in their judicial proceedings.'—'That in these days it is the calm and mature opinion of Methodist preachers, that when men are "radicals" they ought to be expelled on the spot, *regardless of all law or rule, of Scripture or Discipline.*' He then bestows upon us the compellation of 'a high handed and apostatizing church;'—represents us as in a state which 'well deserves the name of unbridled anarchy,' and of 'a lawless and capricious despotism.'—'Such an administration, as they call it,' he adds, 'truly deserves the contempt of the community,' and if he 'conjectures rightly,' [and his labors can accomplish it, he might have added,] we shall undoubtedly 'receive' that contempt. To such intemperate rodomontade we shall not even make an essay toward any reply. We choose rather to wait till this violent effervescence shall expend itself, and the fever subside. If it be possible however, we should be glad that Mr. Shinn would endeavor to be consistent, and not blow on us both hot and cold.

Whatever danger of a union of church and state may ever exist in this country, we again say, in the language of the Report, the most likely course, in our judgment, for effecting such an amalgamation, would be the conforming the government of the church to that of the state, rather than the course of denying any relationship between them, and maintaining the two jurisdictions on their peculiarly distinctive bases. The first step toward producing such a state of things would seem to be, as the Report suggests, to bring ministers of religion and officers of state into a nearer alliance with each other, and thus gradually to effect an assimilation of views, and feelings, and interests.—The way being thus prepared, the politicians and statesmen who would find means of admission into our ecclesiastical councils, might succeed, not only in lowering the standard of our moral discipline, in wiping off the reproach of Methodistical puritanism which it has sternly sustained so long, and in banishing that special bugbear, 'classmeetings,'—but also in relaxing the ministry, both by establishing legal salaries which the people might be *compelled* to pay, because voted by their own direct representatives, and also by that too near affiance and friendship with the world which is enmity against God;—and from which we pray, may He still preserve the Methodist ministry and people.* The Report admits that the proposed changes hold out to us temptations 'of temporal advantage:'—and that with any such ambitious schemes in view as some have preposterously insinuated,

* On a strict examination of the ecclesiastical records of Christendom, we believe it will be found that the union of the laity with the ministry, in ecclesiastical 'legislation,' (with the necessarily resulting powers,) has been the chief cause, wherever it has occurred, of the deterioration of the ministry.

'nothing would be more impolitic than the continuance of our present economy.'—'The change proposed is just such a one as *policy* would be most likely to adopt for the accomplishment of such an object. And even an enemy would scarcely fail to admit that, were we really ambitious of worldly interest, and of personal ease and domestic comfort, we might have the discernment to perceive that the surest way to effect these objects, would be to promote the proposed changes.' *Report*, pp. 5, 11, 12.

With regard to the rule against endeavoring to sow dissensions in our societies, by inveighing against our doctrines or discipline, Mr. Shinn says, if it were so amended as to say in express terms that it meant endeavoring to sow dissensions by inveighing, in the sense of unchristian railing and violence, he, for one, would have no objection to it, or to its execution. *Remarks*, pp. 11, 12. Now the General Conference have expressly stated that this is its meaning, and nothing else; and that they neither have sanctioned, nor will sanction, any other construction of it. This explicit declaration of our highest church tribunal, is equivalent to an amendment 'in express terms;' and certainly is as binding on every administrator of discipline, and may as easily and as forcibly be pleaded. The General Conference did not make such an alteration, in the form of an amendment, because this would have seemed to be an admission that the rule as it stood had the meaning objected to it; which the General Conference deny. They might have been of opinion also, that though the insertion of their construction of it, in the form of an amendment, might have satisfied Mr. Shinn 'for one,' yet there was no probability that any amendment of it would satisfy those who insisted on its being *expunged*, that thereby the way might be made secure for such as might stay among us, or come among us, for the sweet 'liberty' of inveighing, and endeavoring to sow dissensions without restraint.

As to the grounds of certain 'expulsions,'—'pitiful' or otherwise, there is no need to go through that subject for the hundredth time. The General Conference never has sanctioned, and has given the most solemn pledge that it will not sanction, the expulsion of any individual from the church, for the mere holding or expressing of any opinion in relation to its government, or polity. Nor, in the face of all the bold assertions to the contrary, do we believe that any ever have been expelled merely on that ground. Any such expulsions would have been plainly unauthorized by the provisions of discipline. And if such cases had existed, and it could have been made to appear, we are confident that such maladministration would have been corrected, if duly taken up by regular appeals. And those who have thought proper to hold the church authorities in stubborn and proud contempt, either by refusing to obey citations to appear before inferior tribunals, or by despising the right of appeal to the higher, have no just title subsequently either to appeal or to complain.

In regard to Mr. Shinn, there is too plain proof that his open ear has been abused by officious and exaggerated tales, which, with his own abstract speculations, and 'extravagance of mental effort,' have, at times, wrought up his highly excitable mind, to a state beyond its capacity of endurance. We will give one instance of such a tale, from his own statement.

'When we appealed,' says he, 'to the public in self defence, the Baltimore Annual Conference, it is said, refused to receive the defence when it was offered to them, gratis; and, to prevent our having any hearing, enjoined on their members not to sanction or spread those "pamphlets" among the people, but on the contrary to suppress them, and have us condemned without a hearing.' *Remarks*, (*App.*) p. 21.

Now we happen to have been present at the 'Baltimore Annual Conference' alluded to, and know this statement to be positively false. Mr. Shinn could not know it to be true, for he was not present. He gives it on the authority of an 'it is said.'—This does not mend the matter, or justify the tale. It was perfectly in his power to have had better information. And to publish such a statement, of such a body, when it was so easy to have been better informed, was, to say the least, not very compatible with that law of courtesy and kindness, which ought especially to govern a minister and a 'reformer.' If Mr. Shinn can produce one witness by whom 'it is said' that his statement is true, we pledge ourselves to produce fifty who will testify that it is positively false;—and those fifty shall be men whose fair title to a reputation for veracity, Mr. Shinn himself we think will acknowledge. Many of them had been his old personal friends; and a number of them had grown gray in the cause of truth, in which they were faithful laborers before he on whose authority, perhaps, Mr. Shinn allowed himself to be induced to asperse them, was even born.

There are two things which strike us as peculiarly remarkable in the writings of our opponents. One is, their disavowal, on one hand, of any design to subvert that fundamental principle of our economy, —an *itinerant pastoral* ministry; while their principles and plans tend almost as uniformly to do so. Hence the preponderance so notoriously given to their local order, under the recent 'conventional articles;' and the evidence afforded that that part of their body has, in fact, held the plastic hand over the whole business. The other remarkable circumstance is,—that, with equal professions of attachment to 'classmeetings,' the *rule* which *guards* that institution is assailed as decidedly as the obnoxious 'gag law,' which prohibits to members the 'liberty' of endeavoring to sow dissensions, by unchristian railing. Mr. Shinn seems even to wish to 'have constitutional provisions established, prohibiting the passage' of such a 'rule,' which he argues is 'adding' to 'the standing laws of our Divine Master.' *Remarks*, p. 8. A few words, we think, will explain this matter, and show that his views of this subject are clearly wrong. The General Conference have manifested, in this very

regulation, their careful scrupulousness not to assume any authority to add to the standing laws of our Divine Master. When any persons are excluded under it from the privileges of our societies, the preacher excluding them is required, in doing so, expressly to state, 'that they are laid aside for a breach of our rules of discipline, and not for immoral conduct.'—Why then exclude them? If we advert to the original ground of the formation of classes and the appointing of leaders for spiritual purposes, the answer is easy. Societies were at first formed of those who applied to Mr. Wesley for his spiritual advice and help, and to be taken under his spiritual care. These soon multiplied, so that he could not attend to them individually, or at their houses. Many also lived in the families of others, who were either not willing to admit such pastoral visits, or, if they were, the situation of the individuals, in such families, was not favorable to the due discharge of the pastoral oversight. Hence the necessity of their *meeting him*, as the necessary evidence of their desire of his pastoral care;—and hence also the necessity of meeting him, not individually, but together. Individually, and separately, he could not have attended to them. They were too numerous, and the necessity of attending to other duties also was too pressing. Much of what was said to them, too, was of general application to all present, as well as to the individuals addressed. It was proper, besides, to establish this plain distinction, (not to mention many others equally obvious,) between such meetings and the auricular confessions to Roman priests, to which, in truth, they bear no analogy.

But it must be recollected that Mr. Wesley was not a *settled* pastor. He travelled extensively, and increasingly so with the increase of his societies. In consequence of this, he soon felt the embarrassment of personally and fully discharging the pastoral office in such a body, with an *itinerant* ministry. In this matter, as in so many others, the God by whom we believe he was guided, aided him to overcome the difficulty; and thus opened his way for maturing the itinerant economy. Classes, with regular leaders, were first formed in Bristol, to aid in procuring means for discharging the debt due on the preaching house. Captain Foy, of that place, is entitled to the credit of first proposing them. He said, let each member of the society pay a penny a week, and the debt will soon be discharged. It was answered,—but many of them are not able to pay a penny a week. He replied,—then put ten or twelve of them with me. Let each of these give what they can weekly, and I will supply what is wanting. Other generous individuals offered to do the same. The society was accordingly divided, and leaders appointed.—In going round weekly to make their collections, they occasionally discovered improprieties in individuals of their classes, inconsistent with their religious profession: and mentioned this to Mr. Wesley.—He immediately said,—This is exactly what we want:—*leaders*, who may keep a *spiritual* watch

over the classes, as assistants in the pastoral charge. And it is in this view also that they are appointed by the pastors, on whom the general pastoral responsibility rests. Whatever pecuniary contributions they receive, are not paid by them to the pastors, but to the stewards, whose nomination must be sanctioned by the quarterly meeting conference, and who are removable by that body only. The example set in Bristol was quickly followed in London, and in other places; and this economy of classmeetings has ever since been deemed, both in Europe and in America, as one of the most vital and distinguishing characteristics of our whole system.

We know the arguments which have been used to prove from Scripture the obligation on Christians to meet often together, and speak one to another; and to confess our faults one to another, &c. Several other passages have been justly alleged in support of the divine approbation of such meetings. And that some provision of the kind, for closer Christian fellowship, and for helping each other to work out our salvation, is not only of great utility, but of high obligation, we think is clear;—and we certainly have seen nothing yet in practical operation among Christians, better calculated either to secure these great privileges, or to discharge this high obligation, than our classmeetings. We choose here, however, to waive for the present all the arguments and considerations of this description; and to revert to the original ground of spiritual classmeetings, in an itinerant economy, for a full justification of the *rule* which *guards* them, by making an attendance in them indispensable to the continued enjoyment of our church privileges. A fundamental reason of it is, that without such an institution, we cannot, as *itinerant* ministers, efficiently fulfil the pastoral office.—Those who apply to be taken under our pastoral care, do so with a knowledge of this arrangement, and accordingly, if received, are uniformly placed in some class. The wish to be admitted into our classes, indeed, is the well known and duly recognised indication of a wish to be under our pastoral care. And whoever statedly declines, neglects, or refuses, to meet in class, is consequently considered as thereby declining also to continue under our pastoral care. Some, no doubt, would be willing nominally to continue under it, provided we would excuse them from meeting in class: and, on the same condition, very many more would probably be willing nominally to come under it, and our 'numbers,' by such a relaxation of discipline, might be very greatly increased. Yet, on our part, we are not willing to consent to this, because, in that case, we could not efficiently discharge the pastoral office; unless, with *classmeetings* we should at the same time abolish the *itinerant* system. When, therefore, any are 'laid aside,' for neglecting or refusing, to meet in class, without sufficient reasons, we do no more than to announce, as by mutual consent, that our official connexion with such is dissolved:—that they have sufficiently indicated that they do not wish to continue under our efficient

pastoral care; and that we are not willing, without this, to be any longer responsible for them as pastors.—This we think a part of 'mutual rights.'—In general, we fear, indeed, that those who evince such a falling off in their relish for this excellent means of grace, first experience also a sad decline in vital and practical godliness. Yet, in announcing such a mutual dissolution of our connexion, we do not choose to say this, because we have no wish unnecessarily to wound or injure any one: and the tenderness of our proceeding in the case, as required by the discipline, ought hardly to be made an objection against us.*

The Report of the General Conference purports to have been drawn up 'in the midst of the various and pressing business' of that body. If others could not appreciate this fact, we should have supposed that Mr. Shinn could. The vast difference between the circumstances of a writer so situated, with a brief and limited space allotted for his work, obliged at the same time to be on other committees, and subjected to a multitude of other calls,—and those of one quietly seated in his own study, must be obvious. It is not 'charity,' however, that is solicited for the Report, on this ground. We still ask for it simple 'justice,' as in another case for our fathers; and that the whole document may be taken together, in its due connexions. If it be thus frankly criticised, we believe its fair, and liberal, and conciliatory object will be abundantly evident. And if taken in connexion also with the Resolutions of the General Con-

* Since the above was prepared for the press, we have had the pleasure to see an article, signed 'C.' in a paper before mentioned, entitled 'The Itinerant, or Wesleyan Methodist Visiter,' in which a view is taken of this subject very nearly similar to our own. The concurrence of a writer of such distinguished ability and judgment, as 'C.' evinces himself,—writing, too, at a distance, and without concert,—is the more gratifying, as it affords evidence that the light in which the regulation in question has been presented, arises naturally, from a candid attention to the institution itself, and to its history. There is one additional suggestion in the article in the Itinerant, which we beg permission to introduce here. It is this:—That the regulation respecting classmeetings, was not originally *enacted* by our General Conference. It was in existence at the organization of the church, and had been identified with the economy of Methodism from its first rise in America, and from a very early date of it in England. It was one, too, well known to be peculiarly dear to the whole Methodist body. And had the General Conference taken on themselves to abolish it, they might have been much more justly reprobated; and would have been considered as, in fact, dissolving our union, by destroying one of its firmest and most approved bands. Its *continuance*, therefore, as they found it, is in perfect accordance with the declaration that they disclaim any strictly legislative authority; or any pretence of right to take from, to add to, to alter, or to modify, a single item of Christ's statutes. This rule is the only one in our whole discipline, that we recollect, on which our opponents have even attempted to found such a charge; and on this we have no fear that 'the people' will not sustain the conference. Those who desire more minute information on the details of this controversy, may obtain it from the Itinerant. It is published half monthly, at $1.50 yearly in advance, and edited by the Rev. M. B. Cox.

ference, appended to it in the pamphlet edition, and the grounds and proposals on which those resolutions were founded, as stated in the 'Remarks' added thereto, it will be equally manifest that the General Conference had no disposition 'to go on with' either 'pitiful expulsions,' or 'low stratagems.' That body did do much, and opened a door for very much more, not only both 'to quiet the disaffected,' and to enable those who 'would rejoice to live in peace with us, and be one people,' honorably to do so, but also to restore others who had either withdrawn or been expelled. To lay a groundwork for effecting this, the General Conference even hazarded the charge of departing from a strictly regular and orderly course. So earnestly did they seek peace and ensue it. Yet, alas! all their efforts proved abortive, and those very persons whose conciliation was designed, contrived to turn the whole into gall and wormwood.

But our necessary limits admonish us to bring this article to a close. We will therefore simply add an invitation to those who have taken any interest in the subject, calmly and candidly to review it;—to weigh what has now been said;—and to consider how happy we might be, did we only understand it to be our *duty* to mind the things of peace. We beg them to weigh, particularly, how *small* is the *comparative importance* of those things about which we differ;—and how *few* they are, in comparison with the multitude of weightier matters in which we are agreed, and which we ought so much more highly to regard. We entreat them to disappoint the advantage which the watchful adversaries of Methodism would reap from our dissensions; fomenting and encouraging them, for purposes too obvious to be mistaken. Even herds on the mountains rally and keep embodied, to resist the incursions of insidious foes. And shall we bite, and devour one another; or, what is equivalent, by petty feuds put it into the power of our enemies to harass us? We conjure brethren to meditate on the comforts and benefits of union, and the mischiefs and miseries of strife and division. We make no personal applications. This is not our province. But it does deeply behoove each of us to judge himself; and to do it honestly and jealously, between his own conscience and his God. To deceive ourselves would be madness. God is not mocked; and the characteristics which he has associated, man cannot separate. 'A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; *he soweth discord.* Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. These six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, AND HIM THAT SOWETH DISCORD AMONG BRETHREN.'

A REPLY

To Mr. Alexander M'Caine: *By the Author of 'The Defence of our Fathers.'*

Dr. Adam Clarke has expressed the opinion, in his Letter to a Preacher, that though we should not be unacquainted with the history of the church, yet, except that which is contained in the Acts of the Apostles, the study is the most jejune and unsatisfactory, in the whole compass of human knowledge. The late eminent Dr. Jortin, expressed a nearly similar sentiment, thus;—that ecclesiastical history is a sort of enchanted land, where it is hard to distinguish truth from false appearances; and a maze which requires more than Ariadne's clue. The authority of *antiquity*, he adds, that *handmaid to Scripture*, as she is called, is like Briareus, and has a hundred hands; and these hands often clash and beat one another. Those, then, who undertake to assert, with dogmatical positiveness, what was ancient ecclesiastical usage 'in every instance,' ought first to perform the preliminary task of satisfying us that they are better acquainted with antiquity, and have more critical acumen, than either Dr. Clarke, or Dr. Jortin. In doing which, if they succeed to convince us that they are more learned, they will hardly, at the same time, impress us with a conviction of their superior modesty.

The only ecclesiastical history on which certain dependence can be placed, is that which is contained in the Holy Scriptures. And there we find no specific form of church polity, either prescribed, or even uniformly acted on. How is it possible, then, that this subject can be one of such vital importance, and of such all absorbing interest, as some of our opponents would have it? For it is on this point alone that they profess to differ from us,—and yet think this difference sufficient to justify the severance of the dearest and most sacred ties! This is, indeed, making of church polity a 'poisonous tree, which, instead of affording shelter and protection to the neighboring plants, causes them to sicken and wither beneath its baleful influence;—whilst it yields a friendly covering to weeds and nettles; beasts of prey lodge safely at its root; and birds of ill omen scream in its branches.'

Of all the distempers with which poor mortals are afflicted, in the great infirmary of this world, an intemperate spirit of party seems to be not the most infrequent, or the least contagious, or inveterate. Indeed, when it has once attained a certain height, it defies the healing art, and mocks the bands both of reason and religion; which are severed before it as a thread at touch of fire. A perverted imagination feeds the disorder, and deludes the angry disputant with her hideous phantoms; and on these he spends his rage, as if they were real substantial foes. Such seem to us to be the circumstances in which the violence and injustice of assailants, compel us to defend ourselves in the present controversy; in which happy is he who is chiefly concerned to reform himself, and to

subdue his own passions;—and thrice happy he who comes off superior. For, in any controversy, but especially in church controversies, 'better is he that ruleth his own spirit, than he that taketh a city.'

Mr. M'Caine offers us this vantage ground, and we shall endeavor to occupy it. To do otherwise, would be following an example which could not fail to disparage both us and our cause. Had we no other warning, we should be inexcusable not to profit by that which Mr. M'Caine's own works afford. When fiery zeal so far inflames a controvertist that blows and contumely are resorted to, there is no need of an interpreter to show that the unhappy disputant is falling short of arguments or temper, if not of both.

Under 'the constitution of the United States,' and our justly boasted 'liberty of the press,' Mr. M'Caine had an unquestioned 'right' to call his pamphlet by what name he chose. But had its matter been confined within the limit designated by its title, it would have formed a very small book, and might have been sold for much less than 'forty-four cents.'—The defence of the '*Truth* as set forth in the History and Mystery,' might have been comprised within a very narrow compass. When the 'History and Mystery' was issued, the author thought it of importance to secure 'a copy right.' Its 'defence' was permitted to go out without this precaution; the discovery having probably been made, that the public appetite for defamation was not quite so keen as might have been imagined; and that even the author's own hawking and peddling of his works, was not likely to cause much danger of their being pirated.

The 'History and Mystery' had been thought sufficiently discreditable; and no sooner had its deformities been exposed, than even associates and partisans of the author, hastened to disclaim connexion with it. They had the sagacity to perceive that this production, read before the principal 'Union Society,' and published and circulated with the countenance of leaders, was calculated to attach a most inconvenient burden to their favorite 'reform.' They deprecated their identification; and yet, from fear of another subdivision, or from some other cause, submitted to the weight of so fatal an incubus. The subsequent 'defence of the *truth*' of that work, and the 'presidency' of its author, complete the dilemma. Both our opponents and our friends, however, will be spared the mortification of seeing here any detailed repetition of its low conceits. Our pages cannot be thus occupied. Were Mr. M'Caine himself without sin, he might have the better title, though probably less disposition, to cast his stones so freely at others. Yet we are persuaded that no sensible or good man who has read his publications, would not choose rather to be the subject of them, than to be their author.*

* For the information of readers who may not be familiar with the history of this controversy, it may be necessary to give the following brief outline:
Some time, I think, in May or June 1827, Mr. M'Caine published a pam-

After the liberties which Mr. M'Caine claims and justifies, in relation to the names of Dr. Coke and Mr. Asbury, those which he takes with others, cannot perhaps occasion surprise. If such be his treatment of dead friends, what can those expect whom he is pleased to deem living enemies?—He has thought proper to introduce an allusion to the period in which we were colleagues in Philadelphia, where his 'intimate knowledge' enabled him to impeach me before the Philadelphia Conference.—The following extract from the journal of that body, will show both the nature of the charges, and the result of the trial.

'*Extract from the Journal of the Philadelphia Conference, for Tuesday, April* 28, 1818, *in the afternoon.*

The examination of the Elders' characters resumed.

John Emory——Alexander M'Caine preferred the following charges:—

1. John Emory's neglecting to call three members to trial, after I (Alexander M'Caine) had charged them with violating the Discipline.

2. For allowing an unordained local preacher to remain as such, who had visited his class but once or twice from November, 1816, to April, 1818. At brother Emory's request, his case was postponed until to-morrow morning.

Wednesday morning, April 29, 1818.

Brother Emory's case continued.—After brother Emory concluded speaking in his own defence, agreeably to order he retired from the Conference room, and on the question being put, he was cleared from the charges preferred against him by Alexander M'Caine.

True extract: testis,

James Bateman, Assistant Secretary.

I certify that I was present in the Philadelphia Conference when the above charges were preferred against brother J. Emory by brother A. M'Caine. That the first, as I understood from the specifications made verbally in Conference, was in reference to some of our sisters

phlet, entitled 'The History and Mystery of Methodist Episcopacy,—or a glance at the institutions of the church as we received them from our Fathers.'—In that pamphlet a most virulent attack was made on those excellent men, now with God, who had been chiefly instrumental in the original organization of the church in which he himself was then an elder; particularly on the two first bishops, Dr. Thomas Coke, and Francis Asbury.—In the November following, a reply was published, entitled 'A Defence of our Fathers, and of the original organization of the Methodist Episcopal Church, against the Rev. Alexander M'Caine, and others: with historical and critical notices of early American Methodism.—By John Emory.'—In January or February, 1829, Mr. M'Caine issued a second pamphlet, entitled, 'A Defence of the Truth, as set forth in the History and Mystery of Methodist Episcopacy, being a reply to John Emory's "Defence of our Fathers."'—A large portion of this last pamphlet is occupied with low abuse of the author of the 'Defence of our Fathers;' of which the brief notices which will be found in the following pages, are all to which he can allow himself to descend.

on the subject of dress; and that on the questions being put, there were not two persons besides brother M'Caine himself, to the best of my recollection, who voted against brother Emory on either of the said charges. James Bateman.'

On the above proceedings a very few remarks only will be added. The first intimation that I received of Mr. M'Caine's design, was an announcement of it in a public company, some months before the Conference. Previously to that, so far as I knew, we had been on terms of friendly personal intercourse, and of mutual visits. I was wholly unsuspicious that he was meditating such a proceeding; and the declaration of his intention took me perfectly by surprise. His articles of impeachment, though a copy was solicited, were never furnished to me till they were read on the floor of the Conference;—and then were furnished only by order of the Conference. The trial was in Philadelphia, where the charges had been collected. In the same city we had both been resident; and there the Conference was held. And having been my 'colleague that year,'—and 'had an opportunity of conversing with' me 'daily,' as he states,—'and of hearing the sentiments of' the people of 'my charge' concerning me,—with several months for making his collections,—Mr. M'Caine, of course, possessed every advantage of time and means for selecting his accusations, and adjusting his testimony. And having once undertaken such a cause, whether it be likely that he was deficient either in disposition, or in that peculiar species of talent requisite for prosecuting it, those who know him best can well judge. *One night only* was allowed me, to collect testimony, and to prepare a defence. Mr. M'Caine himself acted not only as accuser, but also as a witness, and a judge; and actually *voted* against me, as I was informed, in the final question on his own charges!—*His own vote*, however, was I believe the only affirmative one, except perhaps one other,—though I am not certainly informed that there was even one other. The result is before the reader, as above attested from the journal of the Conference. And having thus passed through the ordeal of *a colleagueship with Mr. M'Caine*, with the satisfaction to know that he has been my only accuser, and that others, greatly my betters, have shared from him a similar portion, I ought perhaps to be able to bear it. I cannot indeed boast, as I believe Mr. M'Caine has somewhere done, that I have been arraigned 'thirteen times.' Yet neither am I 'ambitious' of that distinction. The 'local preacher' alluded to in the above impeachment, was subsequently thought worthy to be a member of the first 'reformers' convention in Baltimore; and I have not understood that Mr. M'Caine took any exception to being associated with him there.

I am represented by Mr. M'Caine as having said, that he had written his History and Mystery 'with all the malignity of which the human heart is capable.' *Defence of History and Mystery*, p. 13.

What my private opinion may have been, he is not entitled to demand. But I *expressed* no such thing. There is no such passage in my book. And this occasion of attack is as purely gratuitous as the passage in his 'preface,' p. 8. I had said, 'In the present discussion we ask not charity;—we demand simple justice. By that balance we agree that our Fathers shall be tried:'—plainly showing that it was to *them* that the passage had reference. Mr. M'Caine perverts it as if spoken of myself, and seizes on it as a pretext for doing *me* what he calls 'justice;'—that is, by abusing me to the extent of his well known talent in that way.

The figurative allusion, in the Defence of our Fathers, to certain passages in the history of Joab and Judas, at which he takes offence, had but one single point of reference; viz:—that at one time he highly extolled Dr. Coke and Mr. Asbury, and claimed the credit of their friendship and correspondence;—and at another, aimed a death blow at what they prized more than life,—their fair character. He does the same still, and defends and aggravates the deed, though with gross inconsistency. Let our readers judge if he does not; and in making the decision, let them consider, if *their* surviving friends and correspondents should treat *them*, when in the grave, as Mr. M'Caine has treated Dr. Coke and Mr. Asbury, in what light they think it ought to be regarded. It is true he pronounces the late Bishop Asbury 'a wise and good man,'—yet he charges him also with falsehood, forgery, and fraud. And in the 'Defence' of such 'truth,' after abundant time to deliberate and cool, again avers that the 'ruling passion' of this 'wise and good man,' was 'the *love of power*,'—and that he 'gave *proof* that he was willing *to sacrifice every thing* for the *title* of bishop.' *Defence of History and Mystery*, pp. 91-2, 96.

From the time of my admission into the itinerancy, till Bishop Asbury's decease, my personal 'intimacy' with him was probably not inferior to that of others of my years. But however 'superficial' my acquaintance with that venerable and most devoted and holy minister may have been, if I, under obligations so much inferior, ought to be restrained from abusing his memory, what was not due from a 'very dear brother,' and 'dear son,'—to the man that 'loved' him,—to his 'soul's real friend,'—to Francis Asbury!

But what does Mr. M'Caine's array of old letters argue? The question is not whether Mr. Asbury once thought Mr. M'Caine his friend; but what would he now think, were he permitted to rise from the tomb? Besides, of what avail can Bishop Asbury's testimony be to *Mr. M'Caine?* If *his* account be true, the character of Bishop Asbury is infamous, and his testimony cannot be credited. And it surely cannot be endured, that any individual shall be allowed, in one breath, to impeach a witness, as unworthy of belief, and in the next, to invoke his aid in his own support.

The Syrian captain was greatly offended that merely a servant of the prophet was sent out to him. He thought surely the pro-

phet himself would honor *him*. And so Goliath 'disdained' David, and 'cursed' him by his gods. Mr. M'Caine indeed says, that, 'in answering his book,' he has 'reason to believe exertions were made to obtain the aid of doctors of divinity, masters of arts, preachers old and young, and even the bishops themselves.' Yet this does not satisfy him. He thought surely 'an *Annual Conference*,' if not 'the *General Conference*,' would have 'appointed a *committee*' to answer him! This he says was what he '*expected!*'

He says, too, 'There is on the very face of' his 'letter' to the bishops, 'evidence that it was dictated by a *friendly spirit*;'—and that he 'was *fearful* of publishing any thing which might injuriously —— affect the Episcopal office!' There are perhaps idiosyncracies of the mind, as well as of the body. Can any one else have thought like Mr. M'Caine?

He exhibits also his usual ingenuity in *conjecturing* why the 'title' of my work, as he supposes, was 'changed.' But the fact is that the title never was changed, after one was adopted. The title 'Theory and History,' had been mentioned in social conversation, and was subsequently used in the Advocate, without either my knowledge or direction. I was at that time confined to my chamber, by illness; and though I should not have chosen to issue the paragraph alluded to, in the form in which it appeared, yet I did not deem it of sufficient importance for farther notice. The title with which the work was published, was the only one which I ever actually adopted.

The motives to which he has been pleased to impute my 'Defence of our Fathers,' I shall not descend to notice. Neither their truth nor their falsehood can affect the argument in hand. Were it even certain that the author of the 'History and Mystery,' and the defender of its '*truth*,' is both a more learned, and a very much better man, than the author of the 'Defence of our Fathers;'—that the latter 'is ignorant of the rules of composition;'—has a mere 'smattering of Hebrew, Greek, and Latin,'—and is scarcely capable of writing a common English sentence;—whilst nothing but the purest motives, the chastest diction, the meekest charity, the most retiring humility, preëminent candour, and exalted magnanimity, stand out in bold relief on the pages of his 'classical' opponent,—yet these are not the points at issue. Nor is it my design to quarrel with the taste of any, who may choose to award to Mr. M'Caine's productions the palm of such distinguished excellences. My object is, to place the original organization of the Methodist Episcopal Church in a true light; and to vindicate, against unjust aspersion, the conduct of our Fathers, in that act. To these points, therefore, the reader is respectfully requested to bring back his attention. They will be resumed, with notices of Mr. M'Caine's animadversions, in the same order in which they appeared in the Defence of our Fathers.

Section I.—*Episcopacy.*

It seems to be considered by Mr. M'Caine a matter of grave complaint, that he should have been represented as advancing any thing, under this head, other than 'identically' what is said in the Defence of our Fathers. He even alleges that the 'other features' of Episcopacy given by me, 'are identically the same with those which were given by' him;—and that they differ 'in no respect whatever.' If, in his History and Mystery, he had really intended to be so understood, he was certainly not peculiarly happy 'in what critics consider the first and most essential quality of good writing, —perspicuity:'—nor in that other nearly allied excellence in discourse, and especially in controversy,—precision. Yet when an opponent fairly admits the ground taken by ourselves, and even claims it as his own, to continue to dispute about it must argue a great love of disputation.—The pretence, nevertheless, that the view of Episcopacy exhibited in the History and Mystery is 'identically the same' with that given in the 'Defence of our Fathers,' is, to my humble apprehension, at least as 'irreconcilable with common honesty or common sense,' as the distinction between a title and an office. After going through the *whole* of his answers to the question, 'What views do ecclesiastical writers give us of an Episcopal form of church government?' Mr. M'Caine added, 'We would now ask our brethren who say Mr. Wesley recommended the Episcopal mode of church government, if there is in any of the letters which he wrote a single line that would lead us to suppose that he held *any one of the foregoing particulars?* Nay, did he not positively say *he did not hold them?* What kind of an Episcopal government then must it be that has not in it a *single feature* of Episcopacy as described by ecclesiastical writers?' *History and Mystery*, p. 6.

Now Mr. M'Caine must choose his alternative. If Mr. Wesley denied every 'one of the particulars' in his description of Episcopacy, and did not hold a 'single feature' in it;—then he also denied every one in mine, and did not hold a single feature in it;—or,— Mr. M'Caine's description and mine are not 'identically the same.'

The logic of his 'parallelism' (p. 21) would discredit a 'classical' freshman.—Is there no difference between saying—'*Episcopacy* is that form of government,' &c, and saying—'These' (that is '*one class of Episcopalians*) 'prefer the Episcopal government,' &c? Again;—Is there no difference between this sentence,—'It is a principle *universally established among Episcopalians*,' &c;—and this,—'*A third class*' (of Episcopalians, and these a very small minority,) 'go much beyond either of the former,' &c. Yet these are Mr. M'Caine's *parallelisms!*

Under the heading of this section, he has pleased himself, and perhaps some of his readers, with another curious parallel,— between Dr. John Kewley and Dr. John Emory.—Dr. John Kew-

ley, he says, 'was born in Europe.' This would seem to be more parallel with Mr. M'Caine; and if he had mentioned in what part of Europe, perhaps a still closer parallel might have been discovered.

Dr. John Kewley 'received a classical education.' And Mr. M'Caine says he did also; though it has been regretted by some that he does not state when, or where.—'Dr. John Kewley professed to be converted,' he adds, under his 'ministry.'—This—if the tree be known by its fruit,—we should think extremely likely.

That I was 'born on the eastern shore of Maryland,—received a classical education,' (which from Mr. M'Caine, is an unexpected compliment,)—was 'intended for the law,'—'joined the Methodist Episcopal Church,'—'relinquished the practice of the law, and was received as a preacher into the travelling connexion,'—are allegations against which I see no more occasion for defence, than if, like the highly respectable citizen of Baltimore whom he reproaches, or even like Mr. Drew, I had been intended for 'hammering heeltaps.'

His reference to the era of our colleagueship in Philadelphia, has already been mentioned. One other item only remains of this catachrestic parallel; and the only one, in fact, entitled to notice.—'Dr. John Kewley deserted the Methodist Episcopal Church;'—and 'Dr. John Emory,' says Mr. M'Caine, 'since he received a few votes to be a bishop,—has deserted the reformers.'

If by 'reformers' he means those who concur in his 'History and Mystery,' and in certain cognate publications, I should think the reproach of having 'deserted' them, were it true that I ever had been one of them, very greatly to my credit. But it is wholly untrue. He says, indeed, 'Dr. John Emory was formerly announced as a reformer ——.'—Where?—In the 'Mutual Rights!'—Verily if the 'Mutual Rights' is conclusive authority, we might as well give up the argument. But Mr. M'Caine says I did not 'contradict,' it. By the same logic the vilest trash might be proved against some of the most eminent men in church or state. But if by 'reformers,' the Mutual Rights meant such as advocate the principles which that paper and Mr. M'Caine advocate, I do deny that I ever was one of them, and consequently never can have 'deserted' them.

As some others, beside Mr. M'Caine, have amused themselves with my name on this subject,—I will take this occasion to say what I believe will satisfy reasonable and candid men respecting it.

At the General Conference in 1816, it is well known that I voted in favor of selecting the presiding elders by the annual conferences. In 1820, I was one of the committee by whom the 'suspended resolutions,' (so since called,) were framed and reported; and subsequently voted for them, in conjunction with a large majority of the conference. The resolutions were framed, and reported, on

the principle of a pacific compromise. On that principle I voted for them, with a sincere desire that the question might be settled. When required by my official place, I had voted according to the convictions of my judgment; and my votes were no secret. But I never did consider the question of sufficient importance to justify intemperate warmth; much less faction, or division. Consequently, in unison with those with whom I had usually voted, I was willing, for the sake of amicably disposing of it, to go as near to doing nothing, as it is admitted the 'suspended resolutions' did go. It was always my avowed determination, in matters not affecting conscience, to abide by the decisions of the General Conference. From this principle I have never swerved. As to myself individually, any settlement of the presiding elder question, on which we could have harmonised, would have been acquiesced in: and I know none of those with whom I have generally voted, and who now remain among us, who would hesitate a moment in choosing rather to remain as we were, than to adopt what Mr. M'Caine is pleased to dignify with the title of 'reform.'

When the 'Wesleyan Repository,' the precursor and prototype of the 'Mutual Rights,' was first proposed, I was solicited to patronise it. I refused to do so:—and neither for that work, or its successor, did I ever subscribe, or procure a subscriber, or attempt to procure one. I never wrote a line for either; or patronised, or supported them, in any shape or form:—nor did I ever advocate or approve, either their matter or manner, their principles or style. Where then falls the infamy of the charge of 'desertion?'—on those who make it, or on me?—If I ever had unfortunately been drawn into that vortex, I repeat, that on seeing my error, and the mischiefs which *such* 'reformers' were producing, I should have considered it one of the best acts of my life to 'desert' them. But as I never was, the base *motives* imputed to me, must be as false as the charge on which they are attempted to be founded.

Repeated allusion has been made by certain writers, to a pamphlet published in 1824, by the Rev. A. Griffith, G. Morgan, B. Waugh, and myself. A few remarks may suffice to diminish their sport in that matter.

That pamphlet was addressed 'to the members of the Baltimore Annual Conference,' for whom it was intended; and a few copies only were printed. One leading cause of its publication, as expressed in the first paragraph, was, 'the erroneous representations of our sentiments,' which we believed had been 'circulated.' We understood that we had been represented as hostile to the Episcopacy, and as wishing its destruction. Such an idea, though perfectly unfounded, was calculated to injure us in the estimation of our brethren. We wished to *remove* it; as is evident on the face of the pamphlet. In order to this, we there said expressly, that, instead of wishing to destroy the Episcopacy, we had believed, 'with some of the bishops, and with very many of our brethren,'

that the arrangement which we had supported, 'would afford aid and relief to the bishops,'—and 'contribute to the *durability* of the Episcopacy.' Whether we were right or wrong in that opinion, is not now the question, nor at all connected with the present argument. But as to Episcopacy itself, there is not a syllable in that pamphlet, inconsistent with what is contained in the 'Defence of our Fathers;' and we defy the production of a passage from it in contradiction of this assertion.

The second object of the pamphlet, was, to oppose the idea that our system of Episcopacy conferred on any bishop, a right to negative the resolutions of the General Conference. And we put it to any candid man to say, whether there is the slightest departure from this ground, in the 'Defence of our Fathers.' Mr. M'Caine wishes to have it believed, that that work was prepared with the aid of the bishops. The insinuation is wholly untrue. Yet there is reason to believe, that, since its publication, they have not disapproved it. And the fact of the great unanimity with which it has been received, so far as I have heard, by bishops, preachers, and people, affords the gratifying conviction, that either our former grounds of difference have been actually diminished; or, that some of them were the result of mere misapprehension of each others sentiments.

Mr. M'Caine has tacked together a string of garbled extracts from our pamphlet,—having no shadow of connexion,—in order to fix on me the charge of inconsistency. He might, in the same way, prove from the Bible that 'there is no God.' He quotes, for instance, the following passages:—'This claim of power we did then oppose; we have ever since opposed it; and we hope we shall never cease to oppose it.'—'We regard it as calculated to be built upon,' &c. Now does it appear from his quotation, what 'claim of power' was spoken of? It does not. He connects it with the power of appointing presiding elders, or with the Episcopal power generally. But the passage in the original had no such reference. And what will become of the charge of inconsistency when I state, that the 'claim of power' which *was* there spoken of, *if made*, I would oppose now as decidedly as I did then. The power spoken of, was, that of a prerogative on the part of any bishop, to 'arrest the operation of resolutions concurred in by more than two thirds of the General Conference, and by two thirds of the Episcopacy itself.' I am happy to have been assured since, however, that we had misapprehended each others views; and that the ground supposed in our pamphlet, is wholly disclaimed. Had we understood this previously to the publication of that pamphlet, I have no hesitation to say for myself, and believe I might as safely say it for my brethren, it never would have been published. The impression under which we then were, may help also to account for the language used in the last paragraph. I have been sorry to see the allusions which have been made to that paragraph, by *one individual;* because he was confidentially consulted on it before its publication; and it was

put into the style in which it appeared, in consequence of yielding to a suggestion from him that the original was *too mild*. We assumed, on his suggestion, the responsibility of altering it, and he now taunts us with it. So much for the 'style' of the paragraph, the acknowledged turgidity of which never gave me pleasure. But as to the substance of it, in regard to the 'essential qualities of power,' I answer the inquiry of a late friend,—that I am precisely of the same opinion now, as when 'the above sentiment was uttered.' The 'tendency' of 'power,' in itself, is 'to accumulation;' and it ought to be guarded. I have said nothing inconsistent with this in the 'Defence of our Fathers,' or any where else. On the contrary, I have specifically shown, under its appropriate head in that work, that the 'Methodist Episcopacy,' properly understood, and as originally constituted, is one of very *limited* and *dependent* powers; and that, in my judgment, it ought to be so continued 'on its original basis.' Mr. M'Caine thinks I had the aid of the bishops in preparing the work,—and Mr. Shinn that I have probably had their 'agency' in giving it 'a wide circulation.' It is to be presumed of course that they both think the bishops approve it; and consequently that the bishops approve an Episcopacy of very limited and dependent powers. Mr. Shinn says 'most' of the work has his 'concurrence' also. I am happy to find that we are so near an agreement; and respectfully ask, how the difference between us can justify so much warmth, and its extension even to the division of a confessedly gospel church.

So far as I have gone, I understand Mr. Shinn to say, (Mutual Rights, March, 1828,) that he concurs with me on the subject of 'Episcopacy;' although he thinks it requires '*farther* elucidation,'—and that '*additional* light' may be cast upon it. Of this I have no doubt. Perhaps this 'additional light' may consist in the discovery that an Episcopacy *in fact*, may be constituted under the title of '*President*.' If so, the distinction between a particular title, and an office, may cease to be considered, even by Mr. M'Caine, as wholly 'irreconcilable with common honesty or common sense.' And although it may be 'a bad sign when illumination and preferment come together,'—yet we agree to say, nevertheless, 'God forbid that men should not learn while they live.' And as Mr. M'Caine has accepted the 'preferment,' (presuming the contemporaneous 'illumination,') we should be happy now to learn where, in 'ancient ecclesiastical usage,' in the apostolical age, or near it, he has discovered the pattern of a convention of the clerical and lay delegates of associated churches, annually electing an ecclesiastical 'president,' of a state or province? Has he consulted 'Lord King' on *this* point?

But is there no 'power' which 'tends to accumulation' except that of the bishops of the Methodist Episcopal Church? Did any of these, even the '*ambitious*' Asbury, ever labour up the steep ascent with greater ardor, or grasp the reins with a readier or firmer hand, than Mr. M'Caine? True, he decries 'ambition;'

vehemently declaims against 'tyranny,' and the 'love of power;' and professes great devotion and love for 'the people.' So did *General* Cromwell, and so did *General* Bonaparte. Both of them availed themselves of this same favorite ladder,—'the people!—and reform!' The very name of *king* was shocking to them. Yet the latter had no great objection either to be, or to be called, first, 'consul,' and then 'emperor.' Nor had the former, to *be* king, under the less alarming title of 'protector.' Mr. M'Caine, indeed, avows a great abhorrence of the 'title' of 'bishop.' Yet that of 'president' he submits to wear; and under that veil even condescends to approach the 'office.' Indeed it would seem that his aversion to '*title*,' is not absolutely '*radical*.' At the last Baltimore Annual Conference the bishops addressed a note to him, in reply to one received by them. He sent it back, with great indignation: declaring that he had not even read it, because it was not addressed to him with the title of '*Reverend*;'—a title, in our judgment, one of the highest, and most justly questionable, ever used among us; and one which it does not appear that even apostles ever claimed or received.

Section II.—*Sentiments of Bishop White.*

'For what purpose,' exclaims Mr. M'Caine, 'are the sentiments of Bishop White introduced?' To every one else, I presume, the 'purpose' was perfectly plain. The title of my work was, 'A Defence of our Fathers, and of the original organization of the Methodist Episcopal Church, against the Rev. Alexander M'Caine. *and others*:'—He had charged us with a high Church Episcopacy. This we disavow. 'Others' have attacked us on the opposite ground, and denied that we have any valid Episcopacy, or valid orders, at all. I availed myself of the occasion, to defend the acts of our Fathers, in our original church organization, against those '*others*,' as well as against Mr. M'Caine. Against *them* particularly I adduced the 'sentiments of Bishop White,'—not only for the value of many of his reasonings, but also as an *argumentum ad hominem*, knowing their peculiar respect for the weight of his authority. Candid persons, I believe, admit that this has been done effectively. If Mr. M'Caine disputes it, he must also dispute his own former orders, derived through the channel of the 'Methodist Episcopacy,' although now vacated by his expulsion.

It would require a very low estimate of any reader's understanding to believe, that, from any thing advanced in the 'Defence of our Fathers,' he really understood me as aiming at the introduction of the high church 'succession.' My object was expressly to show that although *Dr. White* considered the 'succession' *desirable*,—yet even *he* did not hold it *indispensable*. That of course, in the circumstances of our Fathers, they had been justifiable in dispensing with it, on Dr. White's own principles.

Mr. M'Caine represents me as *complaining* of 'the failure of the

union proposed' by Dr. Coke, and as *blaming* the Protestant Episcopal Church for it. Did he really understand me thus? My ground, on the contrary, was,—*we* are satisfied *without* the 'succession.'—If the Protestant Episcopal Church think it important, *they* ought not to blame *us* for not having it;—*if*, according to the statements of some of their writers, the failure of the union proposed by Dr. Coke was in consequence of *their* rejection of it.

Mr. M'Caine's taunt of Stillingfleet only exposes himself. It is *he*, and Stillingfleet's opponents, who make a 'fricassee' of what ought to be cooked separately. They confound church *polity*, and *religion;* which are distinct things. Stillingfleet spoke of the former:—'the constitution' of a church, or its frame of polity. He did not say that 'religion' stood on the same 'point.' The fricassee consequently is not a dish of his.

Section III.—*Mr. Wesley's opinion.*

I 'introduced Mr. Wesley's opinion' to show, what it incontestably does show, that he believed 'the Episcopal form of church government to be Scriptural and apostolical;'—that he was, nevertheless, 'decidedly against the high church pretensions;'—and that this 'great master of logic' placed a high estimate on Stillingfleet's Irenicum, from which I had quoted largely.

That Mr. Wesley, as Mr. M'Caine objects, expressed these opinions 'twenty-eight years before the organization of the Methodist Episcopal Church,' certainly is nothing *against* my purpose; unless he can show, either that their long standing diminishes their force, or that Mr. Wesley subsequently *retracted* them: neither of which has he yet done.

But, says Mr. M'Caine, although Mr. Wesley believed the Episcopal form of church government to be Scriptural and apostolical, yet he also believed 'that bishops and presbyters are essentially of one order.' And do we dispute this?—Have we not repeatedly averred the same thing with the utmost explicitness?—Is it not the very ground assumed, in contradiction of Mr. M'Caine's charge against us of a high Church Episcopacy, on one hand,—and, on the other, in defence of our Fathers, against the attacks of high church Episcopalians?—Is it not the fundamental ground of Stillingfleet, and of all the arguments which I drew from his excellent work?—Why, then, are we still assailed on this point?

The Methodist Episcopal Church not only *admits*, but *asserts* and *maintains*, and always has done so, that bishops and presbyters are *inherently* and *essentially* the same order. Its Episcopacy was originally and avowedly instituted, and still rests, on this very principle. But we assert, at the same time, that this original equality does not render it unlawful for the body of presbyters, in circumstances which appear to them to render it expedient, to *delegate* to one of their order, a more extensive exercise of the power of oversight;—or to commit to some, as the organs of the body, a larger

executive part of that power, which originally and fundamentally was common to them all. This is Methodist Episcopacy. And if the 'President' of the 'associated reformers' of Virginia, still disputes such an Episcopacy, we should like him with 'honest bluntness' to state it; and cease to fight as one that beats the air. In asserting, however, as Mr. M'Caine does, that 'when a bishop in the Methodist Episcopal Church is elected, he is elected a bishop for life,' I would say he 'mistakes.' But 'mistake' is one of those words to which he exhibits an idiocratical repugnance—I say then, it is not so. A bishop in the Methodist Episcopal Church may be degraded during life, either for improper conduct,—or, if he cease from travelling at large, without the consent of the General Conference. He adds, in the same place, that 'it is from the book concern that [a Methodist bishop] draws his support; and this support is commensurate with all his wants, of whatever nature, and to whatever extent, they may be.' If so, the wants of a Methodist bishop must be moderate indeed. No bishop of the Methodist Episcopal Church can draw one cent from the book concern, for any purpose whatever, except what is estimated for his necessary family expenses, by a committee appointed for that purpose. And even this regulation is so far 'precarious,' that its continuance wholly depends on the pleasure of the General Conference. Fully one half of the support of the bishops and their families, (including travelling expenses,) is derived, not 'from the book concern,' but from the annual conferences. And the resources of the annual conferences, with a mere fractional exception, are derived, as is well known, from 'the voluntary contributions' of the people.—The *whole* annual amount appropriated from the book concern, for *four* bishops, (of whom *three* have families with ten or eleven children, and one the expense of a travelling companion, on account of age and infirmity,)—is *eleven hundred dollars!*

The support which the four bishops are authorized to receive from the Annual Conferences, amounts to exactly the same sum; making together twenty-two hundred dollars. This includes their whole allowance, both from the book concern and from the Annual Conferences. It includes also their travelling expenses, together with the additional expenses and salary of a highly respectable preacher, who is permitted to accompany the senior bishop, on account of his age and infirmities. The whole, divided among them, would not average $450 each. Out of the above aggregate sum, five ministers, who would adorn any station, are to be provided for; with three families, ten or twelve children, and the expenses of five men, in travelling thousands of miles annually. Of their personal toils we speak not; nor of the necessity which those of them who have families are under, of being absent from them three fourths, if not seven eighths, of their time. Has there ever been any other equal number of bishops, performing such services, undergoing such privations, and supported at such a rate, since the

apostles' age? Yet Mr. M'Caine thinks such an Episcopacy an object of 'ambition,' and 'worth seeking,' even in a pecuniary view! Nay, he professes to think it, *in that view*, worth the ambition of an individual, who, he admits, relinquished one of the most lucrative of the learned professions, to become a travelling Methodist preacher;—and who, had such been his objects, could at any period in his itinerant life have returned to his former profession;—and could still. How desperate must be the cause, and how unenviable the feelings, which are driven to such shifts!

When Mr. M'Caine was appointed as my 'colleague' in Philadelphia, the church officers appropriated *nine hundred dollars*, for his support. He was so much dissatisfied with this sum, that he threatened to leave the station, unless he was allowed more. To enable the officers to give him more, I offered, if the trustees and the presiding elder would consent, to leave the station, and to give up the charge entirely to Mr. M'Caine; with the hope that the additional amount which he desired, might thus be provided for him, without burdening the society; which was then not large, and was heavily in debt.* As that station had never appropriated a larger sum for the support of any preacher previously, it declined to add, officially, to Mr. M'Caine's. A generous individual, however, pledged himself, personally, for $100 extra. And it was not till Mr. M'Caine was informed of this addition, that he would consent to stay. Besides this, he was subsequently paid $100 more, for expenses *from Baltimore to Philadelphia.* These facts are not mentioned, with any view to object to the amount received by Mr. M'Caine. It is our duty, nevertheless, to make the cautionary remark, by the way, that it has always been considered exceptionable, among us, for any preacher to decline his station, on the ground of salary; and especially where so respectable a one is appropriated, as was in this case. What Mr. M'Caine ultimately received, was perhaps no more than a comfortable support, considering the place, and that he had a family, with three or four children: and all that we mean to say is, that those who wish to live themselves, ought to be willing, we think, to let others live. For the correctness of the facts above stated, we refer to Dr. Thomas F. Sargent, and Joseph L. Inglis, Esq., of Philadelphia. And from these facts it will be perceived, that Mr. M'Caine, when my 'colleague' in Philadelphia, would not consent to remain in that station, I think even less than a year, unless he received a sum equal to full one half of the whole annual amount now allowed, both from 'the book concern,' and from all the annual Conferences, for the support of *four bishops, three families, ten or twelve children, one travelling companion*, and all their travelling expenses, in the tour of the continent! Surely Mr. M'Caine ought to be the

* In order to pay its debts, that society was subsequently under the necessity of actually selling a large and handsome house of worship; which was purchased and is now owned by the Protestant Episcopal Church.

last man, who should have the hardihood to spend his time in goading the bishops about salaries.*

Mr. M'Caine insists on my answering 'simply,' whether 'our bishops are a distinct order from and superior to presbyters?' I have not the slightest hesitation to answer the question, if he would first 'simply' *define* in what sense he uses the term 'order.' I have not professed to be any 'great master of logic,' but I should be a sorry 'master' of it indeed, if I did not understand enough of it to be able to untwist the sophistry of the 'History and Mystery,' or of its 'Defence.' The term 'order,' is one of extensive and various application; and I might answer affirmatively or negatively, as his definition should determine. Mosheim speaks of the *Chorepiscopoi* in the first century, as an *order* of ministers holding a middle rank between bishops and presbyters, being inferior to the former, and superior to the latter. In the Notes on the Discipline, Dr. Coke and Mr. Asbury spoke of the *presiding elders* very much in the same way, as an *order* of ministers between the general superintendents, and the other presbyters. And Mr. M'Caine, and two other local preachers in Baltimore, formerly spoke of the *local preachers*, as belonging 'to the order of the ministry,' but of a class so peculiar, that they hoped 'the great body of local preachers, throughout the United States, would *insist* on a *direct* representation for *themselves*:'—thus insisting on a direct representation for themselves, as a distinct order; in contradistinction both from the itinerant ministry, and from the laity.

I will however answer the question, in a way which I believe will be understood, by every one that desires to understand. Our bishops, then, are an order of ministers, distinct from and supe-

* The venerable Bishop M'Kendree, the senior bishop of the Methodist Episcopal Church, is at present about seventy-three years of age. He has filled this high office with most exemplary fidelity and diligence, for now nearly twenty-two years; and still continues to travel and labor, to an extent, and with a resolution and indefatigableness of zeal, equalled perhaps but certainly not excelled, even by those of his excellent and most devoted predecessors. Yet his *allowance* has at no time exceeded *one hundred dollars* per annum, and his actual expenses in travelling. The latter, too, have, for some years past, been voluntarily *limited* to one hundred dollars: so that if he expends more, it must be at his own cost. It is only occasionally, and when necessity obliged him, that he has incurred the expense of a travelling companion, though authorized by the Conference to do so; and has not always drawn even the small appropriations made for this purpose. Within the last two years, we know that he has actually bestowed on charitable objects, not less than $200 of such appropriations; and there is good reason to believe that his private and personal benefactions, fully equal, if not exceed, his *salary*, annually. It is this aged and faithful minister whom Mr. M'Caine particularly selects as the object of his attacks; and posts him beforehand and by name, in a public newspaper, as the premeditated mark of his poisoned darts. The facts above mentioned are named here without Bishop M'Kendree's knowledge, and would not be named at all, except on the same principle on which it was judged proper that even the Apostle Paul should be vindicated against his revilers.

rior to other presbyters, in that extent of jurisdiction, and in those executive powers, delegated to them by the body of presbyters, and in which they are solemnly received and acknowledged by both presbyters and people: and in no other respect. And even this superiority is accorded to them, only so long as they are not judged guilty of any 'improper conduct' requiring their degradation; and so long as they do not 'cease to travel at large,' without the consent of the General Conference. In this statement, I use the term 'order,' in that general sense in which I believe Mosheim uses it, when he says of the Chorepiscopoi, in the first century,—'This *order* held the middle rank between bishops and presbyters.' *Mosh.* vol. i, p. 92; New-York, 1824. And in the sense also in which even *Lord King* does not scruple to call bishops a third order; although he strenuously maintains, at the same time, *as we equally do*, that, in the strict ecclesiastical sense, which may be called the technical sense, they are inherently and essentially the *same* order. In speaking of 'the peculiar acts of the clergy,' within the first three hundred years after Christ, Lord King says, 'The peculiar acts of the clergy propounded to be discussed according to their several orders;—first of the bishops.'—Now 'here must be considered the functions of every particular order and degree of the clergy, which we may say to be *three*, viz. bishops, priests, and deacons, whose employments we shall severally handle.' *Primitive Church*, edition 1712, pp. 1, 9. And although Lord King asserts the inherent equality of bishops and presbyters in point of order, technically understood, in the strict ecclesiastical sense, as we also do, yet he also asserts, with equal clearness, that after a presbyter was chosen to be a bishop, and was actually installed as bishop, by imposition of hands and prayer, he was thereby, and in that respect, made 'distinct from and superior to' any of his former fellow presbyters. He even carries this very much farther than we do, and asserts,

'1. That without the bishop's leave a presbyter could not *baptize*.'

'2. Without the bishop's permission, a presbyter could not administer the *Lord's supper*.'

'3. Without the bishop's consent, a presbyter could not *preach;* and when he did preach, he could not *choose his own subject*, but discoursed on those matters which were enjoined him by the bishop.'—'But,' he continues, 'what need I reckon up particulars, when in general there was no ecclesiastical office performed by the presbyters, without the consent and permission of the bishop.' And adds, out of Ignatius, one of the earliest fathers, 'For whosoever doth any thing without the knowledge of the bishop, is a worshipper of the devil.' pp. 55–6.

Such was the 'superiority' of one of *Lord King's* primitive *parish* bishops, whose authority often embraced not only villages, with the surrounding country, but such cities as Carthage, Antioch, and even imperial Rome; and in the church of Alexandria at least.

several congregations. For *our* bishops we claim no such 'superiority,' although their delegated jurisdiction may be spread over a much broader surface. And even in Lord King's *limited* sense of bishop, as rector, pastor, or minister in charge, we neither exercise, nor claim, any thing like so high a degree of 'superiority,' over either our itinerant or local presbyters, within our respective charges.

But, although the intrinsical power of order, (in the technical sense,) and consequently of ordination, was equally in presbyters as in bishops, yet the presbyters, in a very early period of Christianity, perceived that the promiscuous and individual *exercise* of this power, was productive of confusion and schism. Hence, by mutual consent, this liberty was very early restrained, and was entrusted to the presidency of a bishop, superintendent, or president, with the concurrence and aid of the presbytery. Such, says Stillingfleet, is the excellent temper which may be found out, for the management of ordinations and church power, most fully consonant to the primitive church, viz :—by the *presidency* of the *bishop*, and the *concurrence* of the *presbytery*. *Iren.* p. 283.

Section IV.—*Ordination.*

Mr. M'Caine's strictures on the subject of this section, require but a brief notice.

He begins with the Westminster Assembly's definition of ordination, as quoted in the Defence of our Fathers; viz :—That 'ordination is the solemn setting apart of a person to some public church office.'—Then, by a string of questions and answers, and by various changes of terms, he leads off the reader from the terms of the definition, and comes out with this grave conclusion,—'That *the imposition of hands* does not constitute ordination; does not impart any authority; does not create a new order; does not—make a bishop.'—And that 'it undeniably follows from the foregoing testimony, that Dr. Coke was not ordained a bishop by Mr. Wesley, nor did the bare imposition of his hands confer any authority.'—This is 'chop logic,' with a witness;—fully equal to making 'three fowls' out of 'two.'

That both Dr. Coke's ordination to the Episcopal office, and the ordination of our bishops at present, agree with the Assembly's definition, there surely need not many words to show. The plantation of the Methodist societies, or churches, in the old or new world, we ascribe, under God, to Mr. John Wesley, and to those preachers raised up under him, as the 'Father of the whole family.' The presbyters which we had 'already,' when Dr. Coke was set apart to the office of a superintendent, and which rendered it unnecessary to send to other churches to desire Episcopal ordination from them, were Mr. Wesley, and those 'other ordained ministers' by whom he states that he was 'assisted.'—Mr. M'Caine himself says, 'The societies' [in America] 'sent to Mr. Wesley, requesting him to send them ordained ministers.' Mr. Wesley accordingly

did so. After due deliberation, he first chose Richard Whatcoat and Thomas Vasey, and, with the aid of other ordained ministers, set them apart as presbyters. He then selected Dr. Thomas Coke, *already a presbyter*, and with the assistance of other ordained ministers, and by the imposition of hands and prayer, set him apart as a superintendent,—judging him '*well qualified for that great work*,'—viz:—to '*preside over the flock of Christ*.'—In testimony of all which, he gave him official letters of credence, distinct from the letters of orders as a presbyter, (which he possessed before,) and attested the whole by his 'hand and seal.'—All this was something more than the 'bare imposition of his hands,' and perfectly agrees with the Assembly's definition of ordination. Subsequently, Dr. Coke was unanimously *received and acknowledged* by the General Conference in America, in the office of a general superintendent, for which he had been thus solemnly set apart.

To the question, 'How is a bishop constituted among us now?' the answer is,—'By the election of the General Conference, and the laying on of the hands of three bishops, or of one bishop and two elders.' But if by death, expulsion, or otherwise, there be no bishop remaining among us, the answer then is, 'The General Conference shall elect a bishop, and the elders, or any three of them who shall be appointed for that purpose, shall ordain him, according to our form.' On this answer I had remarked, that it 'shows both the good sense of those who framed it, and their acquaintance with ancient ecclesiastical usage.' Mr. M'Caine censures this, and challenges a 'precedent.' It is singular that he should have overlooked the 'precedent' which I adduced in the same paragraph containing the answer; the 'precedent' in the patriarchate of the church of Alexandria, as related by Stillingfleet, on the authority of Eutychius; and as published by Selden. Mr. M'Caine complains that in quoting Stillingfleet I did not give the page. But I had given it; and in the place in question merely alluded to a former quotation, adding, 'as Stillingfleet, above quoted, says.' In the place referred to, (*Defence of our Fathers*, p. 10,) the page of Stillingfleet is cited, viz. 'p. 274.' And there also is adduced, not only a 'precedent,' but the testimony of several 'ecclesiastical writers,' who may have been, perhaps, as well acquainted with 'ancient ecclesiastical usage,' as either Mr. M'Caine or I. The following is the passage:

'It is evident *Jerome* attributes the first original of that *exsors potestas*, as he calls it elsewhere, in the bishop above presbyters, not to any apostolical institution, but to *the free choice of the presbyters themselves*:——To which we may add what Eutychius the patriarch of Alexandria saith, in his *Origines Ecclesiæ Alexandrinæ*, published in Arabic by our most learned Selden, who expressly affirms, *that the twelve presbyters constituted by Mark, upon the vacancy of the see, did choose out of their number one to be head over the rest, and the other eleven did lay their hands upon him, and blessed him, and made him patriarch.*' *Stillingfleet, Irenicum*, p. 274.

As to 'the voice of the people,' Mr. M'Caine himself admits as a 'matter of fact,'—that '*the societies* sent to Mr. Wesley requesting him to send them ordained ministers.' Mr. Wesley complied with their request, and set apart Dr. Coke, already a presbyter, and sent him as a general superintendent to *preside over the flock;* and Richard Whatcoat and Thomas Vasey as presbyters. He sent with them also forms for the ordination of others afterward, as superintendents, elders, and deacons; accompanied with his appointment of Mr. Francis Asbury, to be set apart as a 'joint superintendent.' And as Dr. Coke was unanimously *received* by the General Conference in the character of a general superintendent, for which he had been set apart and sent by Mr. Wesley; so the appointment of Mr. Asbury, for the same office, was unanimously concurred in by the same body, and he was set apart accordingly. I adduced also ample testimony that these proceedings were cordially approved by *the people;* and were also crowned with God's signal blessing, in the great revival of religion which took place from that time. So that, as far as human discernment can extend, there is satisfactory reason to believe that the acts of our Fathers, in that day at least, had the triple sanction of the preachers, of the people, and of God. Mr. Lee says, the Methodists 'heartily united together in the plan which the conference had adopted.' *History*, p. 107. Mr. William Watters says, it 'gave great satisfaction throughout all our societies.' *Memoirs*, p. 102.—And the Reverend Ezekiel Cooper, yet living, says, 'this step met with general approbation, both among the preachers and the members. Perhaps, he adds, 'we shall seldom find such unanimity of sentiment, upon any question of such magnitude.' *On Asbury*, pp. 108–9.—From that day to this *the people* have *continued* satisfied. And by refusing to abandon the system, or to ask its abolition, do most substantially and effectively continue to it the seal of their approbation. It is *not* the *people* that complain; unless a most minute fraction can be called the people. The people are with us: and the reiterated assertion of the contrary, is a gross perversion of notorious fact. Besides, the people who were in being at the original organization of the church, are almost wholly passed away. Very few of them yet survive; and the whole of our members who now live, (with the very few exceptions named,) must have voluntarily associated themselves with us, under the existing system; and voluntarily continue under it. On these, consequently, it is impossible that it can have been imposed.

Mr. M'Caine essays to be witty at the expense of that late eminent man,—the Rev. John Dickins. Mr. Dickins considered the bishop's responsibility to the conference, and the power of the conference, at each successive session, to remove him, if they judged it necessary, as equivalent to a continued election, if they did not remove him. This indeed would be 'a new way under the sun' of asserting for the bishops a 'double' or 'new sort of *superiority*.'

Equally misplaced is Mr. M'Caine's critique on our form of ordi-

lation. He says it affirms, 'that the Holy Ghost is conveyed by the imposition of hands.'—But it affirms no such thing.—Agreeably to his own quotation, the plain meaning is,—not 'the Holy Ghost—now committed unto thee by the imposition of our hands;'—but—'the *office* and *work*,'—'now committed unto thee,' &c.—Mr. M'Caine must be aware, too, not only that the same form, substantially, is used also in the ordination service of the Church of England, and by the Protestant Episcopal Church in this country, but that it was particularly selected and prepared for us by Mr. Wesley himself. I admit, at the same time, that neither Mr. Wesley's authority, nor that of the Protestant Episcopal Church, and of the Church of England added to it, can warrant the use of a form either absurd or impious. But when so many great and good men, including our own Wesley, have thought differently from Mr. M'Caine, we may, perhaps, be at least excused for preferring their judgment.

Section V.—*Ordination of Dr. Coke.*

Under this title Mr. M'Caine makes an admission which goes far to settle this whole controversy; and one which applies equally to the Report on Petitions and Memorials, as in this discussion. Mr. Wesley, he says, 'considered that he had a right to govern those societies which had been raised by his instrumentality, and had put themselves under his care.' To this 'acknowledged jurisdiction, then existing, in respect of Mr. Wesley,' he agrees; and adds,—'This is the very point upon which I insist.—This is the circumstance which justifies Mr. Wesley, and explains the whole of his proceedings.' *Defence of History and Mystery*, p. 38. Now, this is the very point on which *we* insist also. From this 'acknowledged jurisdiction' of Mr. Wesley over the American as well as the European Methodists, on the above principle, Mr. M'Caine proceeds to argue, and to insist, that 'if Mr. Wesley had been in America, he could have personally superintended the Methodist societies,—and that 'all that was necessary was to transfer the right of governing to the delegated person.' This is saying even more than we ask. But letting it pass, it certainly states the main point most strongly in our favor. Well, Mr. Wesley did make 'this transfer,' called by him 'an investing of the doctor,' (Dr. Coke,) 'with fuller powers.' So argues Mr. M'Caine, and so do we. In this 'transfer of power,' Mr. Wesley included both Dr. Coke and Mr. Asbury, to be '*joint* superintendents over our brethren in North America.' This Mr. M'Caine will not dispute. He states it himself in his History and Mystery. For this great work,—of presiding over the whole body of Methodists in America,—Mr. Wesley, who had been requested by the societies to provide for them, and whose rightful jurisdiction they acknowledged, did himself, in the manner and with the assistance above stated, solemnly set apart Dr. Coke, who was previously a presbyter. He also prepared and sent out by him, a

solemn form for the ordination of Mr. Asbury, and succeeding superintendents in America,—distinct from the forms for the ordination of elders and deacons. This form, too, was abridged by Mr. Wesley from the form used for the ordination of bishops in the Church of England, and since by the Protestant Episcopal Church in this country. And he himself, in the printed form, expressly styles it 'The form of *ordaining* of a superintendent.' What then is the difference between Mr. M'Caine and us on these facts? Why he insists that these solemnities were no ordination at all,—nor intended as an ordination;—but merely an '*appointment*.' Such a distinction we considered a hypercritical verbality,—a mere play on words. If the 'divinity of our Lord and Saviour' rested on no better a foundation, we should indeed be ashamed of it. The proper use of words as the signs of ideas, is a very different matter. And equally so are the judicious and learned criticisms of Middleton, Sharpe, Clarke, and others, on 'the Greek Article.' In the same letter in which Mr. Wesley says, 'I have accordingly appointed Dr. Coke and Mr. Asbury to be joint superintendents over our brethren in North America,'—he immediately adds, 'As also Richard Whatcoat and Thomas Vasey, to act as elders among them.' And if the solemnities with which he set apart Dr. Coke, and with which Mr. Asbury, by his direction, and according to his form, was afterward set apart, did not constitute an ordination, nor were intended as one, neither did the setting apart of Richard Whatcoat and Thomas Vasey,—nor was this so intended. And if so, then Mr. M'Caine himself, who was 'set apart,' we presume, under the same form, and in the same manner, has never been 'ordained.'

But, says Mr. M'Caine, 'As Mr. Wesley did not *ordain* Mr. Asbury, but merely *appointed* him a superintendent, neither did he *ordain* Dr. Coke a superintendent, but merely *appointed* him.'—And did he then do *nothing more* in the case of Dr. Coke than in that of Mr. Asbury? If not, I agree that it was merely an appointment, as Mr. Asbury's clearly was. And if Mr. Wesley considered the solemnities in Dr. Coke's case, as no ordination in fact, and in no respect different from the *mere appointment* of Mr. Asbury, why did he use such solemnities?—I thank Mr. M'Caine for this argument. It is a very conclusive one; but not at all to *his* purpose.—He adds,—'Their names were coupled together in the same sentence,' (in the letter which Dr. Coke brought over with him,) 'and both alike are said to be *appointed*.' It is so: and both certainly were appointed. But Dr. Coke was not only appointed by Mr. Wesley, but ordained also. He could only *appoint* Mr. Asbury, but could not *ordain* him, because he was not present. He sent over, however, 'the form of *ordaining*' him, by 'the delegated person,' Dr. Coke, to whom he had 'transferred' the power; and according to Mr. Wesley's appointment and form, (with the unanimous consent of the conference,) he was actually ordained. The names of Richard Whatcoat and Thomas Vasey were also coupled

with those of Dr. Coke and Mr. Asbury, in the same paragraph, and in the sentence immediately following; and *all alike* are said to be *appointed*,—the latter as elders,—the former as superintendents. If this argument, then, be good, against the ordination of Dr. Coke, as a superintendent, it is equally so against that of Messrs. Whatcoat and Vasey, as elders. Mr. M'Caine may take his choice. He must admit all, or give up all.

Throughout Mr. M'Caine's work, he has sprinkled abundant charges of disingenuousness, garbled quotations, &c, &c. It were to be wished that he had carefully avoided following such ugly examples. Whether he has done so, the following specimen may serve to show. He wishes to fasten on 'the smooth candid Mr. Emory' the imputation of making out 'the Rev. John Wesley a double tongued knave, or an old crafty hypocrite.' And how does he go about the task? Why simply by breaking off one of my sentences from its essential connexion, and representing me thus,—'And yet Mr. Emory says, "Mr. Wesley certainly intended that we should have *three* orders," notwithstanding Mr. Wesley declared there are but *two*.'—The whole of my remark (*Defence of our Fathers*, p. 38,) stands thus;—'*In whatever sense distinct ordinations constitute distinct orders, in the same sense* Mr. Wesley certainly intended that we should have three orders: for he undeniably instituted three distinct ordinations.'—As a farther explanation of the 'sense' in which this was meant, I added, in the same paragraph, 'Lord King maintains that bishops and presbyters, in the primitive church, were the same order. Yet he expressly says that the bishops, when chosen such from among the presbyters, were ordained, as bishops, by imposition of hands. In this respect both Mr. Wesley's usage and ours exactly correspond with that of the primitive church, according to Lord King, even on the principle of two orders.' Let the candid reader now say, whether this was really making out Mr. Wesley 'a double tongued knave, or an old crafty hypocrite,'—or whether it was not rather a vindication of his consistency, against the taunts and aspersions of his and our adversaries.

A similar most inflated effort, with a solemn adjuration 'in the name of the God of truth,' is made by Mr. M'Caine in another place, and extended through two pages, pp. 45–6. This most *affectionate* and *ardent* appeal in behalf of Mr. Wesley, corresponds rather poorly with the taunts a few pages before, about the 'gentlemen' whom Messrs. Wesley, Coke, and Creighton, first 'ordained elders,' and who 'immediately turned round, and with Mr. Creighton, assisted at the setting apart Dr. Coke:—and these three gentlemen, [Coke, Whatcoat, and Vasey,] are the "*three regularly ordained clergy*"—[says Mr. M'Caine, in italics,] who were sent over by Mr. Wesley!!'—adding two great notes of admiration;—but omitting to add that these three gentlemen, were the same three regularly ordained clergy from whom had been derived whatever

orders he himself ever had. Let it be compared, too, with the sneers on that page, and pages 53–4, respecting the performance of these solemnities in a 'chamber,' as if that altered their nature. The shafts of this section, however, which Mr. M'Caine has taken so much pains to sharpen, it is not very difficult to render harmless.

I had asserted that Mr. Wesley well knew the difference between an office and a title; and that, in his objurgatory letter to Mr. Asbury so much vaunted by Mr. M'Caine, it was the assumption of the title of bishop which displeased him;—and not the discharge of the duties of the office;—which he had desired to have discharged under the simple title of superintendent. Mr. M'Caine represents this view of the subject, though perfectly obvious on the face of Mr. Wesley's acts, and of the letter itself, as an insufferable outrage on 'common honesty' and 'common sense.' We beg him then to consider, whether it is not *he*, in reality, who makes out Mr. Wesley 'a double tongued knave, or an old hypocrite:'—not 'crafty;'—for if the violation of 'common honesty and common sense,' in this case, be so clear, there could be no 'craft' in it. We are aware that Mr. M'Caine screens himself under the flimsy veil that Mr. Wesley did not intend the institution of an Episcopal office at all, or that Dr. Coke or Mr. Asbury should do the duties of an Episcopacy *in fact*. But we apprehend that in this singular fancy he stands nearly alone in the world; and that the enemies of Mr. Wesley, who lie in watch for scandal, will greedily seize on his premises, but will feel no scruple to scout his conclusion. If, however, in the obloquy which he pours on us in this matter, he will consent to include also the most eminent historians, reviewers, and editors, of the British Wesleyan connexion, and Mr. Wesley's own most intimate friend and biographer, the venerable Henry Moore, *in their company* we shall be content to endure it.—Mr. Jonathan Crowther states, that in February 1784, Mr. Wesley called Dr. Coke into his chamber, and spoke to him nearly as follows,—That 'the American brethren wanted a form of discipline, and ministerial aid?'—That 'he had always admired the *Alexandrian* mode *of ordaining bishops*;' (viz: by the choice of their own presbyters, and the imposition of their hands.) 'The presbyters of that great apostolical church would never allow any foreign bishop to interfere in their ordinations.——Adding withal, that *he wished the Doctor to go over and establish that mode among the American Methodists*.' *Portraiture of Methodism*, second English edition, pp. 412–13. The Rev. Joseph Sutcliff, in his 'Short Memoirs of Thomas Coke, LL.D.,' states the same thing. The Rev. Henry Moore says, 'Mr. Wesley well knew the difference between the *office* and the *title*. *Life of Wesley*, vol. ii, p. 278.—He afterward adds,—'That our brethren who are in that office are true Scriptural bishops, I have no doubt at all; nor do I wish that the title should be relinquished—.' *Ib.* p. 287.—Again, he says, Mr. Wesley 'gave to those *Episcopoi* whom he *ordained*, the modest but highly

expressive title of *superintendents*, and desired that no other might be used.—And adds, 'That the Lord has greatly blessed this boon to the American societies is evident by their great and continued increase.'

The Wesleyan Methodist Magazine, in reviewing Mr. Moore, says,—'The author has spent some time in showing that Episcopacy, by *name*, was not introduced into the American Methodist society by the sanction of Mr. Wesley, who, though he, *in point of fact*, did *ordain bishops*, for the American societies, intended them to be called superintendents.'—The reviewer and Magazine then add;—'To the statement of this, as an historical fact, *no objection certainly lies.*———Mr. Moore, indeed,' they continue, 'candidly enough relieves this by admitting that, *on Mr. Wesley's principle itself, and in his own view*, they were true Scriptural *Episcopoi*, and that Mr. Wesley's objection to the *name*, in fact, arose from its association in his mind, rather with the adventitious honors which accompany it in church establishments, than with the simplicity and preeminence of labour, care, and privation, which it has from the first exhibited in America, and from which it could not from circumstances depart. According to this showing, the objection was grounded upon no principle, and was a mere matter of taste or expediency.—Whether the *name* had or had not the sanction of Mr. Wesley, is now *of the least possible consequence*, as THE EPISCOPACY ITSELF WAS OF HIS CREATING.' *English Wesleyan Methodist Magazine*, 1825, p. 183.'

Nothing can be clearer than these testimonies; nor than the fact that all those writers unquestionably considered Mr. Wesley's setting apart Dr. Coke, as an ordination to the Episcopal office. So they expressly state. On these points, then, Mr. M'Caine must cease to abuse me, as the vilifier of Mr. Wesley, or abuse those eminent men with me.

In defining the term *Episcopos*, bishop, I said that its primary import 'is any man that hath a charge and office for any business, civil or ecclesiastical:'—and that '*superintendent*, from the Latin,' in its original meaning, 'is of precisely the same import as *bishop*, from the Greek.' Mr. M'Caine denies this. As he professes to be a 'classical' scholar, and I have but a 'little smattering,' it might seem presumptuous to encounter him on a purely literary question. I am willing, however, to submit it to the decision of learned readers, and to make it, if Mr. M'Caine please, even the test of his 'scholarship.' In a subsequent page he adopts a quotation of mine from *Leigh's Critica Sacra*, but without mentioning that it had been given in the Defence of our Fathers. I am not friendly to the indulgence of suspiciousness; yet, in this case, I cannot but incline to apprehend that Mr. M'Caine had not examined the passage in Leigh; otherwise I think he would either have rejected Leigh's authority, or have admitted my definition. That 'civil' writers ordinarily use the terms in one sense, and 'ecclesiastical' writers in

another, certainly does not alter the fact as to their radical primary signification, to which my definition had respect. The authorities in support of it are so numerous and clear, and so perfectly well known to every real scholar, that it would be almost a waste of time to quote them. I will however mention a few.—Parkhurst says, '*Episcopos*,—a superintendent,—a bishop. In the LXX, from whence the writers of the New Testament appear to have taken this word, it denotes an *overseer*,

1. Of the *army*, Numbers xxxi, 14; Judges ix, 28; 2 Kings xi, 15 or 16.'

'2. Of *workmen*, 2 Chron. xxiv, 12–17.

'3. Of the house of the Lord, 2 Kings xi, 18.

'4. It is used for a *civil* or *religious* officer.' See all the above passages in the Septuagint. The Hebrew root פקד, the same author, in concurrence with others generally, explains in the same sense, whether used as a verb or a noun, and as so rendered frequently by the Septuagint, and also by Aquila, Symmachus, and Theodotion. Parkhurst's Greek and Hebrew Lexicons, under the words Επισκοπος, and פקד. See also Ainsworth's *large* Latin Dictionary, under the word 'Episcopus,' which, among other meanings, he renders 'one who was to take care of bread and other provisions,—a clerk to the market. *Also*, and more especially, a *chief officer* in the *church*, a *bishop*, a *superintendent*.' Cicero, in his Letters to Atticus, lib. vii, 11, calls himself the *Episcopos*, (Επισκοπος,) bishop, or governor, of the Campanian coasts. To these authorities, add Hederic's Greek Lexicon, and Dr. Adam Clarke on Acts i, 20. '*Episcopos*,' says Dr. Clarke, 'which was corrupted by our Saxon ancestors into *biscop*, and by us into *bishop*, signifies literally an overseer, or *superintendent*. The ancient *Episcopoi*,' he adds, 'were persons who had the care of different congregations of the church of Christ, who *travelled, preached, enforced the discipline of the church*, and took care to prevent false doctrines, heresies, &c. Those who still deserve this title, and it is an august and noble one, walk by the same rule, and mind the same thing. *Episcopos, Episcopus*, or *bishop*, is a Scriptural and sacred title; was gloriously supported in the primitive church, and many to the present day are not less ornaments to the title than the title is ornamental to them.'

And, to conclude this point, the reader, if he please, may consult Webster's American Dictionary, in conjunction with the above authorities; and he will there find that the term 'superintendent' means an *ecclesiastical* superior, as well as an overlooker 'of a cotton factory, and such like establishments.'

But there is one admission of Mr. M'Caine's in this section, which, after all he has said, we certainly did not anticipate. A bishop and a superintendent in our judgment 'being the same order,' on this ground he agrees 'if Dr. Coke was ordained at all, he was ordained a bishop.' (*Defence of History and Mystery*, p. 53.) This is a fair issue, and fairly tendered. We accept it; and now

submit it to the judgment of the reader. And if after weighing what has been said, both here and in the 'Defence of our Fathers,' he shall be of opinion that Mr. Wesley never did ordain Dr. Coke at all, nor intend his acts to be so considered, then must we cease to wonder at the strangest discrepancies which have ever existed in human judgment, and at the incredulous rejection of the most authentic testimony, and the most irrefragable documents. If Mr. Wesley never ordained Dr. Coke at all, and never intended to be so understood, but merely '*appointed*' him a 'superintendent,' in the same sense in which he appointed superintendents of circuits, and in which 'the Rev. Wm. Fosse' has been entered general superintendent for the 'Guernsey district,' is it not a most unaccountable circumstance that neither he himself, nor his biographer, nor any other of his friends, in Europe or America, ever thought of this simple mode of vindicating him against the reproaches of his adversaries; and that the discovery of it has been reserved till this late period, and for Mr. M'Caine!!

In a note on this section, Mr. M'Caine exhibits another singular sentiment in regard to titles. He seems to think that calling ordained ministers 'regularly ordained clergy,' is like setting off 'an ugly face' with 'a little paint.' That the title 'minister' is 'an ugly' one, and 'clergy' so much prettier, is to us a new idea. In our estimation, on the contrary, whatever honorary distinction there may be, it is altogether in favor of the term 'minister;' and we should be extremely sorry to see it supplanted, at least among us. It means indeed a servant,—yet in such a service as is the most exalted honor. It is applied, not only to magistrates, to the first officers of state, and to the highest class of ambassadors, in a civil sense, but also in a sacred sense, to apostles, to angels, and to Christ, 'a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.'—If Mr. M'Caine thinks clergyman, bishop, pope, or even '*president*,' a higher title, he has a right to his opinion. But that of 'minister,' in our view, presents no 'sickly countenance,' nor does it require any 'paint' to give it 'freshness and bloom.'

Our assailant complains, (*Defence of History and Mystery*, p. 44,) that he cannot learn from any thing which I have written, what is my 'acceptation of a Methodist bishop.' Yet in the same work, and only a few pages after, (p. 50,) he says,—'Not so with a Methodist bishop, whom Mr. Emory would pass off on us as "an officer" constituted such by his "equals."' Is it not plain then, from his own showing, that he did understand the 'acceptation' in which I meant to 'pass off a Methodist bishop.' He must of course understand it to be the sense in which, also, the preachers generally, and the bishops themselves, pass off this officer; since he believes, not only that they have approved my work, and exerted themselves to circulate it, but that the bishops aided in preparing it. Why then will he persist in labouring to fix on us the stigma of sentiments which

we explicitly reject, and which are absolutely and indisputably incompatible with the very fundamental principles of our organization? We can account for this polemical phenomenon on no other principle, than the consciousness of our opponent that his foil on this point involves the failure of his whole attack.

We will now take our leave of Mr. M'Caine, for the present, with the expression of our amazement, that at his time of life, and in his profession, he should think it the best use that he can make of his talents to employ them as he does. Or that he can find no more inviting field which might afford them ample scope, and with a better prospect of comfort to himself, and of benefit to the world. Among those, who, without exact regard to unity of sentiments, have been classed under the general name of 'reformers,' there are, we doubt not, persons who entertain a becoming sense both of respect for themselves, and for Christian society. Some we know; and it has been exceedingly afflicting to us to mark the progress of the painful circumstances by which they have been separated from us. We hope some good redeeming spirit may yet arise, with wisdom and grace adequate to the task of healing a disruption both so unnatural in itself, and, in frequent instances, we must believe, regretted at heart by them, as well as by us. From persons of this class, neither the expression of their opinions, nor the freest use of their logical or critical acumen, would give us any offence. It would be greatly our preference indeed, to be excused from controversy even with these. Yet, if pressed to it, in defence of our institutions, we should not shrink from endeavouring, to the best of our humble ability, to answer their arguments, or to remove their objections: and if not successful, we could agree to differ. But it is impossible, we think, that either they or the public can be blind to the distinction between the splenetic effusions of unhappy tempers, or of personal vindictiveness, and that virtuous and chastened, as well as honest, bluntness, which is properly ordered and governed by Christian grace. They cannot approve the degrading of a controversy on church government, into the acrimony of individual quarrels; nor of introducing into it both the bitterness of personal animosity, and such scurrility of disputation, as may serve indeed to render conciliation impracticable, and to exasperate ecclesiastical differences into implacable hostility, but must at the same time as inevitably cover with disgrace and defeat the individuals or the party that shall pursue such a course. An overloaded piece is sure to recoil, and often does more damage to him that uses it, than to those against whom it is directed.

To us, indeed, it seems a poor compliment even to partisans, to treat them as if they possessed a cannibal appetite which nothing can satiate short of the scandaling both the living and the dead: and such a spectacle among professing Christians, and much more among professing Christian ministers, cannot but be loathingly revolting to any enlightened and virtuous community, before whose

face the repast may be spread. There are, on the contrary, persons, doubtless, whom such feasts not only gratify, but delight: and they will find purveyors. But for our own part, and on that of our friends, it is to us a most desirable triumph to be enabled to pursue a course, which, like the path of the just, shall shine 'more and more;' and only the brighter if set off by a contrast.' In this path we shall secure the approbation of all whose approval should be wished. And, what is best of all, and in any event, we shall be sure of the approbation of our own consciences, and of our God.

(To be continued.)

The Rev. Dr. N. Bangs's *Reply to* Mr. Alexander M'Caine.

To the Editors of the Methodist Magazine and Quarterly Review.

Dear Brethren,—As Mr. Alexander M'Caine, in his late pamphlet called 'The Defence of the Truth,' has seen fit to introduce my name in a way which I think calls for some remarks by way of self defence, I submit to you the following.

New-York, Aug. 6, 1829. N. Bangs.

In the Methodist Magazine for September, 1827, p. 396, I stated that Mr. Alexander M'Caine heard read, approved, and recommended for publication, the book entitled Methodist Episcopacy, and that it stands attested by his own signature as secretary of the book committee. Mr. M'Caine says these statements are untrue, and proceeds to give the following as the facts in the case:

'When Mr. Bangs first mentioned his contemplated work to the brethren who composed the book committee, I understood him to mention it to them, not in their official capacity as the book committee, but as individuals, of whose presence he would avail himself, and upon whose judgment he could rely. Having mentioned it just as they were about to disperse, I had no knowledge that Mr. Bangs had previously submitted his views upon this subject to Mr. Soule for publication, nor was the slightest intimation given of the fact that his former piece had been rejected.'

How Mr. M'Caine could have thus understood this business I cannot tell, for I aver most solemnly, that when I called those brethren together, I called them in their *official* capacity as *members of the book committee*, and not otherwise, of which Joshua Soule was one, and he was notified of the meeting and requested to attend. The assertion, therefore, that this was mentioned as they were about to disperse, is wholly untrue, because I never mentioned it at all; neither was the work ever rejected by Mr. Soule, as will be seen below.

Mr. M'Caine further says that I 'produced only a few sheets of my manuscript, say three or four, at a time; and that one of the brethren upon hearing him read what he had produced observed,

he could form no opinion of the merits of the work from a few sheets.' This also is totally untrue. Before I called the book committee together, I had the whole work written, with the exception of a note or two which I appended at the suggestion of Mr. M'Caine, and I think about two pages which I wrote to make the text tally more perfectly with the sentiments of the note. When the committee came together I had the whole manuscript with me, with the above exception, and read as much of it as the committee could hear at one sitting. They therefore adjourned to meet again, when the reading was finished, and the following minute was entered on the journal of the book committee:

'*September* 8, 1820.

Brother Bangs this day closed reading before the committee an essay entitled Vindication of Methodist Episcopacy.

1. On motion it was resolved that the committee approve of its publication.

2. Resolved that the above work be recommended to the book agents for publication.'

As Mr. M'Caine and others have said much about my receiving $100 for that manuscript, I will explain that business. I wrote that work before I was book agent, and was frequently importuned by some who had seen it to publish it. I therefore submitted the work to Mr. Soule while he was book agent, for publication in the Magazine, to which he objected on account of its length, but advised me, if I published, to print it in a pamphlet.

When I was appointed editor of the book concern, being still urged to publish, I revised my manuscript, very considerably enlarged it, and submitted it to the book committee as above stated.

After the committee had approved of my work, which they did unanimously, and recommended it for publication, I told the book committee that I considered the work as my own property, and that I would either publish it on my own account and allow the book concern $200 for the privilege of circulating it through that medium, or I would sell the copyright to the book concern for $100. It was on this proposition that they declined acting as a book committee, but advised as individual brethren the latter course, which was accordingly followed.

As far as relates to the doings of the book committee, and to the $100 above mentioned, we believe according to the best of our recollection; the above is a true statement.

P. P. SANDFORD,
B. HIBBARD*,
Members of the book committee for the year 1820.

In respect to my having received $100 for the copyright of that work, I think those who have said so much concerning it, have at

* The other members of the book committee were Joshua Soule, Alexander M'Caine, and Aaron Hunt. Mr. Soule was not present when the manuscript was read, and Mr. Hunt I have not been able to see.

least been 'busy bodies in other men's matters.' The work was my own, and I had as good right to dispose of it in any way which might be considered right and proper, as Mr. M'Caine had to sell his 'History and Mystery,' or its memorable Defence. Which has acted most under the influence of an honest conviction of truth, and with a view to the good of mankind, I feel perfectly willing to submit to others, and to refer it to that day when the secrets of all hearts shall be disclosed.

Whether I was rich or poor, does not affect this question; for riches oblige no one to give away his property, any more than poverty entitles him to take that which does not belong to him.

I was at this time book agent, and as I had revised and enlarged the work after I came into the agency, I did not like to circulate it on my own account, and therefore made the proposition, as above mentioned, either to allow the book concern $200, as a remuneration for the advantage it might afford me in circulating the work, or make over the copyright for $100. And I see no cause either to regret or to be ashamed of what I did.

And I think I may be allowed here to say, in self defence, that although I did, through extra exertions, much over and above what my duty as a book agent required of me, while I was in that station, I never wrote and published a single line on my own account; but my labour, public and private, which, however imperfect, has been incessant, has been devoted to the good of the church.

Mr. M'Caine thinks that it does not follow that he approved of my book, because he signed the resolutions of the committee recommending it for publication, any more than it does that he approved of the resolutions of the General Conference of 1820, because he signed the journal as the secretary of the Conference.

To this I answer, that there is no parallel between the two cases. In the former, he was a member of the book committee, had an official voice in its decisions, and he concurred as such in the resolutions, making no objections to the work being published, which, as an honest man, he should have done, if any existed in his mind, and then recorded and signed the resolutions in his official capacity as secretary. In the latter case he was no member of the General Conference; but being there on an appeal from a censure of the Philadelphia Conference,—and as it is usual with the General Conference to elect other than a delegate for secretary,—Mr. M'Caine was elected for this office merely; so that he had nothing to do as a member of the Conference,—was responsible for none of its acts, took no part in any of its discussions, but only recorded its doings as secretary. The reader may therefore judge of the analogy between the two cases, and also in what state of mind Mr. M'Caine must have been, when he says it 'is untrue' that he *approved of my publication*; when, according to his own showing, the 'resolutions were submitted *to the committee*,' of which he was a member, and were signed by him as its secretary.

The reader may also judge what confidence is to be placed in Mr. M'Caine's declarations, that I *deceived him in the manner in which I introduced my work to the brethren*, when he recollects that I introduced it to them, as before proved, in their official capacity as the book committee, and not, as he avers, 'as individual brethren:' that I *deceived him in holding back the information that Mr. Soule had rejected my work*, when he had only declined publishing it in the Magazine; and that I *deceived him in the manner in which I obtained the vote for its publication*, when I used no other means but to read to the book committee, of which Mr. M'Caine was a member, and concurred in the vote, my manuscript, and left it for them to decide as they should see and consider meet and right.

After this true statement of the case, I submit it, without any anxiety, to my readers, to determine who has been 'guilty of such dirty tricks,' as to attempt a deception on the public,—Mr. M'Caine or myself.

OUR PRESBYTERIAN BRETHREN.

In October 1828, the 'Northern Associated Presbytery' *suspended* one of their ministers from the exercise of the functions of the ministerial office, and from the communion of the Lord's table. This gentleman, it seems, continued nevertheless to preach, and in some places received countenance. Of this the presbytery have complained in a public advertisement, in which they say,—

'We are willing that the ministers of Christ, and Christians in general, should exercise tender feelings towards this foreigner, who has had a standing in the holy ministry, both in his native country and in our own, but in our view, they confer no favor on him, and certainly not on the cause of religion, by encouraging him to tread under foot the discipline of Christ's house. We think our brethren in different parts of the land are under obligation to repose confidence in the regularity of our proceedings, until their proof of the contrary shall rest on a better foundation than the complaints of our disciplined and deposed members.'

We think these principles correct. But are they not as correct in relation to other denominations, as to our Presbyterian brethren? We have no knowledge that the Methodist pulpits are ever opened to 'disciplined and deposed' Presbyterian ministers, or to those of any denomination, in this situation. If we did know it, we should reprobate it.—But we do know that Presbyterian pulpits are opened to persons who have not only been 'suspended,' but expelled, from among us. We apprehend too that they have been so opened on no 'better foundation than the complaints of our disciplined and deposed members:' and that some of them have been allowed to be used [abused] not for preaching the gospel, but for defaming the Methodist Episcopal Church. Is this consistent? or is it acting on the golden rule, 'Whatsoever ye would that men should do to you, do ye even so to them.' Either the principles laid down by the 'Northern Presbytery' are wrong, or the conduct of some people toward us is wrong

THE CHRISTIAN SPECTATOR.

'METHODISM,' says Mr. Watson,* 'has been usually assailed by a violence so blind and illiberal, that those writers who have attempted to confute its principles, or to exhibit it alternately as an object of ridicule and alarm, have, in most cases, sufficiently answered themselves, and controversy has been rendered unnecessary. A few, and only a few defences of Mr. Wesley, and his opinions, have therefore been published. The time of those best qualified for such a task has been better employed in works of active piety and benevolence. They have held on their way "*through good report and evil report,*" thinking it enough, that by the writings of their founder, and other subsequent publications, the candid might acquaint themselves with their views of Christianity; and that a people spread through the land, presented points of observation sufficiently numerous to enable unprejudiced persons to form an accurate estimate of their character and influence.'

These judicious observations of that very eloquent and excellent divine, are as forcibly applicable in America, as in England. And we cannot, on an opportunity thus offered, deny ourselves the pleasure of discharging a debt both of personal and official obligation, by expressing the high sense which is entertained in this country, as well as in his own, both of his talents and of his virtues; and of the distinguished services which, as well by his exalted pulpit eloquence as by his various works from the press, he has rendered, not to 'Methodism' only, but to Christianity, and to the world. And to all those particularly who think proper to assail 'Methodism,' or 'Wesley,' through the medium of Mr. 'Southey,' we beg leave respectfully to recommend a perusal of the work in review of that gentleman, cited in our margin. It will be found an ample antidote; and will convince any '*Christian*,' we think, that Mr. Southey's work is as direct a stab at all evangelical and vital godliness, as at 'Wesley,' or 'Methodism.' And although, in regard to many of the facts which go to make up the history of the remarkable man of whom he so unfitly became the biographer, it may be admitted that his collections evinced both a diligence and a degree of candour, *comparatively* and as from *him*, commendable; yet, as Mr. Watson justly remarks, 'there are still great and serious objections to his book.' Even his representations of 'facts' are not always correct or consistent; and his reflections and philosophisms on them are those of an insidious semi-infidel. He himself confesses that he had no private sources of information, in composing his work; and that his materials were chiefly derived from the books enumerated in his preface: and among these, as there are many, we freely grant, of the very best authority, so there are others of the very worst, and of the most decided hostility both to Mr. Wesley and to Methodism. Of the latter, it is sufficient barely

* Observations on Southey's Life of Wesley.

to mention the names of *Toplady* and of *Lavington*. And Mr. Southey himself claims nothing more than the credit, which is not denied to him, of having 'represented facts as he found them' in his authorities,—good or bad.

But, in the outset of this notice of our new assailant, the 'Christian Spectator,' we acknowledge ourselves not a little embarrassed. If, however, the 'gentlemen' who conduct that work should deign to cast a cursory glance over this article, we beg that they will not too hastily congratulate themselves on this frank acknowledgment; as our embarrassment proceeds from a cause which they may possibly not anticipate; and which will be developed in the progress of these remarks.

The Christian Spectator is published in New-Haven, Conn., the seat of Yale college. The prevailing theological character of it, we believe, is that which, for distinction's sake, is usually denominated Hopkinsian-Calvinism. On the cover of the work it is said to be 'conducted by an association of gentlemen.' Their names are not given. But as it purported to be a '*Christian*' work, conducted by '*gentlemen*,' we had fancied ourselves entitled to expect, in perusing it, to find this combined character sustained. We do not mean technical gentlemen merely;—gentlemen by birth or fortune, or under that arbitrary code denominated, by a catachresis, the 'law of honor.' If, indeed, it be in virtue of the provisions of this code that the 'gentlemen' claim privilege, and Dr. Paley be a text book in Yale, then a plausible solution is furnished at once to much of the difficulty that embarrasses us. That code prescribes and regulates the duties *betwixt equals only*; omitting such as relate to the *Supreme Being*; as well as those which we owe to our *inferiors*. Toward the latter, in fact, it admits of both cruelty and injustice, not only without censure, but without concern,—that law not considering such trifles as imposing on 'gentlemen' the obligation of even a thought or a care; or as at all calculated to render the intercourse 'between one gentleman and another' in the slightest manner less agreeable. There are several other things which 'the lowest class of society' might be somewhat startled to be informed are, under this law, held not to detract from the character of gentlemen; and on the virtues opposite to which it lays no stress. Those things, however, are omitted here, both as too ugly to be named, and as unconnected with our subject,—unless, indeed, 'revenge' may come in for a share. Cruelty and injustice *are* named, because they have a direct and very serious connexion with it. By the way, who, in this land, is to determine the scale of equality and inferiority, is not so clear. For the purposes of some, it may perhaps be sufficient if the distinction be clear in their own eyes. Yet, even in this case, the most perplexing and embarrassing part of our difficulty still remains, when we speak of 'Christian gentlemen;' for it is not of such that Paley treats; nor is it with these that the 'law of honor' professes to have any thing to do.

For withholding their names from the public, as they do, the gentlemen who conduct the Christian Spectator no doubt have reasons. And as they themselves seem desirous to be concealed, it might not perhaps be consistent with delicacy, in any ordinary circumstances, to expose them. In the discussion, indeed, of abstract questions, whether in theology, morals, or literature, or in any arts or sciences, names are of little consequence. Yet where charges are made, involving even the moral character, not of individuals merely, but of an entire and numerous body, it does seem to us that the case is different; and that the 'law of honor' itself, with all the latitude of its protection, does not warrant such attacks *under a mask*, or from *behind a screen*. It is obvious too, if this course be pursued, that it deprives us of the opportunity of ascertaining whether those by whom we are assaulted are really such as may be entitled to the liberties which the code of honor accords to '*superiors*,'—or whether they be merely men our 'equals,' whom we may have a right, in turn, to arraign before the public, under the responsibility of their proper names.

As a contemporary theological and critical journal, assuming the quarterly form nearly simultaneously with our own, we were prepared, in truth, to receive the Christian Spectator with all neighbourly comity. And although we did not anticipate the pleasure of entire agreement, yet we were weak enough to indulge in the dream that not only the elevated class, but the elevated source also, of that journal, as we imagined, would secure us, on opening it, from the salutation of those offensive newspaper diatribes to which we had so long wont to be subjected. This vision is dispelled. The Christian Spectator has thrust itself full across our way, and thrown down its gauntlet with a spirit which might command somewhat more of admiration, were our antagonists not quite so careful to keep under cover. If in defending ourselves against this unprovoked and fierce assault, any unpleasant consequences should result, which even the aggressors may possibly not have foreseen, the law determines at whose door they should be laid. We will endeavour to use no more force than strict defence will justify; though, when put to the wall, even retorted blows would undoubtedly be warranted, as clearly within that range. The Carthaginian general was of opinion that it was a legitimate defence of Carthage, to carry the war into the territories and to the gates of Rome. And had he been duly sustained, Rome would probably have been rased, instead of Carthage; and from the pen of Carthaginian historians, *Romana fides* might have been handed down for the execration of posterity, in the place of *Punica fides*. Our opponents, we know, are mighty at the quill, and with so vast a disproportion of the colleges and academies of the land under their control, the odds, in this respect, is fearfully against us. Indeed if the public journals of this city speak truth, (and to these we have a right to refer,) we are mainly indebted for the notice taken

of us in the Christian Spectator, to a gentleman within the walls of Yale college. Were there no other argument for colleges under a different direction, we think this a pretty strong one; and one which ought at least to have an operation on every friend of 'Methodism.' If professors of colleges are to be employed in depicting us in the light in which we are exhibited in the Christian Spectator, it is high time that our youth, and those of our friends, were kept from under such influence; and that other seminaries should be provided, where their susceptible minds may be secured against the poison which such articles as this in the Christian Spectator cannot fail to infuse into them. The sentiments which they must imbibe, in such circumstances, cannot be doubted; and if they are not in the most decided hostility to 'Methodism,' it cannot at least be for the lack of effort to make them so. As it regards ourselves, however, in the warfare thus waged against us, it might be prudent for assailants to recollect that neither is the race always to the swift, nor the battle to the strong: and that there is in simple truth a majesty which is not to be subdued. Both God and man will sustain it.*

We shall now exhibit some specimens of the amazing vagaries in which the Christian Spectator thinks proper to indulge respecting us. And though neither our time nor space will admit of being minute or full, yet the specifications which we shall present, will, we apprehend, be sufficiently numerous, and of sufficient weight, both in proof that our complaints are not the result of any mere fastidious sensitiveness, and also to produce in the minds of men of honor and piety, a serious conviction of the weighty moral responsibility, incurred by those who indulge in such latitudinarian liberties toward their neighbours. These specifications, possibly, may be treated with contempt; and even new insults and injuries may be added to the past. This more concerns others than it does us. And should such be the issue, in that case, nevertheless, if we have rightly learned Christ, the injured will still be more happy than the injurers.

The offensive article alluded to, is contained in the Christian Spectator for September last, commencing at page 509, and is entitled 'Review on the Economy of Methodism.' It takes for its

* From the statistical reports of the General Assembly of the Presbyterian Church in the United States, for the year 1829, it appears that, of their ministers, there are *forty* who are presidents or professors in colleges or theological seminaries. We do not know how many more there may be of the Congregational order. The chief attacks on Methodism in this country, at the present day, issue from within these two denominations, which, both in doctrines and in general operations, we believe, are intimately allied. We by no means intend, however, to include the whole, either of the ministers or members of those numerous and respectable bodies, as thus bitterly hostile to us. There are, we doubt not, many honorable and pious exceptions; and we cannot but hope that these will yet so far increase as to teach the ruder writers among them somewhat more of regard for the obligations of truth and justice, if not of charity.

foundation a petty pamphlet published by a certain John W. Barber, of New-Haven, who had some time previously withdrawn from the Methodist Episcopal Church, and issued this pamphlet under the excitement of that act. The hybridous connexion between the Christian Spectator and such a pamphlet would be indeed amusing, were it not for the mischievous purpose in which it so obviously originated. No human being, we think, can believe that the Christian Spectator would ever have descended to notice Mr. Barber's pamphlet, had it not been for the favorable pretext which it seemed to offer for an attack on 'Methodism.' Indeed this is abundantly apparent. The gentlemen take little other notice of Mr. Barber's pamphlet, than to 'hope that what he has written may be widely circulated.'—Not to inform 'Methodists;' this would be hoping against hope: but 'to diffuse among other denominations some distinct knowledge of that [Methodist] system.' This the gentlemen think 'will answer *a most valuable end*.' It seems then that it is not from our own standard publications, nor from our avowed form of doctrines and discipline, which has been long and openly before the world, that a distinct knowledge of our system is to be obtained;—but from Mr. J. W. Barber's pamphlet. And is this the idea which those gentlemen entertain of 'proper authorities?' It may be such as they desire to have considered 'proper authority,' as against *Methodism*;—but it is of a class which, if resorted to against themselves, in reciprocal circumstances, would probably be considered as very *im*proper. In truth, the gentlemen do not mince this matter. They evidently mean to be understood. 'The doctrines and discipline of Methodism,' according to them, have been, and still are, 'assiduously propagated' by 'misrepresentations, and cunningly devised artifices.' And hence the necessity of resorting to avowed enemies to find out what Methodism is; for its friends are dishonest, and propagate it by fraud and imposition. This is plain and thorough work;—and if in the resistance which they meet in so abrupt a contact with us, the 'gentlemen' themselves should sustain any damage, we beg that they will ascribe it rather to the violence of their own onset, than to any disposition on our part to be aggressively rude.

Some Presbyterian gentlemen, *whom we esteem as Christian gentlemen*, and even some among ourselves, have occasionally inquired why it is that Presbyterians and Congregationalists are so often alluded to in our publications. If they would have the goodness to look at such articles as this in the Christian Spectator, we should not need ourselves to answer the inquiry. And especially if in doing this they would please to bear in mind, that the Christian Spectator, which has but recently placed itself at the head of our assailants,—serves also as the common source from which other cognate journals draw their supplies; and that as we are depicted in that work, which it has even been proposed to make a 'national' work, so are we in its numerous copies. The Christian Spectator

draws the caricature; and with the velocity of affiliated presses, fac similes are immediately scattered through the land. The Christian Spectator pitches the key. The note is in unison with many a tuned string; and the sound is caught and echoed, both through the Christian and the political world—Methodism is a cheat,—and its propagators are knaves:—it is dangerous to Christianity, and it is dangerous to liberty!—So says the Christian Spectator, and so say its echoes:—if not in so many words, yet in words as plain.

Of the Spectator's protége, Mr. J. W. Barber, we know nothing, and shall say nothing, except in so far as he has put himself on paper. So far we have a right to scan him, and those also, who, by becoming his underwriters, have taken on themselves the same responsibility. To go farther is equally beyond our jurisdiction as reviewers, as it is beyond our inclination.

The 'young man,' for so he represents himself, avows in his preface, that his statements '*implicate the character* of the *body* of men composing the New-York Conference.' And as the Christian Spectator thinks 'it will answer a most valuable end' [whether religious, moral, charitable, or pecuniary, is not said,] to have this 'widely circulated,' we will touch this point first. And in doing so, we shall take our facts from Mr. Barber's own pamphlet; for we have, ourselves, no other knowledge of the case than what we derive from his own statement.

It seems then that Mr. Barber had 'a friend,' a member of the Methodist Episcopal Church in New-Haven, who 'was brought to trial on a charge of *dishonesty* in some of his transactions.' After a committee had investigated the matter for 'a number of evenings,' —'till near midnight,' they gave their decision respecting Mr. Barber's 'Christian brother,' in the following terms,—viz: '*We are of opinion that he has behaved dishonestly.*' On this decision, 'the preacher in charge —— expelled him from the church.' The expelled individual 'appealed his case to the Quarterly Meeting Conference.' The Quarterly Meeting Conference confirmed the decision of the committee, and consequently the expulsion of 'the accused member.' A complaint against 'the preacher in charge' was subsequently preferred to the New-York Conference, on account of having thus *arbitrarily* and *oppressively* expelled Mr. Barber's 'friend,' merely because, first a committee of his brethren, (to whom we do not perceive that Mr. Barber takes any exception,) and secondly, the Quarterly Meeting Conference of the station, (to whom also he takes no exception that we perceive, save only the bestowing on them the epithet of the aristocracy,) had decided that in their opinion he had behaved *dishonestly*. The New-York Conference, Mr. Barber says, sanctioned the proceeding of the preacher; and this is what he thinks *implicates the character of that body*. The reader may be somewhat startled at the 'young man's' conclusion; but we assure him that the above is taken from Mr. Barber's own statement of facts. He endeavours, indeed, to sophisticate them:

but the puerility of the effort was amply obvious, without our being informed of its youthful source. If the evidence, on such a charge, after a laborious investigation through 'two evenings, till near midnight,' was sufficient to satisfy the committee, and also the Quarterly Meeting Conference, and 'the preacher in charge,' in such circumstances, had not expelled the accused, he would have placed himself in a much more justly reprehensible predicament. And had *this* been the case, and the accused *not* 'a friend' of Mr. Barber's, we should probably have heard from him a very different tale. And had the preacher, in addition, attempted to screen the accused by a technical quibble, and to hold him still as a communicant, by a subtle distinction between the 'opinion' of the committee, (founded on the evidence before them,) and their judgment or verdict, the Christian Spectator would probably have joyed over it as a fine specimen of our 'cunningly devised artifices.'—In consequence of the above proceedings, Mr. Barber withdrew from the church: and hence his pamphlet; and hence the 'Review on the Economy of Methodism,' in the Christian Spectator! and so

'Tall oaks from little acorns rise.'

After this specimen, it is not wonderful that Mr. Barber should feel some misgiving, as he intimates in his preface, that the essay to enlighten the public by 'his ideas on church government,' might excite some surprise; or, as suggested in another place, that some might suspect that he wrote 'under the influence of a bad spirit.' For our own part, however, we are willing to allow to Mr. Barber the benefit of a large share rather of a *weak* spirit: though we do not perceive how we can say so much for the directors of the Christian Spectator. And did our charity even extend to this, we are in doubt whether it would be well received. In truth we entertain some apprehension that, before we close, the reader will be disposed to question the title to this covering of charity for either.

It may be some relief to less delectable feelings, to furnish, as we proceed, a specimen of the elegant *taste* exhibited in Mr. Barber's work. We take it from his selected motto, which we presume contains an honest indication of the qualms of his own conscience, as to the quality, character, and tendency, of his production. This motto is in the following letters and words, viz:

'Some said, John, print it; others said not so.
Some said it might do good; others said no.
At last I thought, since you are so divided,
I print it will; and so the case decided.'

Mr. Barber graciously admits, that, '*perhaps*,' the labours of John Wesley have had a more important effect on the religious world [if not on the irreligious world too,] than the labours of any one man since the days (not only of Luther, but) even of 'Calvin!' The reader will 'perhaps' duly comprehend this when he is informed, that Mr. Barber, as we learn, was himself erst one of another fold, which he left to join us, and to which he may now find it convenient

to smooth his way back. His kind apology, too, for Mr. Wesley's 'system of government' is, that '*he* turned his attention to *the lowest class of society*;' and it was, '*perhaps*, the best that could be devised' for the miserable rabble whom he had to manage. But now, in *Mr. Barber's* day, and in a community, moreover, for whose illumination, it appears, '*his* ideas on church government' are conceived necessary, *he* thinks it high time that *Mr. Wesley's* should be repudiated.

We have noticed Mr. Barber's statements thus far, and shall continue to select a few more from his 'material facts,' not because they are Mr. Barber's, (for as such we should not notice them,) but because the gentlemen of the Christian Spectator not only adopt and underwrite them, but, making up in boldness what they are deficient in information, positively assert not only that they *have* not been denied, but that they '*certainly cannot* be denied.'

As it regards that portion of the 'facts' already cited, respecting the trial and expulsion of Mr. Barber's 'friend,' we neither deny them, (having, as before said, no other knowledge of them than as we take them from Mr. Barber's own account,) nor do we care to deny them. He doubtless considered them 'material;' as they are evidently the very gist of his charge; the avowed ground of his secession from the church; and the occasion and pretext of his vindictive pamphlet. We apprehend, however, that it was not these 'facts' that the conductors of the Christian Spectator chiefly meant, if at all, as they have passed them in perfect silence; though the work in which they make so conspicuous a figure, was the professed foundation of their review. Such facts did not suit their purpose. Factitious ones, if we may be allowed a solecism, were better adapted to establish the 'cunningly devised artifices' of the propagators of Methodism.

If other 'material facts' in Mr. Barber's pamphlet, had not been denied, there were, so far at least as we are concerned, pretty good reasons: for, until we saw the 'review' in the Christian Spectator, we had not even heard that such a pamphlet was in existence. And we are still of opinion, that, had it not been for the pains taken by the Christian Spectator that 'what he has written may be widely circulated,' Mr. Barber's production would not speedily have gained celebrity much beyond the precincts of Yale college: and it certainly, we think, could have gained none there, save only for the single excellence of its virulent hostility to Methodism.

We will here bring into juxtaposition two points in the Christian Spectator, to show, on one hand, their hardihood of assertion, and, on the other, the impossibility, from their own acknowledgment, that they could have been duly qualified to assume such a responsibility. Mr. Barber, it will be observed, had made a general attack on the economy of Methodism, both spiritual and temporal. The gentlemen who manage the Christian Spectator then undertook to assert, positively, not only that Mr. Barber's material facts *have*

not been denied, (and to justify them even in this they ought to have possessed much more extensive information than their work contains evidence of,) but that they '*certainly cannot* be denied.' p. 509. Yet, directly in the face of this astounding boldness, the gentlemen themselves, at p. 518, give clear indication that they had undertaken more than they were prepared to manage, and evidently attempt to provide a place of refuge, in case a retreat should be found necessary. 'We know,' say they, 'and we desire our readers not to forget, that we are liable to mistake, and *the more so, as we have no personal acquaintance with the system!*' But whether their injustice be the result of ignorance, or otherwise, so far as they are believed, and their influence and that of their copyists extend, the effect on us is the same:—and as they have volunteered to take Mr. Barber on their shoulders, we shall hold them together. If their burden prove a heavy one, the fault is not ours.

They assert that 'the bishops and preachers have nearly if not quite the entire control, not only of the spiritual, but also of the temporal concerns of the church.' Mr. Barber, if not his warranters, ought surely to have known that this is untrue. The representation in the same paragraph also, that 'whoever the bishop sends, [the people] *must* receive, however much they dislike him, or however incompetent he may be to perform the duties of his office,' in connexion with the preceding assertion, is artfully contrived to make an unjust impression. The bishops have no power to constitute any one a preacher, or to send any one as such, unless he is first sent to *them* from the people, and also approved by an annual conference; except that, on proper recommendations in the intervals of conferences, they may temporarily employ him till the conference. The preachers also have no choice of stations. And as the people know that the various places cannot always have such as they might think the best preachers, so the preachers know that they cannot always go to such as they might think the best appointments. In a word, there is no bargaining for 'calls;'—nor any buying or selling out. Both the preachers and the people agree, that a third party—the bishops,—(who have, as they mutually believe, the good of all in view,) shall make the appointments. And although, in the abstract theory, and by mutual accord, the preachers go where they are sent, and the people receive those sent to them, yet, in the practical operation, it is perfectly well known that they are at full liberty to make their representations in regard to the appointments; and that these representations are always respectfully considered, and if practicable attended to, so far as they can be harmonized with each other, and with the general interest. That each station cannot always be exactly gratified is plain, because different places sometimes ask the same individual. It is known, too, that the avowed course of the bishops is, always to consult, *first*, the interests of the people; and hence, from their superior acquaintance with the preachers, and the power of transferring them from differ-

ent conferences, those who are sent prove often both more useful and more acceptable than others probably could have been, though asked. Each appointment, beside, is only for a year; and if any serious dissatisfaction appear, changes can be made, and often are made: and the people have also the indisputable power to withhold their support, if in any case they judge so extreme a resort necessary. As in our itinerant system, however, there is a constant circulation of gifts and talents, some stations doubtless do occasionally acquiesce in appointments which would not be their immediate choice; knowing them to be for a short time only. And so also do the preachers; and both on the same principle. Both do it because they consider such a mutual sacrifice as requisite to the most efficient and extensive usefulness of an itinerant system, and both *choose* to have this system supported and perpetuated. And if both our preachers and people are satisfied with it, why should others be troubled? By the way, we are well aware that the reason we have given is not at all likely to please the gentlemen of the Christian Spectator. But they must excuse us if we say, that the very reason for which our system displeases them is probably that for which it pleases us,—its tried, well known, and admirable adaptation to *the spread of* '*Methodism.*'

But our assailants appear to have misgiven their own assertion, that 'the bishops and preachers have nearly if not quite the entire control of the temporal concerns of the church;' and scenting, it would seem, some difficulty before them, essayed to provide the subterfuge that they were 'liable to mistake,' having 'no personal acquaintance with the system.' We regret that they did not think of this before they so confidently connected their responsibility with that of Mr. Barber. But, say they, 'What then? the Methodist conferences have a *fund*, on which each preacher has a claim who is not paid by the people his full allowance.'—'The fund which I speak of [says Mr. Barber, and consequently the Christian Spectator,] arises principally from the yearly collections, and the "book concern." '—As to the 'yearly collections,' we beg to be informed in what coffers this 'fund' is kept, except in the pockets and hearts of our people; and if they choose to shut these when they find the preachers are 'incompetent,' (for Mr. Barber has already adopted this favorite epithet,) how are we to get at it? But, the 'book concern:'—this unmanageable 'book concern,' (as worrying and as terrifying to some of our small friends as Moses was to Pharaoh,) does not this cover all deficiencies, and raise the preachers to absolute independence? And were we even to answer the gentlemen, it seems they have only to reply, that 'misrepresentations,'—(a *polite* term, we presume, in place of a more vulgar one of the same import,) are among the 'cunningly devised artifices' by which Methodism is propagated.

It would appear to us absolutely incredible, were not the glaring proof before our eyes, that gentlemen having the slightest regard

for their own reputation, to say nothing of the feelings and interests of their neighbours, could indulge themselves in such boldness of assertion, in such flippancy of declamation, and in such injustice and cruelty of insinuation and innuendo, respecting matters of which they demonstrate themselves so profoundly ignorant:—for, in charity, we must impute it to ignorance, or be compelled to resort to a more odious solution. We have neither time nor space, had we even the disposition, to go through the list of particulars; yet we shall enumerate enough to sustain our positions. We give, for example, a specimen of the mode of calculation by which they arrive at their conclusions respecting the immense 'fund' of the 'book concern.'—'Every Methodist, rich or poor, [says the Christian Spectator,] *must have a hymn book.*'—Now every Methodist, rich or poor, knows this to be untrue. But, to go on, 'multitudes who attend on the worship of that denomination, [continues the Christian Spectator,] without adding themselves to the 420,000, must have hymn books also.'—Multitudes know this to be equally fabulous. We greatly wish, indeed, that the multitudes of our congregations, and the '420,000' members too, (at least all that could use them,) *would* have hymn books. Yet they know, as well as we do, that there is no '*must*' in the case; and that it is but a very small proportion of our congregations who have any hymn books at all. We fear, in fact, that this might as truly be said of a large portion even of our members; and our chief regret here is, that we are thus compelled to expose this fact to our shame. Mr. Barber, indeed, has the consideration, somewhat more than that of the Christian Spectator, to 'strike off' from his reckoning 'all over the 100,000' members, that is to say 20,000 'for [he continues] those we will say, do not purchase hymn books.' Now, considering that there are about 65,000 slaves, coloured people, and Indians, who are members of the Methodist Episcopal Church, very many of whom would hardly know how to use a hymn book were it even presented to them; that there are among us also a pretty respectable number of 'the lowest class of society,' as *Mr. Barber* styles such poor people as Mr. Wesley had to deal with; and that, in very many families, probably not more than one hymn book will be found for a family; we ought, perhaps, instead of wondering at this *liberal* allowance of Mr. Barber's, rather to wonder that the Christian Spectator, which seems to have followed him so closely in other matters, should not have had at least the liberality to follow him in this. Mr. Barber admits, too, that we do give an account of the dividends of the book concern; but hints at the same time, too broadly to be misunderstood, that he does not credit our statements; and the Christian Spectator backs him; and yet they ask us to tell them more. In a reverse of circumstances, what would be their own course in such a case? Would they, by repetition, expose themselves to renewed and additional insult?

On this subject, in truth, the Christian Spectator absolutely over-

leaps all bounds, and curvets and gambols in a wildness of fancy that positively distresses us;—distresses us, we mean, for the reputation of the Christian name; that a journal of that class, and under such a direction, in its anxiety to excite public alarm and jealousy against the Methodist ministry, should be so utterly and recklessly regardless of even the semblance of reality. 'The Methodist itinerant clergy [say those gentlemen] hold in their hands a vast and unknown amount of wealth,'—'the thousands of Methodist churches and parsonages, all—belong to the clergy,'—and, they add, 'who knows,—who can estimate the revenues of the General Conference? Who doubts that they are *vast?*'—Now, if nobody 'knows' them, how can any one be justified in representing them as '*vast?*' This seems positively almost equal to finding out the secret decrees; and we doubt whether any thing else ever did so nearly match it. But, to subvert at once all this aërial fabric, the visionary figment either of a disordered or a wicked brain, we affirm, in flat contradiction of the Christian Spectator, that of all 'the thousands of Methodist churches and parsonages,' there is not one of them that 'belongs to the clergy,' in any such sense of property as the Christian Spectator, in coining for them this 'vast amount of wealth,' insinuates. And, farther, that those 'vast revenues of the General Conference,' are purely fabled.

The gentlemen seem not to be aware that no 'revenues' or dividends, not only from our 'churches and parsonages,' but none from the 'chartered fund,' or even from the 'book concern,' are ever paid to the General Conference. To the *annual Conferences* the book concern and the chartered fund do pay dividends. Those from the latter shall be noticed hereafter. At present we shall confine our remarks to those from the 'book concern.'

The highest annual dividend ever paid from the book concern to the annual Conferences, within our recollection, was $300 to each. But these Conferences of late having very considerably increased in number, the annual dividend to each, for some time past, has been $150. In addition to these dividends, a certain portion of the expenses of the bishops are provided for from this concern;—but with how sparing a hand, may be seen in a preceding article in this number. Some other incidental expenditures, for which we have no other means of providing, are also defrayed by it;—such as our occasional intercourse with our brethren in England, by an interchange of delegates; together with so much of the travelling expenses of our delegates to the successive sessions of our General Conferences, as are not defrayed from other sources. This last item, though occurring quadrennially only, is nevertheless a serious one, and becomes increasingly so, in consequence of the great increase of our numbers, and the immense distance which many have to travel. But though for this portion of such expenses, the General Conference has, in point of fact, drawn on the 'book concern,' yet this falls very far short of proving that this body possesses 'vast revenues,'—or even any *revenue* at all: for it may possibly yet appear that it has been on the *credit* of the book concern that the General Conference has drawn, rather than on their 'revenues.' It is very doubtful whether the dividends even to the *annual* Conferences, in the actual state of the book concern, can justly be denominated

revenue; although our knowledge of the positive suffering of many individuals in those bodies, and particularly among their superannuated members, and the widows and orphans dependent on them, induces us to pay these dividends, pitiful as they are. The gentlemen of the Christian Spectator do, indeed, politely perhaps according to their views of Christian courtesy, or else in contemptuous disdain of 'the itinerant Methodist clergy,' exhibit us, in terms, as 'a mendicant order,' in every respect completely resembling the popish mendicant orders, except in three only. These three are, that we are Protestants, and they were not; we are a republic, and they were not; and we 'are not bound to celibacy and individual poverty,' as they were. And even of these points of dissimilitude, they seem reluctant to permit us to enjoy the benefit: for they immediately add,—'Whether by allowing its members to marry, and then pledging the common treasury to support the families of the deceased, it does not gain as much as it loses, at least admits of doubt.' Now the trifling fault in this imposing picture is, that the main 'facts' employed in its composition, nowhere exist,—except in the *fancy* of the painters. As a *fancy piece* it may be amusing enough to the lovers of mischievous fiction. But if those who gaze on it allow themselves to be deceived into the imagination that it is a true historical painting, they will be greatly in error; and the 'Christian gentlemen' who pass it as such, and induce others so to pass it, incur a weighty responsibility. For the truth is, we have no such 'vast common treasury;'—we give no such 'pledge;'—nor, as to the fact, are the 'families of the deceased' among us actually thus supported. The small pittance which we *are* enabled to contribute toward this object annually, (and *we* think it a really charitable and laudable one, though the Christian Spectator is so desirous to defeat it,) out of the small funds which we do possess, is honestly and truly exhibited; and whether the gentlemen of the Christian Spectator believe it or not, we know there are others that will.

We should be sorry to entertain an idea that the interest which the gentlemen of the Christian Spectator take in our book concern, results from any personal ill will to us; or from any envy or coveting of the more comfortable provision made for our ministry than their own, if they will have it so, or if this were indeed the fact. Nor can we believe that their kind regard for our people, in labouring to convince them that this said concern is so grievous a tax on them, does in reality consist in any serious distress about the matter of *the money;* which every man, woman, and child, among our people, knows they can give or withhold at their pleasure. The gentlemen themselves have too plainly indicated a different source of their uneasiness. Were our publications the vehicles of disseminating Hopkinsianism, Calvinism, or the peculiar system distinguished by those names united, *those* gentlemen, we suspect, would not trouble us much about the 'profits.' But, look at 'the book list!'

'The "book list" [say they] contains all the current Methodist biographies, such as Lives of the Wesleys and Fletchers, Lives of Coke, Benson, Garretson, Mrs. Cooper, Hester Ann Rogers, and Jesse Lee, and the journals of Asbury and Nelson. It contains their standard doctrinal works, the works of Wesley and Fletcher and Clarke, "Errors of Hopkinsianism," "Predestination Examined," and the like. It contains commentaries, by Wesley, Clarke, Coke, and Benson. It contains also Methodist Discipline, Methodist Harmonist, Methodist Hymns—'

We thank them for advertising so many of our works; and it does not escape us that, among others in the list, the 'Errors of Hopkinsianism,' and 'Predestination Examined,' *and the like*, have peculiarly attracted their attention. If they will have the goodness to continue to advertise for us, in future numbers, we will furnish them with complete catalogues. But we must frankly apprise them beforehand, of a fact with which, however, they are probably not altogether unacquainted, that in so far as their peculiar theological tenets are distinct from ours, (and, as we humbly but honestly conceive, distinct too from those in the Bible,) they will not find any provision for the 'assiduous propagation' of them, in this list. Our preachers and people both know, and it is candidly avowed, that the primary and main object of the Methodist book concern, as an auxiliary to our ministry, both directly in the circulation of the publications themselves, and indirectly, in the tributary aid which it affords to the ministry, is the spread of what *we* believe to be the genuine doctrines of the gospel, and true vital godliness and scriptural holiness. This is the true 'spirit of the corps.' And in view of this, our assailants would act wisely, we think, even for their own interest, to make themselves less busy respecting the Methodist book concern: for the more *they* oppose it, the more we shall support it. And whatever occasional differences may have existed among ourselves on minor points, they may be well assured that on one at least we are united as the heart of one man; and that is, that neither shall outright old 'Calvinism,' nor its *alter ego*, its other self, under the more specious guise of 'Hopkinsianism,' ever take entire possession of this fair portion of our globe, if 'the Methodist book concern,' and the Methodist preachers and people, with God's blessing, can honestly and fairly hinder it.

The state of the Methodist book concern is always reported at each successive session of the General Conference, whose proper business it is. At our late session in Pittsburg, a detailed and full account was publicly read, with open doors. It is only lately, indeed, that some certain gentlemen have become so much interested in regard to this establishment. While the ministry were endeavouring to rear it on their own responsibility, we heard of no efforts from such gentlemen to aid them, either by donations, or by the credit of their names for the procurement of funds: nor have we heard of any offers of assistance from them to discharge its *debts*. This is a matter of which the gentlemen appear not even to have dreamed. Our own people even have not so much as been applied to, much less teased, for this object. The book concern has not assailed them with the incessant dun,—'the treasury is empty';—'debts to a heavy amount contracted in advance,'—'the west,'—'the south,'—'the valley of the Mississippi,'—'the moral desolations,'—the doleful lack of 'competent ministers,' &c. &c.—And yet *we* believe, and so do very many thousands in this land, that the Methodist book concern is an institution as deserving of its share of public patronage and countenance, as some others that might be named which arrogate the title of 'national.' Our books, and tracts, and periodicals, are prepared and published on our own responsibility. The public see them. If they approve, and choose, they buy them. If not, they leave them. And the points of actual observation which we present throughout the land, (to repeat the remark of Mr. Watson,) are too numerous for our enemies successfully to attempt, at this late day, to raise against us their hue and cry.

One of the copyists of the Christian Spectator, (the Charleston Observer,) has insinuated, indeed, in a shape equivalent to an assertion, that we 'enjoin it' upon our 'whole community' to buy no other books than those issued from our own establishment. This is equalled only by the assertion of the Lexington (Va.) presbytery, in their pastoral address, that we tax our slave members a dollar a year. But as every individual of those 'slave members' knows the falsehood of the latter, so do our whole 'com-

munity' that of the former. Yet if any choose to buy Methodist books, and to patronise Methodist publications, why should 'gentlemen' busy themselves to prevent it? And since they evince a disposition to meddle in this matter to an extent, as we conceive, beyond their legitimate province, and from obvious motives, we beg leave here respectfully to inform them that there are 'multitudes,' both of Methodists and others, who, we doubt not, would prefer to pay 'seventy-five cents' for a 'Methodist' book, rather than to accept, *gratis*, some other books that could be named, not only of 'equal,' but even of larger 'size,' and however 'extensively used among Congregationalists and Presbyterians.' And if they should even believe that there might be some profit on these sales, yet knowing, at the same time, that it does not go into any private pockets, nor is for any private emolument, but is applied to the same objects as those of our ministry generally, together with the relief of suffering ministers, and of the widows and orphans of those deceased, this, so far from being an inducement to them not to furnish themselves with such books, would have an effect precisely the reverse.

Gentlemen of intelligence must certainly be aware that it is not fair to select a few of the most popular and saleable works, and to make these the data for an estimate of the whole business. There are very many other circumstances to be taken into the account, as professed booksellers themselves very well know, and not a few of them to their sorrow. On many books, and on many editions of books, from various causes which even the most calculating and the most prudent cannot always anticipate or guard against, there will be actual losses; and these losses, in addition to expenses, bad debts, &c, must at least be covered and repaired, by other more certain and advantageous sales, or bankruptcy and ruin must follow. We see no reason to suspect, indeed, that even so deplorable a catastrophe as this, in regard to the *Methodist* book concern, would occasion to the gentlemen of the Christian Spectator any very great distress. And so far as their 'misrepresentations' can have influence, they have done all in their power to accomplish it. But we are thankful that there are others who regard this institution with a less jaundiced or evil eye, and who both can and will sustain it.

It is true that the gentlemen of the Christian Spectator state that in this concern 'there are no sales on commission, and of course no bad debts;'—that 'the business is conducted on an entire cash principle.' In making this statement, the gentlemen, we must say, have given evidence, we think, on their own page, that they had before them at the time a source of better information, which they either did not take the trouble to examine, or, if they did, they have wilfully and dishonorably perverted it. And, in either case, so far as 'Methodism' is concerned, they forfeit, in our judgment, any title to the character of diligent, enlightened, and candid reviewers. If this painful conclusion shall seem to the reader in any measure harsh, we beg him for a moment to suspend his judgment till we can lay before him the 'facts' which impel us to it, and he shall then judge for himself.

In the Christian Advocate and Journal of November 7, 1828, the agents of the Methodist book concern caused the insertion of the following notice, viz:—

'*Debts due to the Methodist Book Concern.*—The agents of this concern having been directed by the late General Conference to close all outstanding accounts, and to collect all debts due, with the least practicable delay, notice is hereby given that accounts have been forwarded to various individuals, and others will shortly be forwarded; together with notices of notes due. Payment from all persons knowing themselves indebted is earnestly and respectfully requested. In all cases of non-compliance, the accounts and notes will be placed in the proper hands for collection, without respect to persons. The concern is making exertions to pay all its own debts, and to prosecute its business efficiently, on an entire cash principle. To accomplish this, it is indispensably necessary to press

the payment of debts due. Such accounts as are sent to the *Conferences*, and are not duly settled, will also be placed in hands for collection.'

In the above notice, the reader will please to observe the words—'*on an entire cash principle.*' The same are marked in the Christian Spectator as a *quotation*. We do not find those words in Mr. Barber's pamphlet: nor have we any recollection that they have been used any where else, in reference to our book concern, except in the above notice, and in the Christian Spectator. We think it fair therefore to infer, that the Christian Spectator derived them from that notice. We ask the reader, then, in view of these premises, to look back at the notice from which the words have been extracted, and to decide whether it justifies the representation, that the business of the Methodist book concern is conducted on 'an entire cash principle,' and that there could be 'no bad debts.' Does not this very notice contain the most explicit proof that 'the business' had *not* been so 'conducted?' Nay, that it was not then so conducted; unless the gentlemen can show that 'exertions' to accomplish an object are identical with the accomplishment. And if they can establish this position, then they are sure of annihilating 'Methodism;' for they cannot doubt their 'exertions' to do it.

It is very apparent that the gentlemen have had opportunities of seeing the Christian Advocate and Journal. And who that sees that paper could be ignorant that though our business is not now, as formerly, conducted 'on commission,' yet it is, nevertheless, not 'on an entire cash principle,'—neither in regard to our various and widely circulated periodicals, nor in relation to our books in general: and that, consequently, both 'debts,' and 'bad debts,' *might* be still accruing; and to an amount which the Christian Spectator could not possess the means of estimating. Even 'notes' may be 'bad debts,' not excepting bank 'notes;' as we should imagine gentlemen in *New-Haven* must pretty well know.

The aforesaid notice, which the Christian Spectator has thought proper so disingenuously to distort, contained proof, moreover, that the Methodist book concern had 'debts due' to it, both in 'outstanding accounts' and 'notes:' that there were also 'debts' due from it, which it was 'making exertions to pay,' and to enable it to accomplish which, it had become 'indispensably necessary to press the payment of debts due' to it. Have not our reviewers, then, to use the mildest language, exhibited a most unaccountable deficiency in their examination of this subject, or a most culpable want of candour in their representation of it? If there were 'debts' due to the book concern at all, what could justify 'Christian gentlemen' in asserting that none of them are 'bad?' Do they know who our debtors are, and what they owe? If they do, how did they obtain this knowledge? And if they do not, how could they venture their assertion?

But, say the gentlemen, 'There are no sales on commission, and *of course* no bad debts.'—Can the gentlemen be in earnest? If they are not, their trifling is too mischievous for a jest: and if they are, their *logic* is such as we should not have expected from Yale. We think their '*of course*' a plain *non sequitur:* there may be—'no sales on commission,'—and yet there may be—'bad debts.'

But did not the gentlemen know that there *had* been 'sales on commission?' However unfair a use they have made of our publications, we think they have themselves warranted us in believing that they had seen enough of them to furnish them with this knowledge. If they did know it, their mode of stating the case was at least very defective and illiberal. And if they did not know it, we must repeat they were very ill qualified for the office they assumed, and very culpably so, considering the liberties they take, and when the means of better information were so numerous and accessible. Now, if there *had* been 'sales on commission,'—though this mode of conducting the business had ceased,—yet 'debts' might have previously accumulated, and 'bad' ones too. The truth is that this had

not only been the 'fact,' but very extensively and onerously so to the book concern. And it was not only from 'sales' *not* on a 'cash principle,' that it had sustained losses, but much more so from books printed, published, and sent abroad, yet *not sold.* It might at first view, perhaps, not be altogether agreeable intelligence to the gentlemen, that such books as are named in the Methodist 'book list' have been, for some thirty or forty years past, sent out in all directions over this continent. It is, nevertheless, a 'fact.' But it may be some relief to them to be informed, that up to the time of the late General Conference, a large amount of these books had not actually been *sold:* and that during such a succession of years, a large proportion of those on hand had suffered very materially, both from devouring time, and from the numerous auxiliary agents which time brings into operation. The gentlemen can probably conceive, too, that books 'on commission,' scattered over such a country, and where the agents are so frequently changed, and have so much else to occupy them, might be liable to peculiar and extensive damages. In addition, 'the concern' had borne all the expenses of transportation, with all losses and damages by sea or land. Intercourse had been held, too, both with booksellers and merchants, on credit and on commission, and the ordinary risks and losses had been incurred in this way also.

There is one other view of this subject, which does not seem at all to have entered into the calculations of the Christian Spectator. When the formation of certain 'national' institutions, so called, was proposed, we were importunately urged, as a *then* acknowledged '*evangelical*' denomination, to unite with them. We declined; preferring to conduct our operations distinctly, and in our own way. An intimation was pretty speedily received that such an attempt on our part would be a very hazardous one. Indeed, in an official report of one of those institutions, it was frankly stated that they proposed to spread themselves 'over the *whole ground* of the religious education of youth;'—to make 'the subjects of their immediate labours' the *whole* of the '*three millions*' of children then consituting the rising hope of the country;—to 'keep pace with every increase of population,' and, consequently, to assume to themselves the exclusive formation of the character of our entire future population. Their grand axiom was, that 'the experience of the civilized world demonstrates that the character of the man is built on the principles instilled into the mind of the child.' In view of this great axiom, they avowed themselves 'desirous, not only of furnishing *their own schools* with suitable books, but of introducing such books into schools of a *different description*, and of rendering them so *abundant* as to *force out of circulation* those which tend to mislead the mind, and to fill it with what must be injurious to it in subsequent life;'—*they* being judges. This they themselves regarded as 'an engine, which, when put into full operation, would work with great and unexampled power.' And we confessed it to be one of such power, that we were unwilling to trust the working of it on our children, to any other hands than our own.

In this emergency, the book concern was our only refuge; and our friends have felt and know it. The agents of this institution, relying on its credit, and on the enlightened liberality of the community to sustain it, said, let our friends proceed with their societies, and take care of their own children, and see that they shall not be 'thoroughly imbued with the spirit of [another] corps,' and we will see to it that the necessary publications shall be provided. Preparations were accordingly made to fulfil this pledge. Not by requiring, as a preliminary, that '$20,000' should first be raised in one city, for a building alone for a single institution; nor out of any 'vast common treasury,' or 'vast revenues;' but with funds which were *borrowed*, both from individuals and from banks, and on which interest has been regularly paid, and for the ultimate repayment of which the 'book concern' alone made itself responsible. With these funds, buildings have been procured and enlarged; our printing office and bindery furnished

and extended; stereotype plates, presses, and other apparatus, provided: Sunday school books, tracts, Bibles and Testaments, sent out; and our depositories extensively supplied; and *not* 'on an entire cash principle.'

It was but a very short time, however, before we were made to feel that the prediction of our inability to sustain these operations, single handed, was not an unmeaning one; and that without some extra aid, our publications would indeed be forced 'out of circulation.' To meet this exigence, the 'publishing fund' was proposed. The objects and principles of this fund, and the amount received for it, have been fully and publicly stated. Even this fund, 'for the purpose of printing Bibles, tracts, and Sunday school books,' *Mr. Barber* has not hesitated to assail. There needs no other proof of his 'spirit.' He seems to be ignorant too that it is not from the distinct operations of any single denomination that any danger can be apprehended, either to civil or to religious liberty; and that we impute to no denomination any design to subvert either. We have not indeed concurred in the expediency of the extensive combinations of denominations, and have been of opinion that, in the course of time, and when adequate means should be provided, there might not be wanting pretexts and instruments by which one or more in the 'Union,' would find it both convenient and practicable to attain such an ascendancy as to cause the weaker, when too late, to regret their amalgamation. If the different denominations conduct their operations distinctly and independently, they will always be a check, and indeed, also, a stimulus, to each other. Their mutual and known responsibility, as well at the bar of public opinion as at an infinitely higher tribunal, will have its full operation: and even their occasional discussions, thus restrained, may not be unproductive of ultimate and real good. These were some of our views for preferring to continue to manage our own affairs in our own way: and even these we should probably not have made public, had not the necessity of it been forced upon us in self defence.

The gentlemen of the Christian Spectator, very prudently we think, have not ventured, however, to follow Mr. Barber in assailing this 'publishing fund.' Indeed, it is to us a most marvellous thing that *Congregational* or *Presbyterian* brethren should hazard an attack on *us* in regard to revenues, funds, or management of any sort: and that this should come from New-England too!—To have attacked *our* provision for the printing of 'Bibles, Sunday school books, and tracts,' would have been an outrage too gross even for the purposes of the Christian Spectator.

In short, the truth is, that under the operation of the causes stated, and in such a tract of time, the book concern, though possessed of stock, and of debts due to it, unquestionably sufficient for the most perfect security of its creditors, was found, nevertheless, at the late General Conference, to be *very heavily in debt*. The agents assured the Conference that they had not funds to defray even the balance of the expenses of the delegates; and that their draughts for this purpose, could not be paid, except by increasing the debt. It was in view of this that the Conference, on the advice of their agents, ordered that no more books, of any description, should be allowed to go out 'on commission;—that the payment of debts due to us, where there was any hope of collecting them, should be pressed; that the debts due from us should not be suffered to accumulate farther, and that the agents should apply their most assiduous efforts for their gradual and ultimate extinction. This they have accordingly been doing. And hence their notices through the Christian Advocate and Journal, with this bearing. Hence also the great sacrifices which they have made in the sales of stock since the session of the General Conference, both of that which remained scattered over the country in a perishing condition, and also of that in the general depositories in New-York and Cincinnati. If the gentlemen of the Christian Spectator doubt these statements, we shall be happy to prepare inventories of some scores of thousands of dollars, nominal value, both of 'books' and 'debts,' and to dispose of them at a very large and liberal

account; and such inventories shall be accompanied too with ample testimony, both competent and credible, that they are just and true.

In addition to the 'book concern,' 'there is [also] what is called "The Chartered Fund," of an amount [say the gentlemen] which we find no where set forth.' This is rather marvellous. They state that we issue 'a newspaper, of which 25,000 copies are distributed weekly;' which, by the by, is 'denied.' Yet there are certainly enough of them 'distributed' to render inexcusable such extreme want of information, on the part of gentlemen undertaking to enlighten others respecting us. Our 'newspaper,' moreover, is furnished with an *index:* and this index, in the last volume, contains references, under the head 'Chartered Fund,' to places in the 'newspaper' in which both the 'amount' and the objects of this fund are distinctly 'set forth.' It appears, too, that Mr. Barber, the friend of the gentlemen, had access to 'a file of the Christian Advocate and Journal,' and doubtless could have supplied them with it, if they had not one themselves. Now in the paper of January 16, 1829, there is a statement, under a heading in capitals,—'THE CHARTERED FUND,'—in which it is 'set forth' that it then amounted to $27,075.96. And in the paper for May 16, 1829, the principal articles of the charter are also published. It is not true, moreover, that this fund is in the hands of 'the itinerant clergy;' though the interest of it, after deducting expenses or losses, is paid over by the trustees, to be applied as directed in the charter; yet under limitations and restrictions, 'enough,' we think, 'to satisfy the scruples of the most jealous hater of clerical salaries.'—If the gentlemen desire farther information respecting this 'fund,' and will have the goodness to address any communication to the treasurer, Joseph L. Inglis, Esq., of Philadelphia, he will, we doubt not, 'satisfy' their 'most jealous' inquiries. It now pays $90 per annum to each annual conference. And these dividends, with those of the book concern before stated, are the 'vast revenues of the General Conference,' (the application of which even that body has not the power to divert,) to be divided among more than 1800 ministers and their families, (including 120 superannuated,) together with the widows and orphans of those 'deceased' in a series of years, and in so numerous a body. If the gentlemen will look at this picture, and then on that drawn by them, and possess the sensibilities even of common humanity, we shall not envy their reflections.

But our compositor, who takes these sheets almost barely dry from our pen, informs us that our prescribed limits are full. We wished to add a word on 'the salaries,' but are obliged to forego it: and have only room to say that the calculations of the gentlemen on this point, are grossly erroneous, and utterly deceptive. What our Discipline *allows* our ministers to receive, *if provided for them*, and what they *do* receive, are entirely different things. This remark applies equally to 'house rent,' 'table expenses,' 'fuel' and to the widows' and the orphans' 'right to draw,' as in every other case. Except in a few cities and principal towns, it is *very rarely* that these *allowances* are ever actually received. In '*multitudes*' of cases but a very small portion of them is received: and in no instance is any such claim ever admitted among us in the nature of 'debt;' nor are any unpaid balances ever allowed to be brought forward again, after the distributions of the current year. When the Charleston Observer, then, one of the allies of the Christian Spectator, insinuates that the Methodist itinerant ministry 'vote their own salaries and pay themselves,' and 'receive a much more ample compensation than the ministers of any other denomination,' and it is recollected that that paper is conducted by one who is himself a reverend minister of the gospel,—the friends of Christianity cannot but blush for him, if he does not for himself.

The gentlemen of the Christian Spectator give the finishing touch to their chimerical tale of the 'salary' of 'a married [Methodist] preacher,' by saying'—'*and if his people will sometimes go round into congregations of*

other denominations and beg for him;'—and this they *add*, too, to all the ample list before given, and '*besides* the little occasional free-will offerings of his people.' We have never known such a case. But if one such ever has happened, we acknowledge our deep mortification; and if the gentlemen will have the goodness to specify the amount so begged, in any such instance, either from themselves, or from any who may have authorized them thus to gibe us, we pledge our best exertions to have them repaid, with interest. Nor, 'mendicants' as we may be, will we even mention any drawback on account of the beggings of others among us.

In attacking us, the gentlemen are anxious to contradistinguish themselves as preëminent democrats. But they had probably forgotten how, while the denominations to which they probably belong held the reins of power in Connecticut, persons not of their order had been *taxed*,—and their goods and chattels sold, even to *the poor man's cow*,—to support them. This 'Congregational tyranny,' 'Methodism' has contributed to subvert;—and for this offence, the late 'ecclesiastical aristocracy' of Connecticut seem not likely speedily to forgive it. Those exactions too would perhaps amply counterbalance any little sums that may have been *begged* for us. The gentlemen had probably forgotten also their 'Review on the character of Oliver Cromwell,' in which they not only vindicate his driving the parliament from their hall, as a pack of caitiffs, and taking the whole government into his own hands by military force;—but they go much farther. They maintain that, after the rival factions of Presbyterians and Congregationalists, who, as well as the High Churchmen and others, mutually and equally aspired to spring into the saddle and usurp the supremacy, had been quelled, and order restored, yet even then his acceptance of the sceptre in form, and the transmission of the crown to his *family*, would have been 'justified.' And these are our unparagoned democrats! Their friend Mr. Barber's 'ideas on government,' seem exactly antipodal. He attacks the General Conference for confessing, that, in a case where no other choice might be left, they would consider 'even a despotic government preferable to a state of *unbridled anarchy*.' It seems then, that, in such a case, he would prefer 'unbridled anarchy!' And the Christian Spectator 'hopes that what he has written may be widely circulated.'

Our views of Methodist 'Episcopacy,' and our general polity, have been sufficiently expressed elsewhere not to need repetition here. We should think indeed that our Congregational and Presbyterian brethren might find perhaps sufficient employment in settling their own differences, whether on polity or 'doctrines,' without assailing their neighbours. And before the gentlemen issue another olio 'on Methodism,' we advise them to be sure that they are at least better informed. The levity with which they have pronounced judgment on a system with which they acknowledge they have 'no personal acquaintance,' cannot but be severely reprobated. And if it be considered a mark of baseness in private life, to decide officiously and dogmatically on personal affairs which we do not understand, what can justify that procacity of censure which sweeps as wantonly as ignorantly through the whole of a large and respectable community?

Notice to Readers.—It is our design that each article in this publication shall ordinarily be completed in the same number in which it is commenced. That two of those in the present number are to be 'continued,' has been unavoidable, without either extending the number beyond its prescribed limit, or restricting it to too little variety. No article however shall, in any instance, be allowed to be continued beyond the close of the *volume*. Each *volume* shall be *complete* in itself. For such defects as may be discovered in our first essays to furnish a periodical of this class, it is hoped that, in addition to the ordinary allowances, the candour of the reader may find a sufficient apology in the peculiar disadvantages to which the beginnings of such undertakings must necessarily be subjected. From severer critics, we shall be happy, instead of censure, rather to receive, for the improvement of our future numbers, the subsidiary contributions of their abler pens.

Revr. Elijah Hoxsey.

THE

METHODIST MAGAZINE,

AND

Quarterly Review.

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For the Methodist Magazine and Quarterly Review.

RECOLLECTIONS OF DOCTOR THOMAS HINDE,

Who departed this life at Newport, Campbell county, Ky., Sept. 28, 1828, in the ninety-second year of his age.

The writer of this sketch of recollections has been importuned to write the life of his father, the late Dr. Thomas Hinde. But having formerly furnished a short account of his experience, which was published in the Methodist Magazine, under the head of 'Short Sketches of Revivals of Religion in the Western Country,' it was thought that any further notice of this pious and godly man was not now necessary. Upon reflection, however, it was conceived that while subjects are fresh upon the mind, it would be well to gather up some 'fragments' of past recollections, which may be read with some degree of interest, and be profitable to the pious.

[Dr. Hinde was a surgeon in the army of the English general Wolfe.] Among his contemporaries at Quebec, Louisburg, &c, was the celebrated Dr. Meikle, who wrote 'Solitude Sweetened.' We have heard through the medium of orator Phillips's famous speech of the 'far famed Widow Wilkins!' Her husband was one of the surgeons. Dr. Smollet was there. The very order of Christian people (the Methodists) whom Dr. Hinde, after his singular conversion, had claimed and joined as the most primitive in Christianity,—Dr. Smollet in his day (the days of the ignorance of these people) denounced, in his History of England, as fanatics! 'Many thousands,' says *that doctor*, 'in the lower ranks of life were infected with this species of enthusiasm, [religion I suppose, or what was then called Methodism,] by the unwearied endeavours of a few obscure preachers;—such as Whitefield and *the two* Wesleys, who propagated their doctrine to the most *remote corners* of the British dominions, and found means to lay the whole kingdom under contribution!' These preachers must have been wonderfully obscure to do all this!

Dr. Hinde had seen both George II, and George III;—was a great admirer of Lord Chatham, the *premier* of his day. He was devoted to his king and country, until the commencement of the American revolution; and then, with the distinguished patriot, *Patrick Henry*, took an active part in the American cause,—the

cause of his adopted country. To the latest period of his life, however, he had those ardent feelings which persons will possess, who have taken part in any memorable transaction. He was all life at the very mention of the name of General Wolfe, or the siege of Quebec. He would almost involuntarily rise from his seat, and recapitulate, with astonishing accuracy, the whole history of those memorable days. The persons to whom he was giving his interesting narrative, would almost conceive that the whole transaction was presented to their view:—the movements of the vessels,—the debarkation of the army,—General Wolfe plunging into the water, waist deep; his ascent to the 'heights of Abraham,' the roar of the small arms, the thunder of the cannon, and the sound of death groans! He wound up the whole with Wolfe's expiring words,—his aid standing by, and calling out, 'They run! they run!' 'Who runs?—who runs?' asked the expiring general, with the rattles heard in his throat!—'The French, sir;—they are running;—they are giving way in all directions!' Then falling back, having been roused at the sound of his aid's voice, 'I die happy!' Those scenes were well calculated to make a deep impression on the Doctor's mind. But from blood and carnage, as he said on some occasions he had amputated, with his colleagues, a cart load of limbs in a day, we will turn to our recollections of other subjects.

Dr. Hinde had the most exalted opinion of General George Washington. From the commencement of his public career until his death, he thought that General Washington was a great, a good, and a virtuous man. Just before he died, he remarked, (from what cause I know not,) 'General Washington had been two weeks travelling this road. I shall not be so long: my journey will be rough, but short, and *not painful*. I made no inquiry; the suggestion to my mind was that his allusion was to his constitution, (having been greatly blessed in that respect,) that although worn down by age, yet having wasted away, not being able to take food, he expected when the system gave way, he should go speedily; and so it was.

Dr. Hinde embraced religion, and joined the Methodist church, in the year 1788. At that time the writer was nearly or about three years old. Having banished his daughter from his house for going to hear the Methodists preach; and applied a blister plaster,—Bishop Asbury has stated on her head;—Theophilus, in the Doctor's experience, stated on her neck:—both stand corrected by the old lady, who is yet alive, aged eighty-two:—her memory is excellent;—she says it was a very large plaster, and covered *entirely her whole side*. She is no doubt correct. Rebecca Pentis, then a young lady, now Mrs. Broadus, of Caroline county, Va., was present. I recollect having seen her in 1825. She confirmed the old lady's statement. Well, be it so. This was done, partly through *ignorance*, and partly through a spirit of persecution. When he applied the blister,* he made the threat, 'I will stop you from going to hear those

* To his wife.

Methodists; they are turning the world upside down, and setting people crazy. You shall not go to hear them;—you do not look like the same woman;—your very looks are changed!' She submitted, bore it patiently; it was dressed the *next day*. The doctor was stricken under conviction, repented, and turned to God. I can just recollect some of the circumstances. I remember perfectly well the old lady's starting to meeting after the blister was dressed, and her getting a fall from her horse; but came home *rejoicing*, and the old man *commenced* praying. This was all strange work to me! I discovered at once that a mighty change had taken place in the old man. For forty years he told his own doleful tale as an humble penitent, with tears streaming from his eyes; and like a persecuting Saul of Tarsus, this was his 'thorn in the flesh,'—that he had persecuted the cause of God, the church of Christ; and indeed the last assault made by Satan on this devoutly pious man, was in reference to this very act of his life. This *accuser* of the brethren can rise up against the old Doctor no more.

When the Doctor had embraced religion, and joined the Methodist Episcopal Church, his jovial companions at a distance, not having heard of his change, formed a select company to visit him, in order, as was usual, to have great sport, and much amusement. On their arrival, as one expressed it, instead of being entertained with sallies of wit, and with a fund of amusement, as they expected, the company were thunderstruck when they were brought to learn that the Doctor had embraced religion, and had become a *Methodist*. None but those who lived in that period knows with what inexpressible contempt the very name of *Methodist* was sounded in that day. Indeed, after the old people removed to Kentucky, when a schoolboy, my *proud heart* would ache when asked to what religious order my parents belonged,—to say—'*Methodist*.' Yet I then believed them the most religious people on earth. However, the Doctor's company, instead of jokes, anecdotes, and songs, were warmly entertained with exhortations on religion; —'Except ye repent, ye shall all likewise perish.' He exhorted them to repentance, or they would be eternally lost! Struck with amazement, the company gazed one upon another, and retired.

When I look back to the neighbourhood in which the Doctor embraced religion, in Virginia,—the circle of his friends, the fascinating allurements of the fashionable society, the pleasant disposition of the people, and the many snares and dangers on every hand, it now appears to me as a miracle of mercy that he was so wonderfully sustained in his Christian course. But he had a pious wife, firm in the cause of God, devoted to piety, and of great discretion; and who even far exceeded her husband in point of usefulness. The Doctor when he first embraced religion was, from his natural temper, disposed to drive. I recollect on one occasion he was attacked, after his conversion, by a Deist, as I presume he was. I heard a tremendous noise in the hall; ran to see what was the mat-

ter,—when I found the old gentleman, and his former associate, (Malcolm Hart,) a Scotchman, with a table in the middle of the room, the Bible lying open before them; both standing erect, foot to foot, one on each side the table, no other persons in the room, disputing the points in relation to the truth of the Christian religion! Surely, thought I, this is a strange way to settle a question!

A brief description of the Doctor's person, and of his spirit and deportment, may here be added.

The Doctor was, in his formation, of a substantial frame;—of middle size; about five feet three or four inches in height; square shoulders; tolerably large head; a fine square forehead; an aquiline nose; rather full face; black or darkish hair, and had remarkably fine large piercing and penetrating eyes, of a grayish blue. Among his friends his looks spoke all the true benevolence of his soul. The very milk of human kindness rested in his heart. Yet such was his knowledge of human nature, that when introduced to a stranger, as a friend observed not long since, 'The very looks of his eyes asked me the question, Are you an honest man, sir?' His commanding appearance, his solid piety, his deep humility, being the humblest of the humble, made a powerful impression in every company, and among all classes of people. The saints loved him, and the sinners respected him.

In every circle of society, among the high or among the low, among the rich or among the poor, although the Doctor would give frequent vent to his almost overpowering humour and wit, to cheer the spirits of his friends, yet he set his bounds to all these things; and although on all such occasions his friends were cheered by his vivid conversation, and his humorous method of expressing himself, in the end he would give some happy turn to the conversation, and present the shortness of time, death, or eternity, or more generally, heaven,—the blessed state of the righteous after death. But his constant theme was the excellency of religion, as an antidote to all our afflictions, sorrows, losses, crosses, disappointments, and ills of this present life. Indeed, whether writing or giving verbally a prescription to a patient, he uniformly closed with a deep expression of what he himself felt:—religion was recommended, as the 'grand cure for all our maladies.' I in some degree see and feel the force of this expression as it has fallen from my pen.

Humility was a Christian grace to which the Doctor clung with great delight. 'The humble look,' said he, 'of the dog driven out from the room, pierces me to the heart. I envy the dog his humility!' On another occasion he said, that humility appeared to him so great a Christian virtue, that 'it was a sentinel placed over the human heart to guard the grace of God.' That 'when humility was gone, the grace of God took its flight from the human breast.'

When in the society of his friends he acted on his own maxim. 'Freedom among friends is the foundation of friendship.' In his private devotional exercises, the Doctor reminded me very much of

Francis Xavier, the Catholic apostle of the heathen. He would sit for hours absorbed in thought. This was a source of glorious enjoyment to him:—to have his mind wholly called off from all earthly good, and fixed and stayed on God. This was the case for the last fifteen or twenty years of his life. He lost sight of the world:—God, heaven, happiness, and everlasting glory, occupied his whole thoughts. 'When I can't go to meeting,' said he, 'I must double my diligence in my private devotions!' His children and his grandchildren have often been melted into tenderness, by hearing the low accents of an aged father or grandfather's voice, pleading with God in a private room, in a grove, or in some sequestered place, and presenting them individually to a throne of grace by *name*. This was often the case. When in practice as a surgeon and physician, the Doctor was often called from such retreats by his children or grandchildren. The little grandchildren were familiarized to their grandpapa's 'prayer house,' as they called his retreat. Frequently all kneeled together, and the grandfather poured out his soul to God for his rising posterity.

The Doctor often repeated a circumstance which occurred while he resided in the interior of Kentucky. Bishop Asbury called to see him, and spent several days. In the night the Doctor was sent for:—the messenger roused him up, and pleaded hard for him to go to see the sick man.—The night was dark and rainy. The Doctor, being frequently afflicted with the vertigo, was deterred from venturing out, and refused to go. The messenger wept. Bishop Asbury, having been waked up, had listened. He at length, with a distinct voice proceeding from his room, decided the case. 'Doctor, you MUST go!' 'Good Lord,' said the Doctor, 'his words appeared to have been pronounced as from eternity!' 'I went, and found a precious brother in the Lord (an exhorter or preacher) in the deepest and severest agony. A few hours more, and he would have been past recovery. I first prayed, and committed his case to God. Then with medical aid used every possible exertion. By morning, as if by a miracle, the man, who the night preceding was grappling with death, with every possible symptom of a speedy dissolution, was now in a fair way for recovery, happy in God, and was soon restored, to the astonishment and joy of his family and friends.—Surely,' said the Doctor, 'this was indeed a singular interposition of Divine Providence!'

When the Doctor first embraced religion, it was but a short space of time before he released a tenant from a pretty considerable rent, provided he would keep his house open for preaching and class meeting. His sensitive soul was fully alive to every order of human society. It was here, at *Chalk Level*, he introduced the first *Sunday school* I ever heard of, for the instruction of the slaves. The first Methodist preaching there was at his own house. While he himself was under deep convictions, he prepared the seats. The subject of the preacher was suitable to his own condition, 'the wilderness

state of the soul.' Having got through, the Doctor's humour, though he was still in deep distress, appeared not to have forsaken him. 'Having gotten through "the wilderness,"' said he, 'let us have a "clearing out." Come, let us remove these seats.'

He was sometimes twitted by his old friends, and at other times by his brother disciples of Æsculapius. One occurrence has been mentioned by a lady, since I wrote the last paragraph; though she knew not that I was sketching these remarks. Her husband was severely afflicted. A council of physicians from Cincinnati was called, to consult on his case. This was in 1811. Several of the aged physicians attended;—Dr. Hinde was sent for. He was called on first for his opinion. The lady sat to listen in an adjoining room. Dr. Hinde, among other things, recommended a blister plaster.—'Doctor,' said old Doctor A——, 'it seems you think very highly of blister plasters. I have understood that you applied a blister to your wife, to stop her from going to church!' The lady remarks, with a 'shout' in the council of doctors, Dr. Hinde replied, 'Glory to God! and a God-blessed blister plaster it was. It brought me to my senses!'

Doctor Hinde was very shrewd in his remarks; a close, rigid, and strict observer of men and things; and remained the same till the day of his death. His remarks were *pithy*, and always to the point. A great deal was expressed in a few words. His expiring moments were rolling on when called on by a fashionable lady:—'Doctor,' said she, 'do you know me?' Pointing to several parts of her apparel, and dying as he was,—'Were it not for these,' said he, 'I should know you better. It is a great thing to know one's self!'

When an active man in his practice, in the interior of Kentucky, and in Virginia, his remarks were often caught with avidity, and became a kind of maxims among the people. He had a most violent antipathy to the distillation of spirituous liquors. The country was filled with his severe philippics on the distillers and retailers of spirits. One said to him, 'Doctor, whiskey is one of the good creatures of God!' 'Of the devil!' replied the Doctor,—'so throw it in the fire, it will burn! and many will burn in hell with it!' He classed the drunkards, the *lazy*, *lounging*, and the *hardy*, or *industrious*. The first were soon, he said, burned out; the second became bloated and dropsical; and the third contended with the element of fire, by the *sweat* of their *brow!* The Doctor studied what he called 'the whole fabric and economy of the human system.' To a friend he said, 'Mr. Ellis, take care of yourself; I know your constitutional attacks; you are in danger of a speedy death.' 'Doctor,' was the reply, 'I never was so hearty in my life.' 'For that very reason,' remarked the Doctor, 'you are in danger:—life *ebbs* and *flows*;—you are at high tide; you want depleting;—your system must soon sustain a severe shock.' In about two weeks Mr. Ellis was in eternity.

The Doctor contended that human life and human affairs were governed pretty much by septennial periods. That there was a struggle of life every seven years; and if we attend to the lists of deaths and ages in the bills of mortality, that it would go far to establish the fact, and probably we would find it so:—that the age of sixty-three was the grand *climacteric*. If we passed this period, we advanced to what he called the *whitleather* state, and perhaps after this glide down to a good old or advanced stage of life.

Doctor Hinde had studied physiognomy, and carried his principles to an amazing length. Towards the preachers he always manifested the most unbounded tenderness of soul. He met them as they dismounted, with tears flowing down his cheeks, and his arms expanded to embrace them. He could not carry on a religious conversation without giving vent to his feelings with repeated bursts of 'Glory.' It always went like an electric shock;—his features lightened, and his countenance beamed with light;—his face would become flushed, and his rapturous expressions were such as melted down into tenderness the most hardened and impenitent. Towards the *old preachers*, who had 'borne the burden in the heat of the day,' he felt unusual sensations. 'I never see brother S——,' said he to me, 'but it sets all my soul on fire.'

The Doctor's affection for children was unusually great. Babes appeared to catch his sympathy of soul. In company or in meetings, these little sucklings would leave their mothers' arms, and fly to the Doctor's embraces. He said they reminded him of the angels of God. Passing a school room where there was a female teacher, in the neighbouring city, he got a glance in the evening of the pious schoolmistress on her knees; the little children around all on their knees also, at prayer. It electrified the Doctor to such a degree, that he raised such a 'shout of glory,' that the people came running together, to see, as they conceived, a 'crazy man!'

The schisms in the church affected his mind. He had felt and seen the effects of Mr. James O'Kelly's unhappy breach. 'Yet,' said the Doctor, 'God overrules all these things. But there is nothing like spiritual preaching;—this melts down every thing before it.—These schisms or divisions seem at first to cast a cloud over us. Yet the faithful are driven closer to God; and are more and more united, and rooted and grounded in grace. And these will rise and flourish under *spiritual* preaching. But,' said he, 'there are many Nicodemuses in the world. As it was formerly, it is so now,—"How can these things be?"—They are unacquainted with the new birth.'—When placed in the congregation, the Doctor always sought for a seat where he could *see* the preacher. 'When,' said he, 'I see his cheeks redden, and feel from his voice that he has the worth of souls at heart, I catch the sacred flame.' His voice, often responding a hearty 'amen,' will long be remembered by all who knew him. In respect to gifts, as well as the graces of the Spirit, the Doctor often remarked, 'that where we take a delight, we make an improve-

ment. That God, in calling men to the ministry, when he called, also qualified.'

In his declining years his constant theme was the writings of Paul. He delighted in the epistles of that apostle. The seventh and eighth chapters of Romans he would have read, if he could, several times a day. Also the fourteenth and fifteenth chapters of the gospel by St. John. He carried the 'Christian's Pattern' in his pocket, and said he tried to carry it in his *heart*. This little book was in his pocket till a short time before his death; when he presented it to a lady, and said, 'Read it, and *be a Christian*.'

The only struggle, as to the things of this life, with the old Doctor when he came to die, was the leaving behind his aged companion, to whom he had been wedded sixty-one years. 'O my dear,' he would often say, 'come and go with me; let us both go to glory together.' He was admonished, as he conceived, by a view of a daughter, as a messenger from the upper world, that he would shortly go hence, and that she would escort him to glory.

The writer returned home one week before this venerable servant of God took his last farewell of his family and friends. His prayer was heard in seeing both his sons before his death. On Sunday morning, 28th September, 1828, at about ten o'clock, this faithful servant of God began to take his final departure. Holy angels appeared to hover round his bed. 'These views,' said he, 'are glorious.' He was perfectly rational. The sacred flame had burned steadily in his breast for forty years;—the solemn and glorious period now had arrived;—that period, to prepare to meet which he had endeavoured to make the sole business of his life. With childlike humility he had borne his afflictions. Constantly in a devotional frame of mind, we still occasionally heard from him bursts of 'glory to God.' 'O for a heart to praise my God.' 'Come, ye that love the Lord,' &c. At half past ten o'clock his happy soul took its flight from the tenement of clay, to renew its theme of 'glory' in the world of everlasting deliverance;—and there to shout the praise of God through eternity! Amen.

MEMOIR OF THE LATE REV. BISHOP GEORGE.

Continued from page 16.

[Biographical memoirs of great and good men, besides being a just and merited tribute of respect to their virtues, serve to illustrate the grace of God in the dispensations of his providence and mercy towards his creatures, and also the economy of the church or community within whose system of operations their talents have been rendered available in the cause of humanity and religion.

In that part of the sketch of Bishop George's life already published, the two principal events, and perhaps the only ones which claim particular notice at this time, are his conversion and his call to the ministry. Even these might be passed over in silence, were

t certain that this narrative would fall into the hands of none but those who are conversant with the spirit and economy of Methodism. There are many, however, who, though furnished with 'points of observation sufficiently numerous to enable unprejudiced persons to form an accurate estimate of its character and influence,' are nevertheless as ignorant of its peculiarities, to all appearance, as though it had no existence. Such persons, when they read accounts of men who have become distinguished for their popularity or permanent usefulness as Christian ministers, and observe their rapid progress from obscure circles, through the ordeal of their awakening, conversion, and preliminary religious exercises, into the field of enlarged and successful usefulness, sometimes in the brief course of a few years, are apt to think there is something extraordinary, if not miraculous, in it. They speak of such cases in the language of wonder and admiration, with evident signs of an inward impression that they are to be regarded as rare interpositions of Providence, in raising up distinguished individuals for particular and extraordinary purposes. But in Methodism, which is certainly peculiar in its institutions, these are ordinary events. The great body of Christians who have been brought to the knowledge of God through the instrumentality of Methodist preaching, will trace in the narrative of Bishop George, a plain account of Christian experience, answering, in all essential points, to their own; nor will ministers, who have been brought into the work through the same medium, less clearly discover the conflicts of feeling and the emotions of heart through which they themselves have passed, in entering the field of their labours. Thus far, then, we see nothing particularly to distinguish the subject of this memoir from other Methodist preachers, either in his conversion, or his call to the ministry. Both show the hand of God as it is revealed, not in a few individual cases only, but in the entire and grand system of operations by which he has distinguished that great and growing revival of religion extensively known and felt in both hemispheres, as well in furnishing an evangelical ministry to carry it on, as in rendering that ministry efficacious.

Of the dealings of God with him up to the time of his entering into the ministry, it was fit and proper that Bishop George should be left to speak, principally, himself. Henceforward, we shall have to view him 'more abundant' in labours, in sufferings, and in sacrifices; all which, together with his qualifications for his high and holy calling, and the spirit and manner in which he discharged the weighty and responsible duties of his office, will present subjects of occasional remark.

We left him just entering, formally, into the itinerant field, with his eye fixed upon 'the vigilant Wesley, Coke, and Asbury,' whom he had judiciously selected as examples for imitation, and as models whom it should be his aim to follow, as they followed Christ.—Imbued with the same spirit, and having in view the same end,

he acted on the axiom that nothing is to be considered as done while there remains any thing to be done; and, animated with a holy ardour for the salvation of sinners, we find him next in his newly appointed field of labours, of which he speaks as follows:]

Having reached Caswell circuit, the place to which I was appointed, I found the same 'faith, hope, and charity,' as when I was converted; and animated by my 'first love,' I was filled with joy and gladness in the work of the ministry. I no longer felt as an alien and a stranger, but as a fellow citizen in the land of my birth, and among the friends and companions of my boyhood. Here, for a few weeks, my soul swam in streams of living pleasure. *Now*, we felt

> 'The o'erwhelming power of saving grace;'—

then, the Divine Spirit, in watering the seed that had been sown, in confirming and strengthening them that had believed,

> 'Deign'd his influence to infuse,
> Secret, refreshing, as the silent dews.'

[Happy as his situation was in this circuit, he was destined, it appears, to enjoy it but a short time. The itinerant plan of regularly and systematically furnishing the gospel to all places where congregations can be collected and societies raised, possesses, undoubtedly, both advantages and disadvantages. Among its advantages may be reckoned a constant and regular supply of the means of grace to all the societies, whether rich or poor,—an extension of the gospel to those places where they are willing to receive it, but, apart from such a plan, are unable to support it,—a distribution of the variety of talents in the ministry, in different places, as occasion may from time to time require, so as to render all subservient to the grand object of promoting the Redeemer's kingdom,—and, what is not by any means the least, a protection against those unhappy difficulties which often occur in churches and congregations on settling a minister, or dismissing one with whom they do not happen to be pleased. These, and many others, experience demonstrates to be permanent and important advantages in disseminating the gospel, and spreading evangelical holiness in the earth. It is believed, moreover, to be in accordance with the commission to go into all the world, or, as it is expressed in a parable, to go out into the hedges and highways, inviting all to the gospel feast.

Among the disadvantages, some have urged the circumstance that this plan does not give the people the privilege of choosing their own ministers. This, however, if judiciously and calmly examined in all its bearings, will be considered, it is believed, more imaginary than real. It would seem, doubtless, to be a gratification to any individual to have his choice in a matter of this kind. But on what plan can *all* really have it? The same church and congregation, having the means to command the best talents, may, and often do, differ in their choice of a minister, in which case the

minority must be denied the gratification of their wishes, and that without a prospect of relief. But, besides this, were we to suppose a minister possessed of the rare talents to suit *all*, he cannot serve all. His regular services are limited to one congregation only, while all others, even those who may be equally wealthy, are denied their choice of *him*, however united we may suppose them to be, in wishing to have him. Beyond this the difficulties of a regularly settled ministry, in respect of which the notion is entertained that the people choose their ministers, multiply and increase. The poorer congregations, which are most numerous, and often most need the services of the best preachers, are always subject to have their pastors, in whom they are best united, called from them by the richer ones; or they are liable to be outbid by the richer ones, when, in calling a minister, their choice falls on one who is seeking a settlement. The idea, then, that the itinerant plan is calculated to operate more extensively against the choice of the people, in regard to their preachers, will be found, on examination, to be fallacious. Absolute choice is a privilege, which, in reality, can be guaranteed by no system; and the want of it cannot therefore be urged against the itinerant plan, even as a comparative objection, unless it can be made to appear that the practical operation of the economy renders the evil more extensively felt. The reverse, however, is believed to be the fact. When it is considered that the class of preachers to be employed are first recommended by the laity, as suitable for the work of the ministry, and, therefore, none can be sent to any place except such as are first thus recommended, to have them distributed throughout the whole work, and frequently changed as occasion may require, possesses the advantage of giving to all, rich and poor, a share in the talents of the ministry, and of furnishing a variety for the edification of all.

If there be any thing to complain of in this plan, it is its inevitable tendency to affect the personal interests and comforts of the preachers, beyond what their best friends can imagine. In this respect it may be truly said that they are not their own. To be ready at all times to take the work assigned them,—to continue in their specified field only so long as shall be judged most for the benefit of the cause,—and, then, at a moment's warning, to remove with family and effects to another, and perhaps a distant, poor, and perilous region, are liabilities to which few men would subject themselves without a strong conviction of the importance and utility of the system.

To carry this plan into effect, it is perceived that the power of making the appointments must be lodged somewhere. Leave it with the preachers to choose for themselves, and many might select one place, while others would be neglected. Leave it with the people to choose their preachers, and many places might fix on the same man, whom they could not all have. But submitted as it is, to those whose labours and privations are necessarily superabundant,

and who can have no possible motive other than to supply the work in the best way, after hearing and weighing the claims of both preachers and people, it is rendered practicable, and, as must be evident to all impartial observers, productive of the best results.

We have been the more particular on this point, as efforts have been made to represent that the appointing power of our bishops is an infraction of the rights of the *people;* and that the *preachers*, who patiently sustain the sacrifices and inconveniencies of the itinerant system, are not only minions of this power, but so deeply interested in supporting and extending it, that they cannot be induced to listen to any proposal for restricting its operation. Those who can look at this subject, and work themselves up into a conceit that the people suffer by the power which this economy places in the hands of the bishops, and that the preachers have motives, apart from the prosperity of the cause and the benefit of the people, to continue the system as it is, must be left to enjoy their opinion;—reason can have no influence with them: and we are happy to know that the system is one to which our people have always cordially given the stamp of their hearty approval.

The subject of this memoir was early called, as all other travelling preachers are, to witness the effect of this economy upon his private interests. The precise length of time that he continued on Caswell circuit, we have not the means to know. It appears, however, that within a 'few weeks' after he commenced his services among that happy people, he was directed to another place, presenting to his mind many serious and perilous difficulties. These are best described in his own language, which is as follows:]

I soon heard that Pamlico circuit, extending from Pamlico to Roanoke sound, and embracing as sickly a region as any in North Carolina, was to be the sphere of my labour. This sudden transition from the foot of the Black mountain to the margin of the sea, tried my faith; especially when I was chilled by agues, burnt by fevers, and, in sickness or health, beclouded by moschettoes. Here I laboured until my friends had to assist me in mounting and dismounting my horse. Thus I was made partaker in the afflictions of my brethren. My friends advised me to spend a few weeks in a more congenial climate, that my health might be restored; and in a short time, 'by the good hand of my God upon me,' I was able to travel my circuit. We had some gracious visitations; and when our members professed the knowledge of salvation by the remission of sins, the horrid monster persecution reared his head, and vented his rage.

[It might be deemed irrelevant, perhaps, extensively to notice in this place the persecutions with which Methodist preachers have ever been beset from various quarters, and, in some instances, from those whose profession and standing in the community ought, in all reason, to have been security for a different line of conduct. It consists more with the object of this memoir to keep in view the

conduct of the servant of the Lord, whose life it is intended to portray, and to mark the attributes of his mind, his candour, and his patient forbearance in such a time of trial. All these were exemplified in lovely colours during the event above alluded to. There is an aptness in many people to arraign and impugn a whole community of any given name or order, for any misconduct they happen to witness in an individual of that community. This passion for indiscriminate obloquy, the fruitful source of endless animosities and feuds, has an extensive sway, unreasonable and unjust as it is, in the breasts of even those who make large claims for their liberality and candour. It is admitted, indeed, that in the public acts of any associated community, or for a systematic and uniform course of conduct carried on by their leading men, and not denounced or complained of by those associated with them, the credit of that community is, in the nature of things, more or less implicated. But it is equally unjust and uncandid to reproach any community on account of the evil conduct of an individual who may have obtruded himself into it, or to exempt such a one from the rebuke which his faults merit because of his connexion with a virtuous and worthy people.

The following paragraph will show that Mr. George possessed in a high degree the spirit of a peace maker, and that, being reviled, he reviled not again, but patiently endured, as seeing him that is invisible. Besides this, when taken in connexion with another passage in his memoir, already published, it exhibits, in a strong light, the permanent place which the sentiments above advanced held in his mind. He there speaks of a clergyman by name, whom he denominates an 'excellent minister of Jesus Christ,'—'a servant of the most high God,'—lifting up his 'warning voice,' and 'labouring to promote pure and undefiled religion.' In this section he alludes to one of the same order, but who, because of a different course of conduct, merited, in truth and justice, a different kind of notice. He introduces him as author of the persecution alluded to, thus:—]

A minister stirred up his vestrymen and friends to expel the Methodists from an old church, in which they had worshipped God. To accomplish their design, a number of gentlemen (so called) placed themselves within the altar, armed with heavy bludgeons, and their leader stood behind me in a window; and when the service commenced, he ordered us to depart, as we were dissenters from the church. An old man who was zealous for Methodism, arose and commanded silence, saying that 'in the days of our Lord men would not believe on Him, though he cast out devils, and did many marvellous works.' The persecutor replied, 'Let that man cast out devils, and I will believe in him.' The champion of Methodism replied to this, with some severity, 'Sit down and listen to the word of the Lord, and it may be he will cast *many* out of *you*.' By this time I perceived they were prepared for carnal warfare, and for the sake of peace I begged my friends to follow me, and we

retired and finished our service under the canopy of heaven. These things which happened unto us fell out rather to the furtherance of the gospel; and the bitter envying and strife in the minister, received its reward. Religion spread, and the enemy possessed his church without a congregation. Thus he and his were filled with their own ways.

My next station was Roanoke circuit. Here I enjoyed health and happiness; but these comforts were alloyed by the general lowness in religion among the people. To a man whose heart is in his work this must be exceedingly painful. It occasions no common distress to think that he spends his time for nought, and his labour for that which profiteth not,—that he lives upon the bounty of the church,—perhaps the charity of the poor,—and still accomplishes nothing.

[This appointment does not appear on the minutes, but was filled, probably, by some temporary arrangement, between the conferences of 1790, when he was regularly appointed to Pamlico circuit, and 1791, when his name stands on the minutes for Caswell.]

Caswell was the next scene [1791] of my itinerant labours. My companion in this field was the great and good Henry Hill, said by Mr. Asbury, and many others, to have been the evening star of that period in Methodism. He had been intended for the bar, and had nearly completed his professional education, when God laid in his claim, and sent him to call sinners to repentance, and perfect his saints. He was a star in God's right hand, to illuminate the churches. In season, out of season, to all men, of all ranks, he diffused the light and influence of evangelical truth. It was my privilege to spend one year with him, and it proved the happiest I ever enjoyed. The zeal of the Lord's house animated his heart, and in every society a flame was kindled which 'many waters could not quench.' We finished our labours on this circuit with pleasure and success. Here a friendship commenced between us which was not 'quickly broken,' and which I hope will be perpetuated in eternity.

The place next allotted to me [1792] was Guilford circuit. Here it pleased 'the Head of the church' to revive his work gloriously. It was attended with noise and extravagance of various kinds, which so wounded me that I often left the meetings which it was my duty to superintend. I was tempted to believe the noise hypocrisy. Finding the injury I sustained under such feelings, I returned to the Lord 'with strong crying and tears,' solemnly vowing to let them stand or fall to their own Master,—but I would 'follow the Lord fully.' Our labours were honored with an increase of numbers, and we encouraged ourselves in the Lord our God.

[The great revivals of religion with which our country has been favoured, among both Methodists and others, have been attended with scenes like the one here described, which have been violently denounced by some, and ardently vindicated by others. It is not

necessary to express an opinion respecting them here. It may be a little singular to some, however, that a man of Bishop George's ardent religious feelings, should declare himself so offended at the scenes he witnessed, as often to leave his post, especially when it is recollected in what terms he has elsewhere spoken of the revival during which he was awakened and converted, not dissimilar, in some of its prominent features, from the one here mentioned. The truth appears to have been this, that though a man of ardent feelings, and always pleased to witness a religious excitement among the people, accompanied with suitable indications of the genuineness of the work, he was possessed of too sound a mind to undertake an indiscriminate defence of every thing that might occur during its progress. There were evidently peculiarities in the exercises he witnessed, which he calls *extravagances*. These, in the estimation of some, would have been sufficient to justify an unqualified denunciation of the whole work, while others of the same religious temperament as that of Bishop George, but with less judgment, might have contended that the whole, without exception, was the work of the Spirit; and have hastily condemned any who should have dared to question it, as formalists and persecutors. But Bishop George was incapable, even at that early age, of either of these extremes. While, on the one hand, his good sense dictated to him the possibility of the existence of tares with the wheat, and certain peculiarities in the conduct of the 'shouters' had well nigh driven him to close with a 'temptation' that they were 'hypocrites,' which for a time he found to be exceedingly troublesome to his own peace, on the other, his religious candour would not permit him, as many do, precipitately to pronounce all those hypocrites and deceivers, whose views or feelings did not happen to accord, in every respect, with his own. In the spirit of true piety, therefore, he made it a matter of prayer, that he himself might be preserved 'blameless,' and wisely determined that he would leave others 'to stand or fall to their own Master.' From the following paragraph it appears that the period here spoken of was full of events calculated to test the faith of a young minister, as he then was. He proceeds in his remarks upon these events, thus:—]

In this year the first and memorable General Conference was held, at which Mr. O'Kelly and his confederates laid the foundation of a schism in our church. My presiding elder, Isaac Lowe, was afflicted, and I went in his stead. The zeal and talents of the members were called forth to decide whether the bishop or the annual conferences should appoint the preachers their sphere of labour; for the check on the bishop's power, proposed by Mr. O'Kelly, was, that any preacher who might be dissatisfied with the bishop's appointment, should have an appeal to the annual conference of which he was a member, and they should have the right of altering it. This principle was considered inadmissible, as, 1. It would allow the preachers to fix their own stations, and make

the bishop their secretary. 2. It would disturb the peace of the annual conferences. 3. It woud destroy the itinerancy: for if the preachers chose their stations, the people should choose their preachers. On the other side it was contended, that no man ought to have such power, without some control over the exercise of it. But after a discussion of some days, the majority left the power with the bishop. This so chagrined Mr. O'Kelly, who had thought, by the passing of this resolution, to settle himself for life in the most delightful part of Virginia, that he sent his resignation to the conference. This even his friends thought premature and imprudent: but he had raised a hurricane, and he would 'mount the whirlwind and direct the storm.' He found himself, however, surrounded by such stormy spirits, who all contended for the mastery, each one adhering with the tenacious grasp of a falcon to his own opinions, that he could not fix upon any plan of government.

The schism thus made was among the most painful things that occurred during my itinerancy. Mr. O'Kelly had been a father in Israel among preachers and people; his division was in the vicinity of my relations, many of whom joined him; but I disliked their principles and practice. And little as I then knew of the science of government, I was persuaded that Mr. O'Kelly's course would lead to universal anarchy. But I had 'sorrow upon sorrow.' The schismatics had made 'hard speeches,' concerning Mr. Asbury and his friends, and called them by the odious names the Protestants had given to the Papists. This called for patience;—but, after having suffered awhile, we were established.

[All who had the pleasure of an acquaintance with Bishop George, know that he was eminently possessed of a mollient spirit, and exercised largely that charity which thinketh no evil. He was incapable of exaggerating the conduct of an offending brother, or even a mistaken enemy, for the unworthy purpose of loading his reputation with disgrace.' But his feelings in respect to any thing which had a tendency to wound the cause of Christ, and retard the progress of religion, were exquisitely tender. On this point few men were susceptible of a higher degree of excitement. Over such scenes of desolation he would mourn day and night; rebuking the spirit of faction wherever he saw it, and warning the unwary against being led away by its insidious influence.

It is due to the memory of this worthy servant of Christ to say, that the remarks contained in the foregoing paragraph originated in the tender regard he entertained for the cause of religion, which he saw mangled and bleeding at every pore, from the wounds which Mr. O'Kelly and his confederates had unfeelingly inflicted upon it, and not in any personal enmity towards them.

That the reader may be satisfied of this, it may be proper to enter more extensively into the subject of Mr. O'Kelly's schism, than would otherwise appear consistent with a memoir of this kind. It is true that the course which Mr. O'Kelly pursued appeared to

Mr. George, who was then but a young minister, as it did to many others, to lead to universal anarchy; yet it does not appear that he complained of either his bringing his resolution into General Conference, or declining any longer to travel under the regulations of the church, when he failed to procure an adoption of the plan which his fancy had generated; but of his 'bitter envying and strife,' before which the spirit of piety fled and disappeared. It is admitted that he considered the course of conduct pursued by Mr. O'Kelly as containing evidence in itself that he was actuated by an ambition to place himself at the head of a party; and, for the purpose of drawing followers after him, exerted all his influence to disaffect the feelings of the people towards the church in which they were nurtured, and the preachers who were labouring in the spirit of meekness for their salvation. To be able to determine with precision how far he was authorized to censure Mr. O'Kelly's conduct as improper, would require a particular knowledge of the events which were spread before him. Without attempting, however, to furnish means for so plenary a decision on the case, enough may be gleaned from the broken history of that schism to satisfy the candid reader that Bishop George's remarks in reference to it were calm and gentle compared with the circumstances which gave rise to them.

A brief account of Mr. O'Kelly's secession may be seen in the Life of the late Rev. Mr. Garrettson by Dr. Bangs, recently published, and which we recommend to the reader's attention; but a more ample knowledge of the whole affair may be obtained from two pamphlets published on that occasion by the Rev. Nicholas Snethen, in which the subject was stated so clearly, and the writer's positions supported by evidence so satisfactory, that they had the effect to check in a good degree the desolating spirit of disaffection and strife.

All agree that Mr. O'Kelly was useful during his first labours as a travelling preacher; and he acquired a very considerable share of popularity among the people. But his popularity ultimately proved an injury to him. Symptoms of spiritual decline, connected with indications of an aspiring self importance, were developed in various ways in his conduct for a considerable length of time before he withdrew from the church.

Of his standing and influence Mr. Snethen says, 'Many circumstances conspired to favor his popularity. Indulged by the superintendent, his station was more permanent than any other preacher's. Forward on all occasions to assert his own consequence,—naturally sanguine in his temper, and all glowing with a zeal for the "unparalleled Methodism," he was as a chief among the young preachers; nor had he less influence over the people, whose passions were generally susceptible and exquisite.'

About this time the plan of a council was fixed on for the purpose of consolidating the union, and giving energy to the itinerant

system. Mr. O'Kelly was in favour of the plan, and a member of the council; but on its meeting and proceeding to business, he discovered a spirit of dissatisfaction, and became ultimately opposed to its operations. Whether this opposition was occasioned by his perceiving that the plan of a council was not likely to favor the innovation which he appears to have been meditating, or, as some suppose, by the circumstance of a manuscript being rejected which he presented for examination, is not quite certain. It is evident, however, that he entertained at that time subtle prejudices against that part of the itinerant plan which rendered him liable to be removed to a section of the work less pleasant than the one he occupied, without giving him the advantage of the influence he supposed himself to possess in an appeal from the bishop's appointment. As the main body of the preachers, conceiving that the adoption of such a principle would materially weaken, or wholly destroy their itinerant operations, manifested a disposition not to admit of the change it proposed, he became violent in his complaints against the proceedings of the council-men, holding Bishop Asbury up to view as the prime mover of all that did not happen to please him.

Of his state of mind and course of conduct after the sitting of the council, a pretty correct idea may be obtained from the letters of a preacher who was intimate with him. He says, 'The minutes of the council, and circular of Mr. O'Kelly, came into the district before his return. The minutes informed me that he had consented to every thing;—his circular letter reprobated every thing. I thought it strange; but when I saw him I was more surprised than ever. The very worst thing he could say of the bishop and council seemed to him too good. I observed to him that I feared such proceedings would end in division. He would instantly break out in his overbearing language and manner, and say, he never saw such a parcel of men as our young preachers in his life.———His company was truly distressing. If he were not sighing and groaning, he was venting his bitter reflections against Mr. Asbury, or complaining of his power.' About this time he began to plead for a General Conference of all the preachers; and resolved that whatever a General Conference might determine upon, he would submit to.

In shaping his course for a General Conference, hoping probably that it would afford a better chance for the accomplishment of his purpose than the council, 'he took pains to convince the preachers that they ought to make a powerful effort.' He made a proposition to have the whole district break off at once, and engaged some of the young preachers to circulate a covenant for that purpose. When he could not succeed in that, 'he insisted that the preachers should tell those things to the people, and enter into engagements with them never to receive those preachers who had submitted to the council.'

While he was engaged in these inflammatory measures among

the preachers and people of his charge, and exciting a spirit of jealousy against the economy of the church and the administration of Mr. Asbury, he made an effort also to secure the favorable regards of Dr. Coke, that in the event of a General Conference he might be the more certain of success in his plans. Hence it is evident that he was not forming his calculations on a small scale.

His manner of writing to Dr. Coke seems almost essential to the attainment of a correct knowledge of the dissimulation, I will venture to call it, which he was capable of employing, to throw the ranks of Methodism into confusion, by undermining Bishop Asbury's influence, and reproaching the measures which he and others were pursuing for its success and permanency; and all this in the language of the most humble sycophant, and in a tone expressive of the most alarming fears and deep concern for the 'blessed Methodist church.' How deeply he really regarded its interests will appear in the sequel. His language to Dr. Coke is, 'Write, my dear brother,—teach me, reprove me, press me to my duty.—*** I sit with pleasure at your feet; a privilege I should be happy if I could enjoy. Success to Methodism in the name of the Lord, and God Almighty preserve our dear Doctor, amen! Our bishop [Asbury] has rejected us,—especially me!—declared it before the conference that we are out of the union;—broke up in a distressing manner. He has obtained a great majority, but not fairly. Denied an appeal of a General Conference before you. Grace, mercy, and peace be multiplied to thy dear redeemed soul. This moment I bless God I ever saw your face in the fair fields of America. You are to superintend the blessed Methodist church in England, and I hope also in America. God forbid you should in the least give up your authority here. No, my dear, we few old side Methodists rejoice at hearing your power under God.'—This power under God, however, was the thing his soul hated, and to weaken and destroy which he was then shaping his course.

Thus prepared in every way he could devise for an attack upon episcopacy, he came to the General Conference of 1792, and introduced the resolution of which mention is made by Bishop George in his narrative. The whole affair may be best stated in Mr. Snethen's own nervous language, thus:—'In the first place, Mr. O'Kelly begins to quarrel with the council, and compasses sea and land to make one proselyte;—he gains Dr. Coke, and a number of preachers, to join him, to request a General Conference;—the request is granted;—when the General Conference organizes itself,—it knows no man after the flesh,—it proceeds to make rules to consolidate the union, and to give energy to the itinerant plan. Mr. O'Kelly finds himself only one among so many;—the majority will govern;—he cannot make them see out of his eyes;—he leaves the Conference, exclaiming, "Dort! Dort!" and writes 'to the synod, a mournful farewell." He calls together his fraternity, in a conference at Piney Grove;—they unanimously condemn the epis-

copal government, but desire union with the people.' Here probably was an end of their rejoicing, as 'old side Methodists,' in the '*power*' which Dr. Coke held under God, as henceforward they are loud and bitter in denouncing episcopal power generally, as 'unscriptural, oppressive, and pernicious to the interests of religion.' Mr. O'Kelly says, 'A separation, or slavish subjection, was unavoidable.' This accords rather poorly with rejoicing to sit at the bishop's feet; to be pressed to duty, &c. What is man!

As the rejection of Mr. O'Kelly's resolution was made a rallying point by the 'reformers,' who ineptly represented it as the passing of a law that an injured brother should have no redress, and held it up to public odium as fraught with the spirit of despotism, it may be worth while to inquire whether there was any thing in it to excuse or palliate the course of conduct for which it was constantly appealed to as an ample justification. The reader is to bear in mind by the way, that the General Conference passed no law on the subject. Mr. O'Kelly brought in a resolution, in order, if possible, to have a law made to change the existing economy of the church; and it was the *rejection* of his motion, by a large majority of the Conference, which he calls the making of a law in an hour of 'papal darkness.' The effect of an adoption of his resolution, the rejection of which was so clamorously denounced as evidence of popery and oppression, Mr. Snethen has sketched in a few words, which will assign the reader a satisfactory reason why so large a majority voted against it, without reducing him to the alternative of supposing that their mental faculties were obscured by a spell of papal darkness. 'In what a ludicrous light,' he says, 'would the appeal have placed the bishop and the conferences! A preacher has an appointment, and *thinks* himself injured. Brethren, says he, I *think* the bishop has injured me in giving me this station. Very well, brother, if you *think* so, you need not go; the bishop shall send another in your room. The bishop is obliged to appoint another, perhaps one that has already received his station, and is well satisfied with it: *he* not only thinks himself injured, but is likewise *really* injured, if he be forced to give up his station to satisfy the caprice of [another.] How can a preacher know whether his appointment will be an injury to him, before he makes the trial! And how can the conference know, when probably two thirds of them may not only be ignorant of the station, but also of the preacher?' These we may say are only a few of the evils which the preachers saw must arise out of an adoption of Mr. O'Kelly's plan, and therefore they rejected it. On the other hand, they perceived that, as all the appointments were to be supplied, and all the preachers to be furnished with labour, and repeatedly changed, in order to provide for changing one preacher who might complain of having a poor circuit, to one which was esteemed better, it would be necessary to reverse the condition of some other preacher, and give him the poorer instead of the better circuit; so that the exer-

ense of the bishop's power, which was made a subject of such fearful aspect, was only imaginary when viewed in reference to the rights and privileges of all the preachers taken together: and more especially so in reference to the interests of the people. Still, however, if Mr. O'Kelly, or any other brother, thought he saw evils in leaving the appointing power with the bishop, it was perfectly consistent that he should make an effort in an orderly way to have it differently disposed of. Had he done no more than this, his conduct would never have been made a subject of complaint by those who differed from him in opinion. But the grounds of merited censure lie principally in the use he made of this circumstance, to deceive the people into false notions concerning the character and economy of the church, and to excite in their minds causeless jealousies against its most worthy and faithful ministers. One sober thought on this subject will satisfy the candid, that it is the *preachers* mainly who feel the weight of the bishop's power to appoint them; and if they could consent to leave him in possession of it, others surely need not complain. Indeed nothing short of the most palpable misrepresentation of the subject could have induced the *people* to suppose that *their* rights and privileges were invaded by it. Yet this was made the theme of Mr. O'Kelly and his confederates, in their efforts to raise a party. The people, as a matter of course, had not entered into all the reasonings which influenced the preachers in adhering to the system which they deemed best calculated to give efficiency to their itinerant operations. Having a catalogue of frightful images placed before their minds, inscribed with the disgusting names of 'popery,' 'usurpation,' 'tyranny,' 'oppression,' &c. and all associated with the economy of Methodism, was calculated to produce the designed effect. And in this way Mr. O'Kelly and his coadjutors set themselves to work to put in motion all the discordant elements which came within their influence, and turn away the affections of the people from their regular and afflicted pastors, and unite them under their own management and control.

To give effect to their representations, they addressed themselves to the prevailing prejudices of the people. They adopted the title of 'Republican Methodists,'—professed to be sufferers in the cause of truth and liberty,—construed the remonstrances of those whom they abused into persecution,—joined with those who had been expelled in their wonted complaints of having been wronged and oppressed, and extended their softening liberality even to those who had in former years been ill used by them.

The effect of such a course of proceeding may be more easily imagined than described. The spirit of piety, with all its train of heavenly affections, withered under its influence. Friends were divided. The order and harmony of peaceful societies were broken in upon, for the purpose of making proselytes. Instead of inculcating peace and good will among men, the zeal of preachers and other partisans was exerted to circulate whatever could be coloured

into the appearance of scandal upon the church in which they had been nourished and brought up,—to impugn the characters and motives of the most worthy ministers of Christ, and to excite a spirit of reciprocal animosity and strife, rather than of brotherly kindness and charity. A pretty just picture of the state of things may be inferred from the following remarks, the result of Mr. Snethen's observations, made at a time, and under circumstances, to form a just opinion respecting it. 'The republican Methodists have not had much leisure to call sinners to repentance. For these seven years the most of their attention has been taken up in exposing the evils of episcopacy, correcting its abuses, and opening the eyes of the poor deluded people, who were sinking under the billows of despotism.' With a knowledge of this fact, who will wonder at the following interrogatories by the same author?—'Where are the societies which Mr. O'Kelly and his brethren have formed, of those who have been converted by their instrumentality, since they have been separated from the episcopal Methodists? Where are the seals of their ministry; the living epistles written upon the fleshly tables of the heart, known and read of all men?' In the stead of such fruit of their labours, as Dr. Phœbus says, 'some grew prayerless, and faithless, and finally apostatized; and, upon their death beds, lamented the unhappy division from which they dated their backslidings.'

It was upon this field of spiritual desolation, which before this scene of controversy and turmoil promised a rich harvest, that young Mr. George stood, when he made the observations contained in his narrative. That he declared this schism to have been among the most painful events which occurred during his itineranecy, and alluded to it for the obvious purpose of admonition to others, will be a sufficient apology for introducing thus much of the history of it in an account of his life. To a man of his religious temperament, whose feelings were always alive to whatever had a tendency to retard a work of revival, who can adequately judge of the sensations he felt, when he witnessed the effects of this conflict, especially as he found among the disaffected some who were of his own family,—his kinsmen according to the flesh? His whole life testified how sincerely he exclaimed, 'I had sorrow upon sorrow.' When the excitement which Mr. O'Kelly and his partisans produced had expended its choleric effervescence, their theme became stale and uninteresting even to those who at first listened to it with deep attention, and altogether obnoxious to those who were never pleased with such scenes of discord and strife; and the work of their hands soon sunk into decline, and remains only as a beacon to admonish others.]

(To be continued.)

SACRED POETRY.

The Methodist Hymnbook :—Methodist Harmonist.

Critics do not always agree; nor, when they turn prophets also, is it to be wondered at if their predictions sometimes fail. We remember to have seen, in the Edinburgh Review of some years past, an extremely severe critique on the living Christian poet of Sheffield, (England,) Mr. James Montgomery;—with very discouraging auguries of his subsequent fame. That the poet's muse both survived the critic's lash, and disappointed his ill bodings, we need not say. More recently, in a number of Blackwood's Edinburgh Magazine, Mr. Montgomery's talents and productions are as highly extolled, as, in the rival Edinburgh oracle, they had formerly been censured. But here, again, we have a striking instance of the discrepant judgments of different critical tribunals. Both Mr. Montgomery and his reviewer undertake, and we think very successfully, not only to refute, but to demolish,—as but a splendid specimen of false reasoning,—the entire theory of that eminent man—Dr. Samuel Johnson, on the subject of sacred poetry. It has been said that none but a poet should criticise a poet, or, of course, poetry. Whether this sentiment be correct or not, we shall not take upon us to determine. Nor indeed, for our present purpose, is it necessary. The subject of this article has been so happily and so forcibly treated by Mr. Montgomery, and his reviewer in Blackwood, that we shall not hesitate to adopt either their sentiments or their language, so far as they fall within our plan and limits. And as we shall intersperse our own observations, and contract or modify those of our authors at pleasure, we here give this general notice, that the reader's attention may not be diverted by frequent references.

The extraordinary man above named, Dr. Samuel Johnson, entertained the opinion that 'the intercourse between God and the human soul cannot be poetical.' In other words, that religion is too high and sacred a theme for poetical genius. The argumentation with which he defended this position, could hardly be otherwise than plausible,—coming from such a man. Yet, great and wise as he was, never, it is believed, was there a more grievous error than that of his vain endeavour to exclude from the province of poetry, its noblest, highest, and holiest domain. Shut the gates of heaven against poetry, and her flights along this earth will be feeble and low,—her wings clogged and heavy,—and her voice, like that of the caged lark, so different from the hymning of that aërial bird when lost to sight in the bosom of the rosy cloud,—will fail to call forth the deepest responses from the sanctuary of our spirit.

Dr. Johnson thought 'the ideas of Christian theology too sacred for fiction.'—True;—but 'fiction' is not the word. Fiction undoubtedly would do great wrong to Christian theology. But there is no necessity for such a wrong: and a truly Christian poet, guarded

by awe, and fear, and love, may move his wings unblamed, and to the glory of God, even among the most awful sanctities of his faith. These sanctities may be too awful for 'fiction,'—but the proper word here is 'poetry,'—and then, reflecting on the poetry of Isaiah, and of David, conversant with the holy of holies, we feel that poetry need not profane those other sanctities, if it be like its subject, indeed divine. Those bards, it is true, were inspired. With them

> ——— 'the name
> Of prophet and of poet was the same:'

but still, the power in the soul of a great *Christian* poet, though not in that highest sense inspired, is,—may we not say it,—of the same kind,—proceeds from the same source, and is inferior but in degree: for religion itself is always an inspiration: it is felt to be so even in the prose of holy men,—and why not in their poetry? If the living coal from the altar of God have touched their lips, it will be felt.

There is certainly something very captivating and imposing in the leading sentiment on which Dr. Johnson founds his argument, viz:—that 'man admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer.' This, undoubtedly, is sometimes true. There are seasons when the rapt soul, feeling the utter barrenness and inadequacy of all human expression, is compelled to say,

> 'Come then, expressive silence, muse his praise!'

Yet this very line, while denying the power of poetry to be adequate to adoration, is itself glorious poetry. And so also is that sublime couplet of our own hymn, which we trust many of our readers,—'unutterably full, of glory and of God,'—have often felt,—

> 'The speechless awe that dares not move,
> And all the silent heaven of love.'

There may be times when the feelings of the devout worshipper are too divine for any words,—either of prose or poetry. Then the creature kneels, and prostrates himself, mute before his Maker. Yet there are other states of mind, in which we feel ourselves indeed drawn near to God, in the visitations which he vouchsafes to us from heaven,—yet with no such awful speechlessness laid upon us. On the contrary, our tongues are loosened, and the heart that burns and swells, will vent itself in speech;—perhaps in sacred song,—breathing forth, in its inspirations, hymns and psalms,—poetry indeed,—if there be poetry on this earth.

It is most true that poetry cannot confer that exalted state. Yet it may, nevertheless, in some measure, and to some degree, breathe audibly some of the emotions which constitute its blessedness. Poetry may even help the soul to ascend to those celestial heights;—by preparing and disposing it to expand and open itself to the highest and holiest influences of religion. For there may be poetry inspired directly from God's own word,—strong in its language, and embued with its spirit,—that word which would be unexistent,

but for the pages of the Holy Bible. And never, never, can such strains become unaffecting, while it is our lot to die. Indeed, from the lips of genius, inspired by religion, such words have flowed, on heavenly topics, as are felt to be poetry almost worthy of the celestial ardours around the Throne, and by their majesty to 'link us to the radiant angels,'—than whom we were made but a little lower, and with whom we may, when time shall be no more, be equalled in heaven. When God himself is, with all awe and reverence, made the subject of poetry, then it is its office,—its sacred office,—to exalt,—not the subject,—but the soul that contemplates it. The perfections of God, we know, cannot be improved;—yet, while He abideth in his own incomprehensible being, the creature, too willing to crawl blind and hoodwinked along the earth, like a worm, may be raised by the voice of the charmer, some sweet singer of Israel, from his slimy track, and be made to soar, on wings, up into the ether.

He who denies, says Mr. Montgomery, that there can be a strain of poetry suited to the expression of faith, thanksgiving, repentance, and supplication, 'in the most perfect manner, without either extravagance or impiety, must be prepared to deny, that there is poetry in those very passages in the Psalms, in which, according to the judgment of all ages since they were written, there may be found the greatest sublimity, power, and pathos.'

Simple expression, in religion, is indeed, as Dr. Johnson argues, most sublime. But why should not poetry be simple in its expression? To conceive that it must necessarily be otherwise, is a great error. Its language, even in its highest glory, is often direct and simple, as that of very childhood,—and for that reason sublime. The great secret of being sublime, as Dr. Blair has well remarked, is to say great things in few and plain words. The sacred Scriptures, the same judicious critic adds, contain what must be called poetry, in the strictest sense of that word:—and hence arises a most invincible argument in its honor. No person can imagine that to be a frivolous and contemptible art, which has been employed by writers under divine inspiration; and has been chosen as a proper channel for conveying to the world the knowledge of divine truth. To their conciseness and propriety of expression, the poetry of the Hebrews is indebted for much of its sublimity; and all writers who attempt the sublime, might profit much by imitating, in this respect, the style of the Old Testament. Of all writings, ancient or modern, the Holy Scriptures afford us the highest instances of true sublimity.

'That man,' continues Mr. Montgomery, 'has neither ear, nor heart, nor imagination, to know true poetry, or to enjoy its sweetest and sublimest influences, who can doubt the poetical supremacy (if the phrase may be allowed) of such passages as the Song of the Angels in the Third, and the Morning Hymn of our First Parents, in the Fifth Book of the Paradise Lost; the first part of the Ninth Book of the Night Thoughts; and the articulation of Millennial Blessedness, in the

Sixth Book of the Task;—yet these are on sacred subjects, and these are religious poetry. The same may be fearlessly affirmed concerning many other portions of the same poems; which, notwithstanding their religious bias, are ranked, by unbelievers themselves, among the noblest efforts of intellect and imagination combined, which modern times can produce, and which have been rarely equalled in the most illustrious ages of antiquity.'

Milton, 'that mighty orb of song,' speaking of his own divine gift,—the gift of poetry,—thus eloquently pours forth his rich conceptions:—

'These abilities are the inspired gift of God, rarely bestowed, and are of power to inbreed and cherish in a great people the seeds of virtue and public civility; to allay the perturbation of the mind, and set the affections to a right tune; to celebrate in glorious and lofty hymns the throne and equipage of God's Almightiness, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ, to deplore the general relapse of kingdoms and states from virtue and God's true worship. Lastly, whatsoever in religion is holy and sublime, and in virtue amiable or grave; whatsoever hath passion, or admiration in all the changes of that which is called fortune from without, or the wily subtleties and reflexions of men's thoughts from within; all these things with a solid and treatable smoothness, to paint out and describe,—teaching over the whole book of morality and virtue, through all instances of example, with such delight to those, especially of soft and delicious temper, who will not so much as look upon Truth herself, unless they see her elegantly dressed; that, whereas the paths of honesty and good life that appear now rugged and difficult, appear to all men easy and pleasant, though they were rugged and difficult indeed.'

On this admirable passage, Mr. Montgomery remarks:—

'The art, of which this is a true description, must be the highest of all arts, and require the greatest powers to excel in it. That art is poetry, and the special subjects on which it is here exhibited as being most happily employed are almost all sacred. The writer of this splendid panegyric of the art, in which he himself equalled the most gifted of its adepts, was Milton, who, in his subsequent works, exemplified all the varieties of poetical illustration here enumerated, and justified his lofty estimate of the capabilities of verse, hallowed to divine themes, by the success with which he celebrated such, in *Paradise Lost*, *Paradise Regained*, and *Samson Agonistes*. Yet we are continually told, that religious subjects are incapable of poetic treatment. Nothing can be more contrary to common sense; nothing is more unanswerably contradicted by matter of fact. There are only *four* long poems in the English language, that are often reprinted, and consequently better known and more read than any other similar compositions of equal bulk. *Three* of these are decidedly religious in their whole or their prevailing character,—*Paradise Lost*, the *Night Thoughts*, and the *Task:* and of the fourth, *The Seasons*, it may be

said, that one of its greatest charms is the pure and elevated spirit of devotion which occasionally breathes out amidst the reveries of fancy and the descriptions of nature, as though the poet had sudden and transporting glimpses of the Creator himself through the perspective of his works; while the crowning hymn of the whole is one of the most magnificent specimens of verse in any language, and only inferior to the inspired original in the Book of Psalms, of which it is for the most part a paraphrase. As much may be said of Pope's Messiah, which leaves all his original productions immeasurably behind it, in elevation of thought, affluence of imagery, beauty of diction, and fervency of spirit. Indeed, this poem is only depreciated in the eyes of ordinary and prejudiced readers by that which constitutes its glory and supreme worth,—that every sentiment and figure in it is taken directly from the prophesies of Isaiah; compared with which it is indeed but as the moon reflecting light borrowed from the sun; yet, considered in itself, it cannot be denied, that had Pope been the entire author of the poem just as it stands, (or with no other prototype than Virgil's Pollio before him,) and drawn the whole from the treasures of his own imagination, he would have been the first poet in rank, to whom this country has given birth; for in the works of no other will be found so many and such transcendent excellencies as are comprised in this small piece. It follows, that poetry of the highest order may be composed on sacred themes; and the fact that three out of the only four long poems in English literature, which can be called popular, are at the same time religious,—this fact ought for ever to silence the cuckoo note, which is echoed from one fool's mouth to another's, (for many of the wise in this respect are fools,) that religion and poetry are incompatible; no man, in his right mind, who knows what both words mean, will ever admit the absurdity for a moment. It is true, that there is a great deal of religious verse, which, as poetry, is worthless: but it is equally true, that there is a great deal of genuine poetry associated with pure and undefiled religion. With men of the world, however, to whom religion is an abomination, all poetry associated with it *loses caste*, and becomes degraded beyond redemption by that which most exalts it in the esteem of those who really know what they judge.'——Again;——'The sum of the whole is simply this,—and let who will be offended, the fact cannot be disproved,—that our good poets have seldom been good Christians, and our good Christians have seldom been good poets. Those of the latter class who have attempted to write verse, have not succeeded, from want of skill in the art, even when they were otherwise really endowed with intellectual qualifications; such—such, for example, was Jeremy Taylor. Among the former class may be mentioned Waller and Prior.'

'If a knowledge of religion, as the chief concern of beings created for glory, honor, and immortality, were only as common as taste for *genuine poetry*, (which, after all, is sufficiently rare,) it would be found that there is already much more *genuine devotional poetry* in our language than is generally imagined, and it requires no extraordinary sagacity to say, that there would soon be much more. Our great authors, unhappily, have too often wanted the inspiration of piety, and religious poetry has been held in contempt by many learned, and wise,

and elegant minds, because religion itself was either perfectly indifferent, troublesomely intrusive, or absolutely hateful to them.'——'So neglectful of religion have many of our chief poets been, that it cannot be discovered from their writings whether they were of any religion at all;—except that it may be fairly presumed they were professing *Christians*, because they made no profession whatever; for had they been *Jews*, *Turks*, or *Pagans*, they would have shown some tokens of reverence for their faith, if not openly gloried in it, and made its records and legends the themes of their most animated compositions. *What* God is intended in the last line of the "Elegy written in a Country Churchyard?"

"The bosom of his father and his God!"

Search every fragment of the writings of the celebrated author, and it will be difficult to answer this question, simple as it is, from them: from the Elegy itself it would be impossible, except that the God of the "*youth* to fortune and to fame unknown" is meant; and that this may have been the true God, must be inferred from his worshipper having been buried "in a country churchyard." There is indeed a couplet like the following, in the body of the poem:

"And many a *holy text* around she strows
To teach the rustic moralist to die:"—

but, throughout the whole, there is not a single allusion to "an hereafter," except what may be inferred, by courtesy, from the concluding line already mentioned. After the couplet above quoted, the poet leaves his "rustic moralist to die," and very pathetically refers to the natural unwillingness of the humblest individual to be forgotten, and the "longing, lingering look," which even the miserable cast behind, on leaving "the warm precincts of the cheerful day;" but hope, nor fear, doubt, nor faith, concerning a *future* state, seems ever to have touched the poet's apprehension, exquisitely affected as he must have been with all that interests "mortal man," in the composition of these unrivalled stanzas; unrivalled truly they are, though there is not an idea in them, beyond the churchyard, in which they are said to have been written. No doubt this deficiency may be vindicated by phlegmatic skeptics and puling sentimentalists, who will cordially agree to reprobate what, in their esteem, would have been contrary to good manners; but is it consistent, in a "Christian poet," to be thus "ashamed of the gospel of Christ," by which "life and immortality were brought to light," on occasions, when it ought to be his glory to acknowledge it, at the peril of his reputation? These remarks are not made to throw obloquy on the name of an author, who has justly acquired a greater reputation than almost any other, by literary remains, so few and small as his are; they have been introduced here to show with what meditated precaution piety is shunned by Christian poets, who, like Gray, seem to be absolutely possessed by the mythology, not only of the Greeks and Romans, but even of the Goths and Vandals.'

'Songs and hymns, in honor of their gods, are found among all people who have either religion or verse. There is scarcely any pagan poetry, ancient or modern, in which allusions to the national mythology are not so frequent as to constitute the most copious materials, as well

as the most brilliant embellishments. The poets of Persia and Arabia, in like manner, have adorned their gorgeous strains with the fables and morals of the Koran. The relics of Jewish song which we possess, with few exceptions, are consecrated immediately to the glory of God, by whom, indeed, they were inspired. The first Christians were wont to edify themselves in psalms, and hymns, and spiritual songs; and though we have no specimens of these left, except the occasional doxologies ascribed to the redeemed in the book of Revelation, it cannot be doubted that they used not only the psalms of the Old Testament, literally, or accommodated to the circumstances of a new and rising church, but that they had original lays of their own, in which they celebrated the praises of Christ, as the Saviour of the world. In the middle ages, the Roman Catholic and Greek churches statedly adopted singing as an essential part of public worship; but this, like the reading of the Scriptures, was too frequently in an unknown tongue, by an affectation of wisdom, to excite the veneration of ignorance, when the learned, in their craftiness, taught that "Ignorance is the mother of devotion;" and Ignorance was very willing to believe it. At the era of the Reformation, psalms and hymns, in the vernacular tongue, were revived in Germany, England, and elsewhere, among the other means of grace, of which Christendom had been for centuries defrauded.'

'Hymns, [continues our author,] looking at the multitude and mass of them, appear to have been written by all kinds of persons, except poets; and why the latter have not delighted in this department of their own art, is obvious. Just in proportion as the religion of Christ is understood and taught in primitive purity, those who either believe not in its spirituality, or have not proved its converting influence, are careful to avoid meddling with it; so that, if its sacred mysteries have been less frequently and ostentatiously honored by the homage of our poets within the last hundred and fifty years than formerly, they have been less disgraced and violated by absurd and impious associations. The offence of the cross has not ceased; nay, it exists, perhaps, most inveterately, though less apparently, in those countries where religion has been refined from the gross superstitions of the dark ages; for there the humbling doctrines of the gospel are, as of old, a stumbling block to the self righteous, and foolishness to the wise in their own esteem. Many of our eminent poets have belonged to one or the other of these classes; it cannot be surprising, then, that they either knew not, or contemned, "the truth as it is in Jesus."'

Mr. Montgomery, whom we take pleasure in quoting thus frequently and largely on this delightful subject, has given a short specimen from three favorite poets of the last century, who, had they consecrated their talents to the service of the sanctuary, might undoubtedly 'have originated hymns, uniting the charms of poetry with the beauties of holiness. Take first the following lines of Gray.

"See the wretch, that long has tost
On the thorny bed of pain,
At length repair his vigour lost,
And breathe and walk again:

The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening Paradise."

'It cannot be questioned, says Mr. Montgomery, that this is genuine poetry, and that the beautiful, but not obvious image in the last couplet, elevates it far above all common-place. Yet there is nothing in the style, nor the cast of sentiment, which might not be employed with corresponding effect on a sacred theme, and in the texture of a hymn. The form of the stanza, and the line that tells of personal experience, in the fact which the writer mentions, remind one [he adds] of the vivid feeling and fluent versification of Charles Wesley, in some of his happiest moods; while the concluding idea is precisely the same with that of Dr. Watts, in a hymn which would not have discredited Gray himself:—

"'The opening heavens around me shine,
With beams of sacred bliss,
When Jesus shows his mercy mine,
And whispers, 'I am his!'"'

The first line of this beautiful hymn, in the collection in the Methodist Hymnbook, is—

'My God, the spring of all my joys,'

The next specimen is from Collins. We omit it, however, for the sake of brevity.—'In the lucid interval of the madness to which a wounded spirit had reduced him, Collins was found by a visiter with the Bible in his hand. "You see," said he, "I have only one book left, but it is the best!" "Had he," says the amiable poet from whom we have been quoting, "had he had that one book earlier, and learned to derive from it those comforts which it was sent from Heaven to convey to the afflicted, could not *he* have sung 'the death of the righteous,' in numbers as sweet, as tender, and sublime, as those on 'the death of the brave?' Christian views and sublime language might have been quite as harmoniously blended with human regrets and blessed remembrances."

'Turn now to Goldsmith, a writer of a very different character from either Gray or Collins. Here are two stanzas of an English lyric:—

"The wretch, condemn'd with life to part,
Still, still on hope relies;
And every pang that rends his heart,
Bids expectation rise.
Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray."

Is *this* poetry? asks Mr. Montgomery;—every reader feels it is. Yet, "if the same ideas were to be given in prose, they could not well be more humbly arrayed. Nothing can be more simple, nothing more exquisite; and hymns, in the same pure and natural manner, might be adapted to every subject in alliance with religion. But by whom? Not by one who had only the delicate ear, the choice expression, the

melodious measures, and the fine conceptions of Goldsmith; but by him who, to all these, should add the piety of Watts, the ardour of Wesley, and the tenderness of Doddridge. Had Goldsmith possessed these latter qualifications, (and they were all within his reach,) would he not have left hymns as captivating in their degree, as any of those few, but inestimable productions, which have rendered him the most delightful of our poets, to the greatest number of readers."

'From Gray, and Collins, and Goldsmith, turn to a greater than them all together,—Cowper. Here is a lyric of his,—three stanzas of a hymn:—

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those that follow Thee.

"There, if thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace, and joy, and love.
She communes with her God!

"There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness to her song,
Nor sighs for human praise."

'This, too, is felt to be poetry;—nothing can be more affectingly beautiful:—

"Yet will a profane world never be 'smit with the love of *Sacred Song*.' The language of devotion, whether in prose or rhyme, cannot be relished, because it is not understood, by any but those who have experienced the power of the gospel, as bringing salvation to them that believe; for the same reason that the Bible itself is neither acceptable nor intelligible to those who are not taught by the Spirit of God. To such, though 'I speak with the tongues of men and of angels' about divine things, 'I am as sounding brass, or a tinkling cymbal.' To those, on the other hand, who have 'tasted the good word of God, and felt the powers of the world to come,' it will be easy to comprehend, that poetry and piety may be as surely united on earth, as they are in heaven before the throne, in the songs of angels, and the spirits of just men made perfect.

"A hymn ought to be as regular in its structure as any other poem: it should have a distinct subject, and that subject should be simple, not complicated, so that whatever skill or labour might be required in the author to develop his plan, there should be little or none required on the part of the reader to understand it. Consequently, a hymn must have a beginning, middle, and end. There should be a manifest gradation in the thoughts, and their mutual dependence should be so perceptible, that they could not be transposed without injuring the unity of the piece; every line carrying forward the connexion, and every verse adding a well proportioned limb to a symmetrical body. The reader should know when the strain is complete, and be satisfied, as at the close of an air in music; while defects and superfluities should be felt by him as annoyances, in whatever part they might occur. The practice of many good men, in framing hymns, has been

quite the contrary. They have begun apparently with the only idea in their mind at the time; another, with little relationship to the former, has been forced upon them by a refractory rhyme; a third became necessary to eke out a verse, a fourth to begin one; and so on, till, having compiled a sufficient number of stanzas of so many lines, and lines of so many syllables, the operation has been suspended; whereas it might, with equal consistency, have been continued to any imaginable length, and the tenth or ten thousandth link might have been struck out, or changed places with any other, without the slightest infraction of the chain; the whole being a series of independent verses, collocated as they came, and the burden a cento of phrases, figures, and ideas, the common property of every writer who had none of his own, and therefore found in the works of each, unimproved, if not unimpaired, from generation to generation.—Such rhapsodies may be sung from time to time, and keep alive devotion already kindled; but they leave no trace in the memory, make no impression on the heart, and fall through the mind as sounds glide through the ear,—pleasant, it may be, in their passage, but never returning to haunt the imagination in retirement, or, in the multitude of the thoughts, to refresh the soul. Of how contrary a character, how transcendently superior in value as well as in influence, are those hymns, which, once heard, are remembered without effort, remembered involuntarily, yet remembered with renewed and increasing delight at every revival! It may be safely affirmed, that the permanent favorites in every collection are those, which, in the requisites before mentioned, or for some other peculiar excellence, are distinguished above the rest. This is so remarkably the case with the compositions of Watts, Wesley, and Newton, the most prolific writers of this class, that no farther illustration is needful than a recurrence to their pages, when it will be found, that the most neglected are generally inferior in literary merit to the most hackneyed ones, which are in every body's mouth, and every body's heart.

"It may be added, that authors who devote their talents to the glory of God, and the salvation of men, ought surely to take as much pains to polish and perfect their offerings of this kind, as secular and profane poets bestow upon their works. Of these, the subjects are too often of the baser sort, and the workmanship as frequently excels the materials; while, on the other hand, the inestimable materials of hymns,—the truths of the everlasting gospel, the very thoughts of God, the very sayings of Christ, the very inspirations of the Holy Ghost, are dishonored by the meanness of the workmanship employed upon them; wood, hay, straw, and stubble, being built upon foundations which ought only to support gold, silver, and precious stones: work that will bear the fire, and be purified by it. The faults in ordinary hymns are vulgar phrase, low words, hard words, technical terms, inverted construction, broken syntax, barbarous abbreviations, that make our beautiful English horrid even to the eye, bad rhymes or no rhymes where rhymes are expected; but, above all, numbers without cadence. A line is no more metre because it contains a certain concatenation of syllables, than so many crotchets and quavers, picked at random, would constitute a bar of music. The syllables in

every division ought to 'ripple like a rivulet,' one producing another as its natural effect, while the rhythm of each line, falling into the general stream at its proper place, should cause the verse to flow in progressive melody, deepening and expanding like a river to the close; or, to change the figure, each stanza should be a poetical tune, played down to the last note. Such subservience of every part to the harmony of the whole is required in all other legitimate poetry, and why should not be observed in that which is worthiest of all possible preeminence, it would be difficult to say; why it is so rarely found in hymns, may be accounted for from the circumstance already stated, that few accomplished poets have enriched their mother tongue with strains of this description."'

We most earnestly wish that the above just remarks of Mr. Montgomery, might have their well merited effect on all that tribe of 'camp meeting hymns,'—'spiritual songs,' and 'songsters,' which have contributed so extensively, we fear, to pervert the taste of a large portion of the community; or at least to prevent its improvement. Is it true that these are so superior to the admirable hymns of Charles and John Wesley, and of Watts, and others, mighty orbs of sacred song, which are contained in the Methodist Hymnbook? Are not the latter equally, at least, suited to the social circle, and to 'camp meetings,' as well as to public worship? Or is it not rather a reproach to us even to institute a comparison? The truth is, that all that give any real value to those patchwork, piebald collections, may be found in the Methodist Hymnbook, and those who have this have little occasion to buy them over again. The rest are for the most part such miserable jig ditties, and prose run mad, as it grieves us to think that any either of our preachers or people can bestow on them the favor of their countenance. We know there are very many who do not, and will not. Yet the known extent of this evil,—we greatly fear its growing extent,—and the discredit it brings on us, extort from us these remarks. Should any individual, in consequence of our making them, accuse or even suspect us of any unfriendliness to the spirituality and life of devotional poetry, either for public or social worship, that individual will greatly wrong us. If there be distinguishing excellence in any collection of hymns on earth, it is in the *spirituality*, in connection with the sublime poetry, of those in the Methodist Hymnbook. And to say that such hymns, through every gradation of Christian experience, from its first dawnings, or our first awakenings, up to the purest and most exalted rapture, quite in the verge of heaven,—that these do not suit our experience, or our family or social circles, or our camp meetings, or any other meetings, is a reflection upon our experience, and upon such meetings, infinitely more discreditable to them than either to our Hymnbook, or to the great and holy men who were its authors and compilers. In a word, if the Methodist Hymnbook is not adapted to our experience, and to those circles and meetings, then, we fear, there must be

something in our experience, or in the manner of managing some of those meetings, which does not become Methodists. And after all, we strongly suspect that the true defect is,—*our own want of a thorough acquaintance with our regular* HYMNBOOK, *and that every individual among us does not possess it.* We wish we could persuade even the preachers to endeavour to make themselves *thoroughly* acquainted with this Hymnbook, and with a proper variety of tunes suited to its numerous measures, and to the different occasions for using them, and the diversities of individual experience. Then they could personally and practically recommend both the hymns and the tunes. And what a pleasing and edifying amusement,—what a delightful and holy feast,—what a rich treasure, would this be to themselves! And then how might they instruct, and edify, and cheer, and charm, their friends, in social or other circles; and also lead, or aid, in hymning holy airs, in fit words, in the public congregations. The true art of poetry, we beg leave to assure them, does by no means consist in the mere rhyming of the final syllable, or in the exact recurrence of a certain number of feet, even though those feet (which, by the way, in the hymns of modern manufacture is not always the case) may be scanned regularly, or have been carefully counted upon the fingers.

The greater part of the hymns in the Methodist Hymnbook, were composed by the Rev. Charles Wesley. Some of them were the productions of the Rev. John Wesley;—some of the Rev. Samuel Wesley; others of Dr. Watts;—a few were translations from the German, by John or Charles Wesley; and all had the approving stamp of those masters in Israel, and in Christian poesy. The poetic character of the hymns bequeathed to us by these 'sweet singers,' needs not our praise. It cannot be unacceptable to our readers, however, to know the sentiments of men who have themselves not only been smitten with the love, but gifted with the gift of sacred song. Mr. Montgomery, it is true, adjudges the first rank, 'among hymn writers,' to Dr. Watts. In this sentiment we cannot agree with him; and his able reviewer in Blackwood justly remarks on it,—'This assertion [of the preëminence of Dr. Watts] may startle many readers.' The same critic afterward adds,—'That a poet of Mr. Montgomery's power and skill should be blind to the numerous faults and defects of Dr. Watts's hymns, is not to be supposed, and accordingly he speaks freely of them all, and as truly, but not more so, than he has spoken of their merits.'

Far be it from us to wish to detract a particle from the substantial and just fame of Dr. Watts. As a hymn writer, he may be admitted to hold the next place after Charles Wesley; and this is high praise. But we cannot allow him to be superior. In the walks of experimental Christianity in particular,—the glory and the high calling of Methodism,—the whole Christian world ought surely to acknowledge Charles Wesley's hymns to be unparalleled. Dr. Watts himself, with his characteristic and amiable candour, is said to have

acknowledged that he would have been willing to relinquish all the poetic honors derived from his own numerous productions, to have been the author of that single hymn of Charles Wesley's, denominated 'Wrestling Jacob,' commencing thus in our collection,

'Come, O thou Traveller unknown,'——

But let us hear Mr. Montgomery.—'Excepting his [Charles Wesley's] "Short Hymns on Passages of Scripture," which of course make the whole tour of Bible literature, and are of very unequal merit,—Christian experience, from the deeps of affliction, through all the gradations of doubt, fear, desire, faith, hope, expectation, to the transports of perfect love, in the very beams of the beatific vision,—Christian experience furnishes him with everlasting and inexhaustible themes; and it must be confessed, that he has celebrated them with an affluence of diction, and a splendour of colouring, rarely surpassed. At the same time, he has invested them with a power of truth, and endeared them both to the imagination and the affections, with a pathos which makes feeling conviction, and leaves the understanding little to do but to acquiesce in the decision of the heart. As the poet of Methodism, he has sung the doctrines of the gospel, as they are expounded among that people, dwelling especially on the personal appropriation of the words of eternal life to the sinner, or the saint, as the test of his actual state before God, and admitting nothing less than the full assurance of faith as the privilege of believers:—

"Faith, mighty faith, the promise sees,
Relies on that alone,
Laughs at impossibilities,
And says—'It shall be done.'

"Faith lends her realizing light,
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye."

'These are glimpses of our author's manner,—broad, indeed, and awful, but signally illustrative, like lightning out of darkness, revealing for a moment the whole hemisphere. Among C. Wesley's highest achievements may be recorded, "Come, O thou Traveller unknown," &c, in which, with consummate art, he has carried on the action of a lyrical drama; every turn in the conflict with the mysterious Being against whom he wrestles all night, being marked with precision by the varying language of the speaker, accompanied by intense, increasing interest, till the rapturous moment of discovery, when he prevails, and exclaims, "I know Thee, Saviour, who Thou art," &c.—The hymn, "Come on, my partners in distress," &c, anticipates the strains, and is written almost in the spirit, of the church triumphant.—"Thou God of glorious majesty!" &c, is a sublime contemplation in another vein;—solemn, collected, unimpassioned thought, but thought occupied with that which is of everlasting import to a dying man, standing on the lapse of a moment between "two eternities."—The hymn on the Day of Judgment, "Stand the omnipotent decree," begins with a voice, abrupt and awakening like the sound of the last trumpet. This

is altogether one of the most daring and victorious flights of our author. Such pieces prove, that if Charles Wesley's hymns are less varied than might have been desired for general purposes, it was from choice, and predilection for certain views of the gospel in its effects upon human minds, and not from want of diversity of gifts. It is probable that the severer taste of his brother, the Rev. John Wesley, greatly tempered the extravagance of Charles, pruned his luxuriances, and restrained his impetuosity, in those hymns of his, which form a large proportion of the Methodists' collection; the few which are understood to be John's in that book, being of a more intellectual character than what are known to be Charles's, while the latter are wonderfully improved by abridgment and compression, in comparison with the originals, as they were first given to the public.'

The reviewer in Blackwood seems himself to have been enraptured with many of the hymns of the Rev. Charles Wesley, which he had learned, in some poor cottage, when 'a boy.'—It were to be wished that he had continued some visits of this kind, when a man;—or, at least, that he had condescended, at some period of ripe years, to step occasionally even into some 'poor' Methodist chapel, where he might have felt more than the revival of the delightful charm of his boyhood, by hearing those divine songs, in divine airs, again 'breathed from human lips.'

'Many of his [the Rev. Charles Wesley's] hymns [says the reviewer] we committed to memory in very early life, having found them in the cottage of a poor family which we visited so often when a schoolboy, that we were as one of the humble household; we can repeat them all still; though since we ceased to be a boy, and that is a long, weary while, we never heard one of them breathed from human lips, except perhaps in some dream of the olden time,—some tender reverie, peopled by the phantoms of the past—from our own—as they murmured almost unconsciously the melancholy music of other years.'

Of the hymn in our collection beginning thus,—

'The God of Abraham praise,'

we know not the author. Mr. Montgomery calls it 'a noble ode,' and avers that there is not in our language 'a lyric of more majestic style, more elevated thought, or more glorious imagery.'

We have said that a few of our hymns are translations from the German, by Messrs. John and Charles Wesley, who, like true Christian eclectics, drew their treasures from every rich mine which God's good providence opened to them. Their acquaintance with the German language, and with excellent men of the 'Unitas Fratrum,' (the Moravians,) enabled them to avail themselves of these sources. The hymn which commences thus,—

'Commit thou all thy griefs,'—

is a translation from the German of *Paul Gerhard*. That commencing thus,

'O God, thou bottomless abyss,'

is from the German of *Doctor Breithaupt*, a Lutheran abbot. And that,

'Jesus, whose glory's streaming rays,'

is from the German of *Wolfgang Chr. Dessler.**

We were desirous, in connexion with sacred poetry, to add some supplemental remarks on the Methodist *Harmonist*, and the state of singing among us; but are apprehensive that we shall be led to transgress the limit allowed for this article. Indeed this is a subject worthy of a separate article,—and of a good one too. We wish we were capable of furnishing such a one. Is there no amateur,—no genuine and warm hearted lover of vocal sacred music,—who is at the same time a connoisseur in this holy and delightful art and science, who will aid us? At the General Conference held in Baltimore in the year 1820, we had ourselves the honor and the pleasure to propose the adoption of measures for the compilation of a general tune book, adapted to the wants of the church, and to the various metres and hymns in our excellent Hymnbook. This was done at the suggestion of a gentleman in Philadelphia, who has long been most commendably devoted to sacred music, and made it a source of devout, and rational, and elegant pleasure, to himself, as well as to his friends, in many leisure hours. 'The Methodist Harmonist' was the result, and was the production of an experienced committee appointed for the purpose. The following is the 'Preface' to this valuable collection.

'Singing forms such an interesting and important branch of Divine service, that every effort to improve the science of sacred music should meet with corresponding encouragement. Nothing tends more, when rightly performed, to elevate the mind, and tune it to the strains of pure devotion. Hence the high estimation in which it has been constantly held by the Christian church. Indeed, every considerable revival of true godliness has been attended, not only with the cultivation and enlargement of knowledge in general, but of sacred poetry and music in particular. Singing and making melody in the heart to the Lord, is the natural result of having the love of God shed abroad in the heart by the Holy Ghost. The melodious notes of many voices, harmoniously uniting to sound the praises of God, cannot but inspire the heart of the Christian to devotion, and elevate the affections to things spiritual and divine. Who then can be uninterested in the improvement of a science so beneficial to the church of God? What heart that has ever vibrated at the inspiring sounds of sacred and vocal music, but must exult in every attempt that is made to cultivate and diffuse the knowledge of this useful auxiliary in spreading the knowledge of God our Saviour?

* For the above facts we are chiefly indebted to an interesting pamphlet on 'Hymnology,' by the Rev. Thomas Roberts, A. M., of Bath, Eng. This gentleman, possessing himself a highly cultivated and poetic mind, we take pleasure also in saying, concurs with us most fully in the preëminent rank due to Charles Wesley, as a writer of hymns.

Though the Methodist Episcopal Church has never been insensible to the advantages resulting from the knowledge and practice of vocal music, having always used it,—perhaps more than most other denominations of Christians,—in public assemblies and private associations; yet a suitable tune book, adapted to the various hymns and metres of its hymn book, has long been a desideratum in its spiritual economy. Several efforts, indeed, have been made by individuals, to supply this deficiency. The subject was brought before the General Conference at its last session; and it was finally referred to the discretion of the book agents.

Believing such a collection of tunes, as should be suited to the various metres and subjects of our hymns, would be highly advantageous to the members and friends of our Church, soon after the conference closed its session, the agents adopted measures to accomplish this very desirable object. For this purpose a committee, consisting of members of our Church, was appointed, who, besides their competency to this undertaking, felt a deep interest in the reputation and utility of this very important part of Divine service. They were requested, in conformity as nearly as practicable to the requisition of our discipline, to make a selection of tunes from authors of approved merit, keeping in view the various sections of our widely extended connexion, that the peculiarity of taste, in the choice of tunes, might, as far as possible, be gratified. They entered upon their labour with cheerfulness, and persevered with conscientious care and diligence, until they brought their work to a close: and the tunes comprised in the following selection will evince the result of their exertions, and their communication to the agents, with which we close this preface, will explain the manner in which they executed the trust confided to them.

"Dear Brethren,—Your committee whose task it has been, by your request, to compile a book of tunes for the use of the Methodist Episcopal Church, report,—That they have been fully aware of the extreme difficulty of making such a selection of tunes as should in all respects be accommodated either to the fancy or taste of every section of our widely extended connexion. In the use of any particular style of tunes, so much generally depends upon education, local feelings, or mental constitution, that, except with those who are skilled in the science of music, the choice of a tune is seldom caused by a discovery of its intrinsic worth, or its adaptation to the solemnities of Christian worship. Your committee, therefore, will neither be surprised, nor disappointed, if their selection in coming before the public, meet with some of those discouragements which have attended works of a similar nature.

Your committee, however, have not been regardless of the partialities of our societies, in different parts of the Union. They have availed themselves of standard works which have obtained celebrity in the eastern and southern states, as well as those that are in general use among us. The best European authors have also been consulted. Books edited by members of our church, or with a design to suit our hymnbook, have received particular attention. They have neglected no means of ascertaining the wishes of our friends, and of accommodating as far as possible their plan to those wishes.

It may be proper to suggest that the primary object of your committee has been, not to prepare a collection of tunes for social circles, or singing associations, (though they hope the work will not be unacceptable even in this light,) but, according to your own directions, for the use of worshipping congregations. They have, therefore, in the first place, carefully avoided the choice of all such tunes, as from the intricacy or unsuitableness of their style are incapable of being easily learned by ordinary congregations; for one of the most important objects of public singing is lost when every tuneful voice in the house of God cannot join in the solemn exercise.

Secondly. In cordial approbation of that clause of our discipline which disapproves of fugue tunes, they have (with the exception of a very few, the use of which has been established by general practice) passed by those distinguished by that peculiarity.

Thirdly. In order to assist leaders of singing, they have carefully affixed over each hymn in the Hymnbook, the name of such tune as in their opinion is suitable to that hymn.

Your committee have thought proper to insert brief instructions in the rudiments of music, which will be found of great utility where the work is introduced into singing schools.

Thus, after the labour of nearly a twelvemonth, your committee have the pleasure of delivering into your hands the result of their joint exertions: they are happy in having this opportunity of contributing their part towards the improvement of one of the most delightful, as well as one of the most devotional parts of divine worship. Uninfluenced by the expectation or desire of any pecuniary recompense, they only wish as a reward for their labours the approbation of their brethren, beloved in Christ, who compose the General and Annual Conferences, and that of the membership of the Methodist Church. We have long needed a work which might be considered as a standard of music for our connexion in America. That which your committee present to you, is an attempt for this, according to the best of their judgment.

Finally, praying that the blessing of Heaven may accompany their efforts, they would subjoin the language of our bishops, as a just expression of their own sentiments:—'We exhort all to sing with the spirit, and with the understanding also: and thus may the high praises of God be set up from east to west, from north to south; and we shall be happily instrumental in leading the devotion of thousands, and shall rejoice to join them in time and eternity.'—All which is respectfully submitted.

JOHN M. SMITH,
DANIEL AYRES,
JOHN D. MYERS,
G. P. DISOSWAY."'

New-York, Oct. 23, 1821.

As we yet hope to see the day,—would that it might be speedily,—when, among the multitudes of our congregations and members, every individual capable of using it may be possessed of the Methodist Hymnbook, so do we trust yet to see a corresponsive introduction of the excellent *Harmonist* adapted to it;—and that it will be universally adopted as our standard Tunebook, as the

Hymnbook is for our hymns. In this case, how great would be the pleasure which we should experience in the extensive intercourse which exists between all the parts of our wide spread community, to find ourselves always *at home*, in the *tunes*, as well as in the *hymns*. Such a uniformity in our tunes, and such a practical familiarity with them, would have the most direct and powerful tendency to accomplish that great desideratum,—a congregational, hearty, and devout coöperation in singing them. This indeed would be charming, and link us truly 'to the radiant angels;'—to sing, says the admirable Wesley, with the spirit and with the understanding, in hymns 'which are both sense and poetry; such as would sooner provoke a critic to turn Christian, than a Christian to turn critic,' ——'especially when sung in well composed and well adapted tunes, not by a handful of wild unawakened striplings, but by a whole serious congregation: and these not lolling at ease,—drawling out one word after another, but all standing before God, and praising him lustily and with a good courage.'——Improvements doubtless may be made: yet, as a whole, for our congregational singing, we question whether a better guide can be found than the 'Methodist Harmonist.' We know this to be the opinion also of much better judges than we pretend to be. And if this brief notice shall contribute in any measure to induce the proper and deserved attention both to our Hymnbook and Harmonist, our present object will be accomplished; and we shall hope that the church, and our congregations generally, will speedily realize the happy results. We beg leave, in closing, to express our gratification that the compilers of our Tunebook concur with us in deprecating the frequent introduction into ordinary congregational singing, of fugue tunes, and a complicated artificial harmony. We have often felt and mourned over this as a lamentable destroyer of the glory of *Methodist* congregational singing; and as the chief if not the sole cause, in fact, of that deplorable evil so extensively, we fear, creeping in among us, by which this heavenly part of worship is confined, as in the orchestres of public shows or theatres, to a few individuals, technically styled *the singers*. This grieves us greatly, and ought not so to be. On this point, the excellent Dr. Adam Clarke has expressed himself with so much more force and venerable authority than we can possibly aspire to, that no reader, or singer, we trust, will refuse to hear and to weigh his words.

'The *singing* which is here recommended, [says this eminent divine, note on Coloss. iii, 16,] is widely different from what is commonly used in most Christian congregations; a congeries of *unmeaning* sounds, associated to bundles of nonsensical, and often ridiculous *repetitions*, which at once both deprave and disgrace the church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant *harmony*, which requires not only many *different kinds* of *voices*, but *different musical instruments*, to support it. And by these preposterous means, the *simplicity* of the

Christian worship is destroyed, and all *edification* totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it: even of those who enter with a considerable share of humility and Christian meekness, how few continue *to sing with* GRACE *in their hearts unto the Lord?*'

And again,—on Eph. v, 19,—'*Singing and making melody in your heart to the Lord.*—The *heart* always going with the *lips*. It is a shocking profanation of divine worship, to draw nigh to God with the *lips*, while the *heart* is far from him. It is too often the case, that in public worship, men are carried off from the *sense* of the words by the *sounds* that are put to them. And how few choirs of singers are there in the universe, whose *hearts* ever accompany them in what *they* call *singing the praises of God?*'

It will be perceived, at the same time, that nothing here said by us, or quoted from Mr. Wesley, or Dr. Clarke, is intended, or calculated, in the slightest degree, to discourage or to disparage the most genuine good singing, according to the strictest rules of,—we had almost said,—this divine art. Neither do we object to the forming of associations for improvement in it, but highly commend them;—nor to the leaders and regulators of congregational singing sitting together for this purpose, in whatever part of the church may be judged most convenient. It is the *neglect* of singing, on one hand, and the *abuse* of it, on the other, against which we protest. 'If praising God and the Lamb [says the late Rev. Samuel Bradburn] be so great a part of the employment of saints and angels in heaven, surely it ought not to be considered as a trifling or insignificant part of divine worship upon earth. Yet how many, who consider themselves as true Christians, make little or no account of it. Leaving all other descriptions of professors to themselves, is there no blame due to any of the people called Methodists concerning their singing? What can exceed the *doctrine*, the *language*, and the *experimental part* of our hymns? How have some of them been blessed to thousands! Why then are the ministers in most places grieved, first, by a great many of the congregation coming in when singing is over, and often not till prayer is nearly finished? And, secondly, why, as soon as the sermon is done, are so many sometimes seen going away? Is hearing a man talk to you, what you call worshipping God? Alas for you! this shows the low state of your souls. Preaching has its use; but if *preaching alone* be considered as public worship, it is a sad mistake. To say the best, it is the least part of it; for prayer and praise are the chief parts of the true Scriptural worship of God in Christ Jesus. I fear very much lest the singing in our chapels should be wholly left to a set of singers. I have no objection to singers sitting together, and leading the lead, if the congregation can follow them; nor do I think there is any evil in the singers, where they are numerous, occasionally singing a few verses alone, if the tune be a good, but difficult one: but even this should be only once out of two or three times during divine service, and never, if the words are not for the glory of God. How like a little heaven does an assembly of pious people appear, when joining with angels and glorified saints in singing the praises of

God and our Saviour! Such we have often seen and heard to our comfort, and there is no need of altering this means of grace and proof of our love; but rather improve herein, by taking the advice of St. Paul, "Let the word of Christ dwell in you in all wisdom, teaching and admonishing one another in *psalms*, and *hymns*, and *spiritual songs*, singing with grace in your hearts to the Lord."'

We will barely add that neither should light, flippant, or irreverent things, (not worthy of the name of sacred tunes,) ever be suffered to banish from among us those holy and admirable compositions,—so much the better if old and familiar, and so much the more sublime if simple,—which, in other times, have thrilled through every soul in our congregations, and inspired their devotions with little short of celestial rapture;—when, 'with one mind, and one mouth,' the full chorus of the whole assembly thus glorified GOD.

A REVIEW

Of the 'Conventional Articles for the Associated Methodist Churches; agreed upon in a Convention held in the city of Baltimore, November 12, 1828.

[The following article, with some slight modifications, originally appeared in 'The Itinerant, or Wesleyan Methodist Visiter.' It is understood to be the production of an able local minister, and tends to show the sentiments of our highly esteemed brethren of that class, and how cordially they agree with the itinerant ministry, in the general principles of our ecclesiastical polity. That there may be perhaps some individual exceptions, does not at all invalidate the justness of this remark in its general application. On the contrary, if they be but exceptions, as we are satisfied they are, and very scarce ones too, they establish the justness of the general observation. We speak of course only in so far as our knowledge extends, and express our belief according to the best of this knowledge Greater unanimity than *now* exists, in doctrines, discipline, and general polity, in the Methodist Episcopal Church,—unanimity among all the orders, both of itinerant and local ministers, and also of the official and private members generally, with more of the blessing and dew of Heaven on all our union and labours, we believe, does not exist in any other church whatever. This opinion is not hazarded rashly, nor without such means and sources of information as we believe amply sufficient for its full justification. And when we consider the great extent of our work, embracing the vast field of the United States and Territories, the hundreds of thousands within our communion, and the variety and admitted delicacy of some sectional peculiarities and interests, (some of which are alluded to in the article which follows,) we ought rather to bless and praise God for the delightful and cheering harmony which now so extensively prevails among us, than to wonder at the lowering elements which,

in some insulated portions of our extended field, presented lately an afflicting aspect, threatening to overcloud and mar our happy state and prospects.—But, with the spouse in the Canticles, we trust we can now as truly as joyfully say,—'Lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.'—Our 'Beloved' is ours, and we are His! O that He may let us see *His* countenance, and hear *His* voice; for sweet is His voice, and His countenance is comely.]

'It is observed in the history of innovation, that the indirect and unforeseen consequences of every great change of an existing system, are more numerous and extensive than those which had been seen and calculated upon, whether by those who advocated, or those who opposed the alteration.
WALTER SCOTT.'

THE right of any body of Christians to form a constitution, and establish themselves as a separate and distinct sect, provided they keep within the limits prescribed in the great charter of our Christian privileges contained in the Holy Scriptures, we will not attempt to controvert. And although separation from the fellowship of a church, which we have voluntarily joined, is not a light matter, yet, whenever any number of Christians conscientiously believe that by such a secession they will be able to do more for the glory of God and the salvation of themselves and others, than they can effect by retaining their membership in the church to which they belong, they are bound to secede. In doing this, however, they ought to be careful to give no unnecessary offence to others. They are bound in Christian charity to allow as much honesty of purpose, and uprightness of intention, to the brethren from whom they separate, as they claim for themselves. If, conscious of their own superior endowments, they fear not to enter upon a course of experiments in church government, they should feel tenderly for those, who, thinking more humbly of themselves, prefer the safer path of experience. In short, they should be contented with the flattering prospects which are held out to them in a system contrived by their own superior wisdom, and with having offered the benefits of their talents to those whom they leave behind. They have no right to rail at others, much less to misrepresent to the world both their conduct and character.

Allowing then all that the seceders from our church claim for themselves, as respects the right of separating from our communion, we should not have deemed it proper to animadvert upon the defects of their new system, had they not prefaced it with a string of declarations and slanderous denunciations against us, as false and unfounded as they are uncharitable. In looking over the long list of 'whereases,' by which the articles alluded to are prefaced,

we do not find a single fact alleged, or a single motive assigned, in reference to the church they were about to leave, which is not either wholly unfounded, or grossly misrepresented.

Neither the General Conference nor the Annual Conferences have ever claimed a divine right to legislate for the church, as is asserted by this preamble. On the contrary, the General Conference, at its last session, formally and explicitly disavowed any claim of right to *legislate* for the church, in the proper and strict sense of that term. They avow that the laws for the government of Christians have been made by the great Head of the church himself. It therefore only remains for his ministry to preach his gospel,—to explain and enforce both its doctrines and discipline, and to adopt such prudential rules and regulations as may best enable them to discharge these duties. Neither is it true that any have been expelled from our church for their opinions upon church government, or for communicating those opinions to others either by writing or speaking. It is remarkable too, that the rules of discipline under which those who have been expelled were charged, are adopted into the new code; and are thereby sanctioned by the free and voluntary act of those who heretofore complained of them as so grievously oppressive.

Leaving for the present, however, the further consideration of this extraordinary preamble, we shall hasten to review the articles which it introduces; and inquire what are the benefits which the Church would have derived from the adoption of the innovations proposed by our disaffected brethren; or rather, what are the evils into which we should have plunged, had we yielded to the clamour and turbulence with which their theories and projects were urged upon us. It is but fair to infer, that what has been done by the separatists for themselves, is the same which they desired we should have done for them; and that the constitution and form of government which they, in their congregated wisdom, have made, would have constituted the economy of the Methodist Church, had it been modelled according to their wishes. Indeed, we are told so by the Convention itself in their preamble: for we are informed, that 'they will now of necessity meet the demand which has been so often made by their opponents, to exhibit a plan explanatory of the changes which they desire.'

We must, therefore, in reviewing these conventional articles, or new church constitution, consider its provisions in their application to the Methodist Episcopal Church, and inquire how far we acted wisely in resisting the strenuous endeavours of our disaffected brethren to change the fundamental principles of our economy. And we rejoice that we have at length the opportunity, so long denied, of ascertaining precisely the extent of the revolution from which we have escaped.

The first article recognises, as part of the economy of the new association, all that belongs to our church polity, 'except where

contravened by some other article.' The separatists were thus saved from all the necessity of settling their articles of religion and their moral discipline, and even much that pertains to its administration. They are not now prepared, we apprehend, to estimate the obligations they owe to those who have saved them from the difficulties which would have grown out of the settlement of such matters. If, however, we estimate the difficulties of erecting an entire new building by the total failure to mend any part of the old one, after all the pains the projectors have taken, we may have perhaps some faint conceptions of the magnitude of the undertaking.

Before we proceed to a regular review of the articles, we beg leave to introduce one of them, which, as a sweeping provision covering all the rest, we cannot postpone; because it gives a peculiar cast of character to the whole business of reform, as contemplated by the seceders. It is the only article in which an attempt is made to innovate upon the moral discipline of our church; and from the gross impropriety both in principle and tendency of this one, we are thankful that *it is* the only one. We allude to the fifteenth article,—which reads in the latest edition as follows:—

'Nothing contained in these articles shall be so construed as to interfere with the right of property belonging to any member of this association, as recognised by the laws of the state, within the limits of which the member may reside.'

By this article of the new constitution the church is precluded from exercising any control over its members, in any matter relating to property, provided it be *legally* vested in them. No matter how *unjustly* one member may retain the property of another, if he be legally protected in doing so; the aggrieved member can have no redress before the church judicatories; and the injustice, however manifest to all men, may be persisted in without incurring a forfeiture of church membership or Christian privileges.

Cases innumerable may be supposed by our readers, in which this article would compel the church to sanction fraud and injustice; and continue in her communion men who would be deemed dishonest, not only at the tribunal of Christian morality, but by the common honesty of the world. Civil laws can only provide for the general application of the rules of justice, even where they are intended to be most rigorously just: it is not possible to provide against all the advantages which the artifices of men may take of a law, which, though good and wholesome in its general provisions, may be unjust and iniquitous in its application to individual cases. Thus it may be absolutely necessary that the laws of the state should bar, by a statute of limitation, the recovery of claims which the claimant has neglected to demand for a certain term of years. Not that a debt can be cancelled by the debtor's having avoided the payment of it for any term of years whatever; but the law presumes the payment from the neglect of the creditor to prosecute the claim, and the state has an unquestionable right to say what shall be

received in courts of judicature as evidence of the payment of a debt. It is easy to see what would be the consequences of abolishing the statute of limitation. Every man would be compelled to preserve his receipts with perpetual vigilance, and even to provide for their perpetuation throughout all successive generations, lest in some future age claims should be revived after the evidence of their liquidation was lost. But notwithstanding the necessity and general equity of such laws, it is obvious that the most unjust advantages may be taken under their provisions, of the simplicity, the negligence, or even of the benevolence and lenity of creditors. He who avails himself of such means, to avoid the payment of a just claim, of whatever standing, is not only dishonest, but is an enemy of social order,—perverting the very institutions which were intended to promote and secure the ends of justice, to the purposes of fraud. Under the article we have quoted, it will be seen that the judicatories of the new Church are prohibited from interfering with any rights of property belonging to their members, if such rights be recognised by the laws of the state in which they may reside. Their members are therefore at liberty to plead the statute of limitation, in bar of any claim, however just, without thereby incurring a forfeiture of membership, or even bringing upon themselves the censure of the Church!

Again, by this article, a member may hold and possess any species of property, however inconsistent with good morals the participation in such property may be. He may not be allowed to attend theatrical exhibitions, but he may hold as many shares of theatre stock as he pleases. He may not play at billiards, but he may own a billiard table, and let it out to others,—provided he take out a license according to law. He may not be a privateersman, but he may hold 'a right of property' in the vessel employed in privateering. In short, it would be endless to enumerate the instances in which a member of the new association might avail himself of this rule to retain his membership, while violating the most obvious precepts of Christian obligation.

We have been told, by a member of the Convention, that the article we have been noticing was intended to apply exclusively to the right of property in slaves. It will nevertheless be seen, by looking at the rule itself, that it does, in fact, apply to any species of property whatever; and being a constitutional article, it is a part of the paramount law of the community who have enacted it. No individual part of the Church can repeal, alter, or modify its provisions. It must continue in force, whatever be the mischief it may occasion, until repealed by some subsequent General Convention.

But if it be true that the article was intended to prohibit, by a constitutional provision, any interference, on the part of the annual conferences, with the right of the members to hold or to traffic in slaves, we confess we regret it more than any of the many errors into which the Convention have fallen. For the credit of our com-

mon profession, we would rather that we were allowed to attribute the manifest impropriety of the article to an oversight in the makers of it,—to hurry or inadvertency,—or to any thing rather than a direct intention to acknowledge 'a right of property in human souls.' Posterity will scarcely believe it possible, that a Christian church, organizing itself for the first time in the enlightened era of the nineteenth century, commenced by sacrificing to avarice and worldly prudence, a primary precept of Christianity, 'Whatsoever ye would that men should do unto you, that do ye also unto them; for this is the law and the prophets.' That they compromised with the world by surrendering to them a *right* to hold their fellow beings in involuntary slavery;—having an arbitrary control over them, which the Almighty himself does not exercise over the creatures he has made: for he *compels* no man to do either good or evil. We could wish, not only for the sake of our common profession, but for the sake of the violated rights of humanity, that our brethren had not done this thing: that they had not conceded it as a right to their members, not only to hold slaves, but to engage in the horrid traffic in human beings, which disgraces our country.

But although we deny that there is any Scripture rule to warrant, or other rule of moral justice, to authorize the practice of slavery as it exists in this country; yet we are ready to concede that in our efforts to procure the emancipation of slaves, and in enforcing it by church discipline, much circumspection and prudence ought to be used. We should be careful to keep in view that the great end of the gospel is to better the condition of man in this world, and to prepare him for happiness in the next. Certain states of the Union have put it out of the power of their citizens to *free* their slaves. They may indeed discharge them from their service, and disclaim all right to hold them in servitude, but they do not thereby make them free; as the law allows, perhaps makes it obligatory on others to enslave them. The condition of the slave would certainly not be bettered by exchanging the service of one who fears God, for that of one who does not feel the force of religious obligation. Under such circumstances, our Church, although she fearlessly avows her opposition to the principle, is nevertheless compelled to permit the practice of slavery among her members; still, however, asserting the right, and exercising the authority, of meliorating the condition of the slaves who may be held by them. If enough has not been done upon this subject, where the laws of the state allow more, it is to be regretted, and it must be admitted, that no subject requires more wisdom and caution in the exercise of ecclesiastical discipline, than the one to which we have referred. But the seceders from our Church have, by acknowledging *a right of property* in slaves, and forbidding any interference with such rights, given up the *principle* upon which any future efforts might be based to do away the evil. They have done more. They have authorized the traffic in slaves to any extent; and under this article of their

constitution, the cruel and relentless slave trader may not only put Christianity to the blush, but outrage the common feelings of the community, by presenting himself at their communion table. Nay, preachers and people may engage in the trade, without let or hinderance; since no article of their constitution is to be so construed, as to interfere with their rights of property in slaves. We do not wonder that the intention of this article was concealed. It would not have done to announce its true design, by specially confining it to 'rights of property in slaves;' because the feelings of many who have joined in the great work of reform, would have revolted at such a direct justification of practices they had always looked upon as immoral. The specification, however, ought to have been made, notwithstanding its odiousness, because in the endeavour to cover the intention of the article, the Convention has, as we have shown above, opened the door to other evils, formidable both in number and magnitude.

When the printed edition of the articles first appeared, the words 'of property belonging to' were not found in the fifteenth article. The rule therefore permitted the members of the association to *do* as well as to possess whatever the law of the state authorized. Upon pointing out the dangerous license which this article afforded to any member of the association who was inclined to avail himself of it, one of the members informed us that nothing more was intended by it than to secure to the members the liberty of speech and of the press. The article however soon became a common topic of conversation, and although the Convention had broken up, and most of the members had gone home, the article was revised, and a new edition issued, making it read as we have quoted it. We have been told that the error arose from an omission of the transcriber. The correction however is fatal to the 'liberty of speech and of the press,' as it leaves the 'odious gag law' in our discipline, which forbids the sowing dissensions, by inveighing or unchristian railing, among those which were adopted by the Convention in their first article. Alas for the infirmities and inconsistencies of poor human nature—our would-be reformers have justified slavery, and forbid all interference with their right to traffic in human flesh, while their vociferations about liberty and equality were yet sounding in our ears, and adopted 'a gag law,' while they were complaining of the restrictions their brethren had imposed upon the liberty, or rather the licentiousness, of speech and of the press!

It is entirely indifferent how the framers of the article we have been reviewing may attempt to explain or modify it. The principle upon which it is founded is totally, *radically* wrong, and therefore no modification of it can make it right. It is an attempt to lower the standard of Christian morals to the weakness and imperfection of human legislation. To make the obligations of Christian duty succumb to human authority. The moral precepts by which Christians are to be governed are enacted by infinite wisdom and purity.

and are enforced by higher and holier sanctions than human laws. They admit of no evasion, nor authorize any compromise with either the spirit or practice of the world. We must obey God rather than man. The article is therefore totally improper in any system of Christian discipline or ecclesiastical government.

We shall now proceed to take up the articles in regular succession; and are certain to make two things very evident.—First, that it is much easier to find fault with our church government than to improve upon its provisions; and secondly, that if it were true, as has been charged, that our people are under the arbitrary domination of the travelling preachers,—the new church only presents a choice of evils,—the liberty of transferring our allegiance from itinerant to local preachers.

We have shown the result of the only effort which the Conventionalists made to innovate upon our *moral* discipline, and from the solitary sample we have exhibited, we think it will not be regretted by their best friends that they did not proceed farther. Many charitable people, we understand, have been led to suppose that the consequences of the rule alluded to, in reference to slavery, were not foreseen by the framers of it. We assure them, however, that the rule was adopted solely in view of that subject, and for this we have the authority of some of the framers of the constitution themselves. We are, however, led to hope that many of the other evils growing out of its adoption, were not foreseen, notwithstanding the boasted talents of the Conventionalists, otherwise, we charitably hope, the rule would have been restricted to the right of property in slaves, however desirable it might have been to conceal this deformity. We shall now inquire whether this assembly of reformers were better versed in the science of church government than in morals.

The first two articles read, in the *revised* edition, as follows:—

'I. The articles of religion, general rules, means of grace, moral discipline, rites and ceremonies of the Methodist Episcopal Church, are hereby declared to be the rules of faith and practice for those societies which may unite in this association; *and the mode of administering the same is hereby adopted, except where contravened by some other article.*'

'II. Each society, or church, shall have the sole power to admit serious persons into full membership, and to regulate its own temporal concerns, in accordance with these articles. The stewards to be elected by the male members, over the age of twenty-one years, and the leaders by the respective classes annually.'

Our readers will bear in mind what we have apprized them of, namely, that we intend to inquire into the fitness and propriety of the new constitution, as a substitute for our present economy. We should have had nothing to do with the polity of the separatists, if they had not introduced it by a preamble complaining bitterly of the Methodists for not having acceded to their wishes, in reference

to the innovations they proposed to make upon our government and discipline. The articles profess, moreover, 'to exhibit a plan explanatory of the changes they desire,' in order to 'meet the demand which has been often made by their opponents;' and as this is the first 'plan' they have ever condescended to give us, we are for the first time indulged with an opportunity of examining the merits of the 'reform,' for which they have so long and so urgently contended.

We hope, therefore, we shall not be thought to be querulously interfering with the Convention, about the order and arrangement of their own household affairs. When folks go to housekeeping, they may be safely permitted to manage their affairs in their own way. We are only desirous to justify ourselves for having refused to permit them to alter our arrangements, and to model them according to their fashion, in despite of the wishes of the great body of our people. We wish to show that under the regulations proposed in the new 'plan,' WE could not keep house at all; and, therefore, were not to blame for rejecting their counsel, or resisting the vehement demands with which they urged upon us their projects of reform.

The change proposed by the second article, in the mode of admitting members into the church, we deem inexpedient for several reasons. We have known no society or church, in which all the members were qualified to decide in such matters, in all cases. A large majority of many societies will often be found to consist of young members, whose knowledge of the varieties of human character is necessarily very limited. It cannot be expected of such, that their religious zeal and fervour should be sufficiently attempered by the maturity of Christian experience or Christian knowledge. With such nothing would be required of a candidate but his own professions, provided they were accompanied with the outward manifestation of the same ardour of feeling by which they themselves were animated. The caution and prudence of the senior and more deeply experienced members, would be received as the dictates of mere worldly policy, and would be overruled accordingly. The reception of the applicant would have to be decided by votes, not *weighed*, but *counted*. The admission of the candidate would depend upon other contingencies than that of real fitness; and thus persons would often be introduced into the fellowship of the church through the hasty and inconsiderate zeal of the junior members, whose religious concern being the fugitive effect of suddenly excited feeling, would evaporate in an ebullition of passion, and leave them with no fixed and abiding principles of action. And as such principles alone can sustain a religious and self denying Christian character, the Church, in all such cases, would suffer in all her members the obloquy and reproach of individual delinquency.

It will, perhaps, be answered, that this odium has been often incurred under the present regulations of our church, and this will

be readily admitted; but the allegation, so far from weakening, really strengthens our objections to the new plan. If under an economy where the applicant must pass the ordeal of frequent examination in class meeting, and finally be admitted by the pastor, upon his own knowledge of the candidate, and upon the recommendation of the class leader, whose duty it is to examine him freely and fully upon the subjects of Christian experience and practice, for at least six months,—if, we say, under such restrictions improper persons still find their way into our communion, what would be the consequences of making their admission depend upon the acclamation of a whole society? A society where men and women, young and old, and even children, should have an equal right of suffrage?

The foregoing remarks are made upon the presumption that the members, individually and collectively, intend to do right. But it is easy to conceive a state of things, in which, under the new plan, the admission of partisans, reputed to be 'serious persons,' *may greatly subserve the purposes of a party in the society*, in respect to some of the many elections provided for in the new constitution. If an election of stewards, leaders, or delegates to the Annual Conference, or General Conference, be a contested matter in the society, it may become the temporary interest of the different parties to procure the admission of auxiliaries, whether they be fit associates in a religious community or not. In such cases, what strife and contention would be engendered, and what schisms would be created, by the disappointed ambition of rival candidates, when they failed to procure the admission of their friends and supporters.

But this is not all. The gospel, in its renovating efficacy, often reaches the most degraded casts of society, especially in our cities. If such, under the influence of the most contrite feelings, become applicants for admission into the Church, it will be necessary, under the new constitution, that the character of the applicant should be canvassed before the whole body, when, of course, those who object to the admission, will have a right to state their objections, and expose the whole of a character over which both Christian charity and prudence would desire to cast a veil. The applicant may be rejected, and the very next day the whole town would know both the rejection and the reasons for it. If by the 'church' be meant a class, then the applicant, if he has occupied a degraded rank in society, may apply to a class, which, under the authority to refuse admission to any whom they deem less honorable than themselves, may be abundantly too genteel to admit an outcast. Their rejection fixes a mark of reprobation upon him, and he must go without the benefit of Christian fellowship, until he can find a class composed of those who have been taken from a walk of life as humble as his own.

Under our regulations, the preacher in charge admits upon trial,

and after a probation of six months, if the class leader, whose business it is to make himself acquainted with the moral character and Christian experience of the candidate, be free to recommend him as one who continues to evidence his desire of salvation by an upright life and Christian conversation, he is admitted into full membership. In the country, where the candidate is generally known, no other precautions are necessary to prevent impositions; but in cities, the practice is, for the preacher to bring the application before the leaders' meeting, and if no proper objection be urged, the preacher announces the admission at the next love feast. In this process there is no unnecessary exposure of faults or failings, even in reference to those who are not received into the Church. The select body of leaders alone hear the objections, and if any injury is done to the reputation of those who have been refused admission, it is known only to those, whose official standing in the Church is a guarantee for their prudence.

Upon the whole, we think the impartial reader, who carefully compares the new plan of admitting members into the church, with that which we have so long practised, will agree with us, that it is much easier to innovate than to reform. The separatists will find, after their scheme shall have been as long subjected to the infallible test of experience as ours has been, that it was not without reason that we hesitated to enter with them the regions of fancy and speculation. We are satisfied yet to adapt our system of government and discipline to men as *they are*, and as they ever have been. It will be time enough to conform them to the occasions and requirements of men as they *should be*, after so desirable a change shall have passed upon human nature.

The innovation upon which we have been commenting, is not, at least in its principle, a novel pretension in Methodism. In the notes upon our discipline, written at the request of the General Conference, by Dr. Coke and Bishop Asbury, the subject is placed in a clear light. The edition of the Discipline which contained this commentary, is now out of print, and we presume that to most of our readers the weighty arguments and forcible observations of those apostolic men and fathers of American Methodism, will be as new as they are useful. We are entirely free to own, that notwithstanding the cruel and unjust aspersions which have been made upon the characters of Dr. Coke and Bishop Asbury, our veneration for their memories remains unabated. Their zeal for the cause of truth and righteousness, their entire devotion of time, talents, and property, to the great work of evangelizing the world, which they kept steadily in view, never losing sight of it for a moment, and to which object they sacrificed every personal consideration of comfort and convenience, assures us of their sincerity; while their acknowledged talents, their deep piety, and long and varied experience, will enforce their opinions and their advice upon the Methodists, in every succeeding generation, with sanctions that

carry conviction at once to the understanding and the heart. The bishops in their commentary, pages 74–76, say,

'He [the preacher in charge] is also to receive members upon trial, and into society, according to the form of Discipline. If this authority were invested in the society, or any part of it, the great work of revival would soon be at an end. A very remarkable proof of this was given several years ago, by a society in Europe. Many of the leading members of that society were exceedingly importunate to have the whole government of their society invested in a meeting composed of the principal preacher, and a number of *lay elders* and *lay deacons*, as they termed them. At last the preacher who had the oversight of the circuit was prevailed upon, through their incessant importunity, to comply with their request. He accordingly nominated all the *leaders* and *stewards*, as lay elders and lay deacons, with the desired powers. But alas! what was the consequence? The great revival which was then in that society and congregation, was soon extinguished. Poor sinners, newly awakened, were flocking into the church of God as doves to their windows. But now, the wisdom and prudence of the *new court* kept them at a distance, till they had given full proof of their repentance. "If their convictions be sincere," said they, "they will not withdraw themselves from the preaching of the word on account of our caution; they themselves will see the propriety of our conduct." Thus, whilst the fervent preacher was one hour declaring the willingness of Christ immediately to receive the returning sinners, the wisdom of the lay elders and lay deacons would the next hour reject them even from being received upon trial, unless they had been before *painted sepulchres, inwardly full of dead men's bones and rottenness.* The preacher who had the charge of the circuit nearly broke his heart, to see the precious souls which God had given him, kept at a distance from him, and thrown back again upon the wide world by *the prudent lay elders and deacons.* However, at his earnest entreaty, he was removed into another circuit by the conference, under whose control he acted, to enjoy the blessings *of the Methodist economy.* The revival of the work of God was soon extinguished; and the society, from being one of the most lively, became one of the most languid in Europe.

It is true, that on great revivals, the spiritually halt, and blind, and lame, will press in crowds into the church of God; and they are welcome to all that we can do for their invaluable souls, till they prove unfaithful to convincing or converting grace. And we will not throw back their souls on the wicked world, whilst groaning under the burden of sin, because many on the trial quench their convictions, or perhaps were hypocritical from the beginning. We would sooner go again into the highways and hedges, and form new societies as at first, than we would give up a privilege so essential to the ministerial office and to the revival of the work of God.

The master of the house [God] said to his servant, "Go out quickly into the streets and lanes of the city, and *bring in hither* the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room."

He obeys his God, without asking permission of any society, whether he should obey him or not. "And the Lord said unto the servant, Go out into the highways and hedges, and *compel them to come in*, that *my house* may be filled," Luke xiv, 21–23. The servant answers not to his God, I will comply with thy command as far as my society, or my leaders and stewards, will permit me. Again, the Lord says to Ezekiel, chap. xxxiv, 1–10, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel——the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, *neither have ye brought again that which was driven away, neither have ye sought that which was lost.* And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.—Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock.—Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord GOD, Behold, I am against the shepherds, and I WILL REQUIRE MY FLOCK AT THEIR HAND, and cause them to cease from feeding the flock," &c. Now, what pastors, called and owned of God, would take upon themselves this awful responsibility, if others could refuse to their spiritual children the grand external privilege of the gospel, or admit among them the most improper persons to mix with and corrupt them? Truly, whatever the pastors of other churches may do, we trust that ours will never put themselves under so dreadful a bondage. It is in vain to say, that others may be as tender and cautious as *the pastors:* for *the pastors* are the persons responsible to God, and, therefore, should by no means be thus fettered in their pastoral care. And those who are desirous to wrest out of the hands of ministers [pastors] this important part of their duty, should rather go out themselves to the highways and hedges, and preach the everlasting gospel, or be contented with their present providential situation.'

We have noticed that part of the second article which relates to the mode of admitting members into the Associated Methodist Churches, and have shown that the innovation would be exceedingly dangerous to us, if ingrafted upon our economy. We shall now add some remarks upon the change made by this article in the conditions of membership. In the general rules of our society, it is required of those who enter our communion, that 'they have a desire to flee from the wrath to come, and to be saved from their sins;' and that they continue to manifest their desire of salvation by a life and conversation conformable to this desire. And then follows a particular specification of gospel requisitions, which are deemed by the church as necessarily written by the Holy Spirit upon every truly awakened heart. These general rules have been adopted by the Convention, except where contravened by the articles of association; and among those which are so contravened, we

find the conditions of admission into the church. The second article says, 'Each society or church shall have the sole power to admit *serious persons* into full membership;' so that the only demand made of those who apply for admission, is, that they be 'serious persons,' —a demand so indefinite that we do not know its precise boundaries, but we are very sure that it will include many classes of 'persons' who have not even 'the form of godliness,' much less seeking the power of it. It will, however, afford our opponents an advantage over us, by inducing numbers to enter their pale who are not prepared to comply with the terms upon which we receive members. It is now no longer a reproach to be a member of a Christian church; it has even become reputable to be so; and those who desire church membership from worldly motives, will naturally seek a church which requires nothing more of them than that they should have the reputation of being 'serious persons.' The new condition of membership is in perfect keeping with the fifteenth article. The slave dealer, however unrelentingly he drives his trade,—the man who dishonestly pleads the act of limitation to avoid the payment of a just debt,—and the avaricious wretch whose bowels of compassion are not moved while he strips his brother of his bed, and casts him into prison, may, nevertheless, be a very 'serious person.' In short, the change is one very well calculated to catch those who are willing enough to acquire the reputation of being Christians, provided it can be had without the sacrifices which Christianity requires. To this advantage, if indeed it be one, our opponents are welcome. But Methodism will cease to be a blessing to the world, whenever the Methodists receive and retain among them those who are too rich, too honorable, or too full of worldly wisdom, to submit to the discipline of the Church. Both our prosperity and usefulness depend upon our steadfastly adhering to our original conditions of membership,—'a desire to flee from the wrath to come, and to be saved from their sins;' and the giving evidence of their desire of salvation, by an upright walk and a Christian conversation, as is more fully expressed in our general rules.

The second article furthermore provides, that 'the stewards shall be elected by the male members over the age of twenty-one years, and the leaders by the respective classes annually.'*

With respect to the election of stewards by the members, under certain modifications of the privilege, we confess we do not see so great objections; and under our economy they are elected

* There is something mysterious connected with this word, 'annually,' as it appears in the *revised* edition of the Conventional Articles. It is not to be found appended to the second article in the *first* edition, nor does it appear in the articles as published in the 'Mutual Rights,' although the paper containing them was issued subsequently to the revised edition published in a pamphlet form. It will not be expected of us to account for this fact. Our readers are quite as well qualified to do so as we are.

by the quarterly meeting conference, composed, for the most part, of laymen and local preachers. The preacher in charge, however, has the nomination, and when it is considered, that upon the faithfulness and zealous endeavours of the stewards, particularly on the circuits, the preacher's support chiefly depends, it will not be thought unreasonable that he should have such a participation in the appointment of these officers. This is the rather necessary, because, while in office, the stewards are no way amenable to the pastor, for the discharge of their official duties; but are accountable only to the conference which elects them.

But under the new economy the stewards are not made accountable any where for their official conduct. They are not, like the class leaders, to be elected *annually*, and in the nature and fitness of things can only be responsible to their constituents, while the constitution provides no way in which these constituents can bring them to account for any official delinquency, except it amount to such immorality as would deprive them of church membership. How strange that men, making such high pretensions as reformers, should commit such egregious blunders in legislation!

Concerning the new mode of appointing class leaders, we have much to say, and much which it greatly interests the members of our church deeply to reflect upon. This is one of the innovations of which we have been most afraid from the beginning. It is among those which are the most plausible in theory, but the most dangerous in practice, of all the changes which have been proposed in our economy; and its introduction would require little else to destroy our whole system of itinerant ministration, and make the Methodists a curse rather than a blessing to the Christian world.

Of all the institutions of Methodism, none, except the itinerant ministry itself, is of half the importance, or has had half the effect in promoting the cause of religion, as class meeting. It is not easy for the members or ministry of other communions to appreciate the value of class meetings to us; because they are not necessarily required by those who are provided with a settled ministry. The minister who resides permanently among his flock, can in various ways make himself acquainted with his communicants, and personally give the particular instruction, reproof, or exhortations, which may be suitable to their individual cases. His personal intercourse with his charge will, if he be anxious to make the inquiry, bring him acquainted with the religious standing of every individual whom the Great Shepherd has placed under his care; and he may find the suitable time and place for the necessary inquiries and advice. But to an itinerant minister this is impossible. So much of his time is occupied in travelling and preaching, that his transient sojourn at any one place, does not afford him time to become personally acquainted with a great proportion of his flock, much less to have that full and unreserved communication with them individually, which would enable him to ascertain their religious state, and to give the reli-

gious instruction which their particular circumstances severally require. To supply this lack of service, our class leaders come in aid of the travelling preachers. They are, in fact, auxiliaries to the pastors of the Church, watching over the souls of their brethren, and leading them, both by precept and example, to work out their salvation. It is requisite that they be men of irreproachable character, of deep piety, and much experience. Residing among the members of his class, the leader necessarily becomes acquainted with their deportment in society, and from their connexions and occupations in life, can infer the peculiar temptations to which they are liable. He is therefore prepared to guard them, by suitable admonitions, against the temptations which may most easily beset them, and to give them advice and encouragement, under circumstances of peculiar trial. Through the class leaders, the itinerant pastor, whose services are extended over a wide field of labour, becomes acquainted with the state of the society, and is directed to such as particularly require his care, either from affliction of body or mind; and also such, as, walking disorderly, require to be dealt with according to the directions of Discipline. Without these agents, our great missionary work could not be carried on. Those who are gathered into the fold of Christ, by the preaching of the word, would be mostly lost for the want of pastoral care. The ministry would know little or nothing of the religious state of the membership, and the communion of the Church would become a by-word, and a reproach, even among the men of the world.

The appointment of the class leaders, so necessary to the pastors in fulfilling the duties imposed by their commission to feed the flock of Christ, has been, of course, given to the preachers in charge of circuits and stations, who are chiefly responsible to God for the souls committed to their care. To take from them this prerogative, would be to compel them to commit the souls whom God had given them for their hire, to the keeping of those whose gifts and qualifications they deemed inadequate to the trust, and over whom they could exercise no control, however the societies might decline in spirituality through their negligence or incapacity. It is true that a preacher recently come to the charge of a circuit or station, may not be able, alone and unaided, to select the most proper person to fill a vacancy which may have happened among the class leaders; nor will he pretend to do so. He can always find senior brethren, stewards, local preachers, &c, to advise with upon such an occasion; and as he can labour under no temptation to make an improper selection designedly, he will not fail to resort to the best counsel he can find. And it is a remarkable fact in the history of our church, that the members are very much attached to their class leaders, each preferring their own, however he may be excelled by others in talents or gifts. In fact, the cementing influence of these little spiritual associations, can only be known to those who have enjoyed them, and have entered into their spirituality. In these

little meetings, the soul is at once softened by sympathy, and invigorated by example; is melted into tenderness by those who mourn their unfaithfulness, while the experience of those who are strong in faith encourages the weak to redouble their diligence, and to 'press toward the mark for the prize of the high calling of God in Christ Jesus.' They are mutually comforted by their mutual faith. No worldly motives, no temporary purposes, can have any influence here. Shut out from the world and its anxious cares, they here think and speak only of the concerns of their souls. The leader, possessing the confidence and love of the members, speaks freely and fully to the case of each; reproving, exhorting, and comforting, as the case may be, with all long suffering and kindness. While the law of love governs his heart, he is not afraid to probe to the bottom every wound, and however searching his inquiries, and however close his advice, it is received in a corresponding spirit; and the man must be incorrigible who is not benefited by such religious fellowship and communion.

Into these spiritual associations, those soul-cementing little bands, it is proposed by the new system of government to introduce the demon of discord, by an annually contested election for class leaders. Every class is to be converted into an arena for contending partisans, and it requires little sagacity, and less Christian experience, to anticipate the result. We object to the innovation,

1. Because those best fitted by their piety, would not be candidates in such a contest. The most pious are always the most retiring. They who are best acquainted with their own hearts, will always be best apprized of their own weaknesses and infirmities, and will have the humblest opinion of their gifts. They will, therefore, gladly decline the responsibilities, for which true humility will always suggest they are incompetent; and the field will be left open for the forward and the aspiring,—as unfit, as they are anxious, to acquire preëminence in the church. We have never yet seen a man who considered himself eminently qualified for the office of a class leader, who was really fit for it; and few who have been forward to enter into the ministry, but have given melancholy proof that they had run before they were sent.

This is a fact that developed itself very early in our Church, and perhaps in most other churches. It has its origin in the very constitution of human nature. The Rev. Charles Wesley was well apprized of this truth, and has expressed it in his peculiarly pointed manner:—

> 'How ready HE is to go,
> Whom God has never sent;
> How cautious, diffident, and slow,
> His chosen instrument.'

2. In the competition for class leaders, each class will necessarily be divided, and it cannot fail to happen that some warmth, if not bitterness of spirit, will be created. The person elected will

come to the discharge of his very delicate duties, with the certainty that a minority of the class were opposed to his election. Will he be under no temptation to think less favorably of his opponents than of his supporters? It would be requiring more strength of mind than usually pertains to men, however good they may be, to suppose them not susceptible of this bias. But if he could be superior to such weakness, is it to be expected of all, or even most of the minority, that they will be equally free from such influences? And if not, how will they receive the close dealing which a class leader is bound to use with those who are placed under his care? When, in the strict discharge of his official duty, he pointed out any thing which he judged blameable in their deportment, nothing is more certain than that some would attribute it to the feelings which had arisen in the mind of the leader towards them, in consequence of the part they had taken in the previous election. How impenetrable must such an opinion render them to the rebuke or even the advice of the leader?

3. In the city stations female classes meet separately; and how it will comport with prudence or discretion to agitate these with annual elections for leaders, we submit to the serious consideration of our brethren; especially, as they cannot have the acquaintance with the candidates, and with their deportment in the world, which might govern the *male* electors in their choice. But in some, nay, many of the classes, a majority of the members, male and female, are too young, and have too little experience, to be qualified to judge properly of the qualifications which fit a man for the important duties of a leader. With such persons, a good singer, with zeal and fervour, and a competent store of camp meeting songs, would have an incalculable advantage in the election. The sobered feelings of the veteran, war-worn Christian,—his prudent counsels and wise cautionary advice, though essentially necessary to the young converts, might be far less to their taste, than the enthusiastic exercises of those whose feelings are less under the control of an enlightened understanding and well disciplined judgment. We have known men in our day, who, though unstable as water, and not at all exemplary in their deportment before the world, yet, from the warmth of their public exercises, and an unaccountable ability to waken up such feelings in others, would have outpolled, in a class of young people, the best men and the best class leaders in the connexion. What would become of the Church, if the instruction and discipline of our young members were committed to such leaders it is easy to foretel, without the spirit of prophecy.

4. Suppose it should happen, as it has happened, that the majority of a class and the leader too, become lukewarm in religion, a negligence of duty and a manifest want of spirituality pervading the whole,—the leader neglects the class, and the class neglect to assemble themselves together in their class room. The few who retain their steadfastness mourn over the declension, but have no

power to remedy the evil. The majority love to have it so,—they love to enjoy the society of the vain and the thoughtless, and to enter into those frivolous amusements in which their former spiritual enjoyments have been dissipated and lost. The leader sees no harm in such *innocent* trifling, and yet, neither the one nor the other wish to forfeit their membership, because there is some degree of obloquy attached to expulsion. The heart of the pastor may bleed in vain over these thoughtless sheep, whose souls God had committed to his care, but he has no remedy. A faithful, spiritual leader, might yet reclaim them, but the blind have the selection of their guide, and prefer one who will indulge them, and who is little less, or perhaps more, blinded than themselves. The pastor must mourn in silence, or remonstrate in vain. The ruin is inevitable. The leader and his class ultimately backslide entirely, both in heart and in life, and cause a common reproach, merely because the pastors of the Church, together with the senior part of the membership, have no power to interfere.

The innovation is an absurdity, because it proposes to take from the itinerant ministry the choice and appointment of those agents, through whom only they can fulfil their pastoral duties to the Church, and gives no power to change them, however unfit they may be found to answer the purposes of their appointment; and it is moreover founded in the absurd supposition, that all who enter our Church, come into it fully prepared to judge of the qualifications necessary to those who are to be charged with their instruction, in all the doctrines and duties of holiness.

5. The innovation would not effect what it proposes, even were the evils which it brings with it less than we estimate them. It proposes to give each member the privilege of meeting with the leader of his choice; but as every class would be more or less divided in the election, a part must necessarily meet under a leader whom they have not only not chosen, but whom they have rejected. Under the present system, the members have at least an opportunity of selecting a leader from among those who have been constituted such; and as they have not been taught to look forward to an annual election for leader, nor solicited by rival candidates or their friends, 'for their votes and influence,' they are generally satisfied with and edified by those whom they have chosen.

Upon the whole, we feel humbly thankful to God, for having been saved from the sore evil of an annual election for class leaders. And the Christian community have common cause of rejoicing with us, that those little associations of Christians, denominated class-meetings, distributed over our country, diffusing the benefits of Christian love and religious fellowship in their several neighbourhoods, have not been converted into so many arenas of electioneering conflict and strife,—biting and devouring one another, and bringing reproach, not only upon themselves, but upon the common cause of Christianity.

The leading objection which, from the beginning, has been urged against the innovations proposed in our ecclesiastical polity, is, that the changes, if made, would destroy our itinerant system, and eventually produce in its stead a congregational system, or some other plan of government recognising a settled pastoral ministry. It is true that the advocates of these innovations professed no intention to destroy our itinerant plan; on the contrary they would have persuaded us that they were its best friends; though it was easily foreseen that the principles upon which they acted, would as inevitably produce such a result, as if it were intended. The development of their scheme in its practical details, has now demonstrated this to the satisfaction of every friend of Methodism, who is not weak enough to be misled by mere names.

The constitution and form of government adopted by the Convention, while it *proposes* an itinerant plan of operation, makes the itinerancy a subordinate appendage to the great system. It requires, indeed, of the itinerant ministers, all the sacrifices and privations to which our plan subjects them,—a submission to the appointments which are assigned them, whatever sacrifices of personal or domestic comforts such submission may involve; while those who make these appointments, are elected by laymen and local preachers, over whom the appointing power can exercise no authority whatever. These are terms upon which no man ought to consent to be an itinerant preacher, and if any do so, they will soon tire of the service in which they have engaged. Our travelling preachers submit to the appointment of the bishops, who may send them to labour in any part of the United States or territories. They do this because they believe the great plan of missionary operation in which they are engaged, cannot be carried on without lodging somewhere the absolute power of distributing the labourers. They have, therefore, committed this power to those who, having participated and continuing to participate with them in their labours and privations, have entitled themselves to their confidence; and who, partaking of the common suffering, and devoted to the common cause, have no local interests to subserve, and no private ends to gratify; and moreover are prepared to sympathize with them in their sufferings, not only with a parental solicitude, but from an experimental acquaintance with their privations and sacrifices, and are ultimately amenable for the due discharge of their office, to the body of those over whom they exercise the appointing power. But under the new system, the local preachers and laity, who make up a very large majority of the annual conferences, are to make the preachers' appointments, either in the collective body, or in such other way as they may direct; and in whatever way this may be done, the travelling preachers, constituting a feeble minority in the conference, can make no resistance to the absolute domination of the laity and local preachers.

If the above allegations against the new system be just, we think

it will be admitted by the most skeptical, that no permanent and efficient itinerancy CAN be established upon the principles of government adopted by the Convention; and that they are just, a very cursory review will be sufficient to show.

By the sixth article, it is provided that all the ordained ministers, travelling and local, shall have a seat in the annual conferences, and that there shall be a lay delegation equal to the whole number of ministers in said conferences;—and it is subsequently provided that these conferences shall provide the mode of stationing the travelling preachers, who shall be bound to submit to such appointment; and that the president elected by the conference, shall have the absolute disposal of these travelling preachers, during the year for which he is elected. It will be seen that in the constitution of these conferences the travelling ministers will bear a very insignificant part. They will probably be outnumbered as ten to one by the local preachers, without taking the laymen into the account, who make up one half of the conference. The appointing power, with all its absolute prerogatives, may therefore be lodged exclusively in the hands of local preachers or laymen, over whom this power cannot be exercised in any way whatever.——The travelling preachers are expected to yield implicit submission to those whose authority they have not conferred, and cannot limit or restrain; and those, too, who do not participate in their privations and sufferings, and who cannot therefore be supposed either justly to appreciate their amount, or properly to sympathize with those who endure them. Add to all this, that each annual conference has the power to make rules and regulations for its own government, and for the government of the circuits and stations within its bounds, limited only by the constitution; and it will be seen that the travelling preachers are to submit, even after their appointments, to such regulations as may be imposed upon them by the laity and local preachers, who constitute the great body of the annual conferences; and in short will be reduced to the simple condition of domestic missionaries,—doing whatever duty their task masters may assign them, and that too without any stipulated compensation.

We know that a late commentator has alleged that the travelling preachers and the laity, constituting a majority in the annual conferences, will at all times be able to 'keep the local preachers in order.' But it must not be forgotten that the local preachers will be more likely to possess undue influence with the laity than the itinerant preachers. They will come up together to the conference; will be identified in the local interests of their stations or circuits; will be often found allied by marriage or consanguinity, and always by vicinity of residence and habitual intercourse. The local preachers being speakers by profession, the lay delegates will mostly be dependent upon them for the necessary representation of the particular circumstances and wants of their constituents, and

will, from all these circumstances, acquire an influence over the lay delegates which cannot be obtained by the small proportion of travelling preachers who will be found in the conference. It will even be in the power of the local preachers to exert much influence in the election of the lay delegates; because from their ministerial services, they will be extensively known among the membership, and cannot fail to give a powerful support to those candidates whom they may favor with their recommendation. It may be alleged further, in support of the presumption that the local preachers will acquire an undue preponderance in the new system,—that the history of all churches who have adopted a confederated form of government, and have admitted a lay delegation into the councils of the church, shows that the laymen are very remiss in their attention to their delegated duties; and even in the late Convention the local preachers constituted a majority of the assembly. Whatever therefore may be the privileges of the laity, the ministry will eventually have the business of legislation pretty much to themselves; and of these, the local preachers in the new church will constitute an overwhelming majority, and thereby secure in fact all the power to themselves.

Thus the tendency of the system we are reviewing is inevitably to congregationalism and a local ministry. The privations are all on the part of the travelling preachers, while the advantages are all in favor of the local preachers; and as if the result was foreseen and provided for, each society or church is by the third article of the constitution, separately and distinctly, vested with the right of property in the houses they may build for the purposes of public worship, or for parsonages, or which may be built for them by the contributions of their brethren. Whenever, therefore, they may prefer a local to a travelling minister, they may settle one, and refuse the use of the pulpit to the minister sent to them by the conference, as well as all contribution for his support. The travelling preacher may spend his strength and his health in preaching the gospel, and in raising societies and churches, but his local brethren will enter into his labours, and reap all the temporal benefits of his ministry.

The right which the Methodist Episcopal Church secures to her travelling preachers, of occupying the pulpits in the several churches which belong to the stations or circuits where they may be appointed to labour, is all that is secured to them, as regards the church property; and this privilege has been loudly complained of, and represented by our adversaries as vesting an absolute right of property in the bishops; because they have the right, 'not of taking the houses from the people, but of taking the preachers from the houses.' Absurd as this allegation is, it is rendered still more obviously so by the fact, that, although the bishop may *change* the preacher, yet he must fill the appointments if there be labourers enough at his disposal;—and he is moreover amenable for his con-

will be represented perhaps as the result of uncontrollable necessity. And as in the case of their predecessors in the New-York Convention, and in about the same length of time, the 'Associated Methodists' will have about as many regular itinerant ministers as the memorable 'Methodist Society' have.

We are aware that at first there may be preachers who will enter the list of itinerancy, calculating on their own personal popularity for the influence they hope to exercise in the Church and its councils. They well know that some degree of firmness and stability must be acquired by the Church authorities, before they can venture to control their choice of circuits or stations. The very paucity of their numbers will, in the onset, occasion them to be courted, and flattered, and followed, by those whose party spirit must be gratified by producing, through the agency of travelling preachers, contention, strife, and division, in our Church. When the strife is over, and they cease to occasion separations,—when a division of the spoil is to be made, and the preponderance of local influence begins to be felt, they can locate also, and thus have at least an equal chance in the scramble for churches and congregations which will inevitably occur.

It will not surprise us if misrepresented by our adversaries; but let us not be misunderstood by our brethren of other denominations. We entertain no hostility to congregational church government, nor to any other system of ecclesiastical polity, which provides for and supports a settled ministry for those who choose it. We readily acknowledge the right of every Christian Church to judge for themselves as to the way in which they can best provide for their own spiritual welfare, and greatly rejoice in the good which has been done, and is still doing, under the various forms of government and different plans of operation which have been instituted. Perhaps the great Head of the Church has permitted us thus to differ in things indifferent, for the purpose of multiplying effort, and varying the means of spreading the gospel; and we would not complain of the evident tendency of the system which has been adopted by the separatists from our Church, towards Congregationalism, if they did not urge upon us the adoption of their schemes, and bitterly revile us because we tenaciously adhere to the institutions under which we have long prospered, and which have enabled us to be extensively useful, in the common effort to diffuse the blessings of Christianity throughout the world. We have, as a people, endeavoured to follow the leadings of Providence, from the beginning, and we cannot change our present plan of operation, until it shall please God to point out to us some other plan by which we can do more good. Meantime, the circumstances of our origin, and our whole history, clearly point to an itinerant system of ministration as our particular calling. This appears to be the portion of labour which has been assigned by the Lord of the vineyard to us as a people. We do not deem ourselves called to supplant or render

unnecessary the labours of others, or the efforts of other churches, but to render our share of service, and to carry or send the gospel to those who could not be reached in the ordinary methods to which a settled ministry are necessarily limited. Our whole system is essentially a missionary one, proposing to furnish an evangelical ministry,—not only to those who desire it, but to those who are too ignorant to know the value of the privilege, and therefore cannot be expected to ask for such services. Other churches may furnish ministers to those who call them,—and we are happy that those who ask can have; but to call and settle a minister, implies that those who do so, have already been brought to understand and experience the benefits of the gospel; and moreover that they have the means, and are willing to provide for the support of a minister. But when all who are able and willing to call and settle ministers are supplied, many precious souls will be destitute of the word of life, who are nevertheless included in the commission given by our Lord to his disciples, 'Go into all the world, and preach the gospel to every creature.' To supply these, however, requires a system of missionary operation, in which the personal comforts and conveniences of the missionaries can scarcely be consulted at all; and such is our itinerant system. As pioneers of the gospel, the labours of our ministers are as necessary to other churches as to our own; and ministers of other denominations often find settlements, in consequence of the religious interest which has been waked up in a neighbourhood by a Methodist itinerant, who, labouring in his vocation as a missionary, had visited it, and carried to the very doors of the people the blessings of the gospel. It is true that such a system requires sacrifices of the membership, as well as of the ministry. When the minister cannot be allowed to choose his place of labour, the membership must relinquish their right of choosing the minister who may be most acceptable to them, and those who are able must feel the religious obligation of supporting a ministry who are perhaps labouring among a people whom they have never seen. These are thought by some to be great sacrifices, but generally speaking, we have not found them so; on the contrary, we believe we have been greatly benefited by the arrangement, even in our best established societies; and that the itinerant system has greatly tended, not only to the spread of the gospel, but to preserve in the Church a zealous, laborious, and self denying ministry.

The tenacity with which the Methodists adhere to their itinerancy, and the firmness with which they resist all innovations upon the system by which it has heretofore been perpetuated, will not be surprising to our brethren of other denominations, when they reflect how much it has been blessed to us, and that we have been led to consider this feature of our economy, not only as a distinguishing feature of Methodism, but as the part of our plan which has been most efficient in that vast field of missionary labour which we have so long occupied; and by which we are encouraged to hope for

still more extensive usefulness in the world. We ask nothing of our adversaries but that they will let us alone. The world is before them, and there is ample room for their utmost exertions to reclaim sinners, and organize them into churches. We shall throw no impediments in their way, if they design to pursue this good work; but it cannot be their calling to sow dissension and strife among brethren. If they prefer their local system, let them enjoy it. Following the best light we have, we shall adhere to the institutions of our fathers, until some opening of Providence shall unequivocally direct us to a better course.

Nothing in the new system of government adopted by the late Convention, has so much disappointed the public expectation as the total abandonment of those republican principles, which had been their constant theme during the seven years war which they had waged against the Methodist Episcopal Church. We had been led to suppose that nothing would satisfy these 'freeborn sons of America,' as they fondly styled themselves, but a church government founded upon the principles and copying the institutions of the civil government of our country. It was the want of this conformity between the polity of our Church and the constitution of the United States, that was made the ground of incessant reproach and declamation against us, by those who insisted upon a total change in our ecclesiastical economy. In vain did we allege the necessary and essential difference between church and state governments. In vain did we show that they were totally dissimilar in their origin, in the authority with which they were intrusted, and in the design of their institution; and that it could not therefore be expected or desired, that institutions so entirely different in their nature should be alike in their organization. In answer to all this, though it was impossible to reason, it was nevertheless found very practicable to declaim; and the changes were incessantly rung upon the popular topics of liberty and equality, and the civil rights acknowledged by the constitution of our country to reside in the people. We were thus authorized to suppose that the new constitution and form of government would be based upon the principle that all power resides in the people, and that the exercise of this power in enacting and executing the laws, would be committed only to their representatives. It could not fail therefore to surprise those who had given credit to the loud and long professions of republicanism, which had been made by the leaders of this wonderful reformation, that they commenced their career in constitution making, by a direct acknowledgment of the rights of privileged orders in their government; orders too, not only distinguished by ministerial privileges, but to whom were allowed superior advantages and authority in legislation. It was not indeed expected that the new system would recognise in the people, that is in the membership, a common right to preach the gospel, because the framers of it had all along admitted that this right could only be conferred by divine authority.

But they had strenuously insisted at the same time, that the ministry had no superior claims in the government of the church, and in this respect could only participate in the common privilege of legislating in person or by their representatives. If so, why did the Convention admit the whole body of the ministry into the annual conferences, and a representation from them in the General Conference equal in number to that from the membership? Nothing can be more essential to the existence of a republican government, than representation apportioned according to numbers; yet if the proportion between the membership and the ministry in the new Church, shall be any thing like that which exists in the Church from which they have seceded, the ministry will be to the membership as little more than about one to one hundred; and of course this promised paragon of excellence in church government,—this liberty and equality system, turns out to be one in which *one* local preacher embodies in his own puissant little self as much legislative and executive authority as *one hundred* of the common people!!

It will avail nothing to urge in justification of this aristocratic feature in the new constitution, that in the Methodist Episcopal Church the government is intrusted to the travelling preachers; because we have never pretended to be influenced in our ecclesiastical economy by the abstract principles which have been so strenuously contended for by our opponents. We admit that our church government is based upon the broad principle of utility. Our itinerant ministry having a common interest with the membership, and being enabled by their occupation to acquire a more perfect and comprehensive understanding of the general interests and wants of our community, we have been willing to leave with them the adoption of such prudential regulations as may be necessary to carry into effect the common purpose of our association, namely, 'to spread scriptural holiness over the earth;' and we do this with perfect safety while we have confidence in the piety and intelligence of our ministry, while, from their itinerant life, they are prevented from forming those isolated associations which would tend to localize their interests, or circumscribe their views, and while they continue so entirely dependent upon the voluntary contributions of the membership for their maintenance. In short, on the ground of expediency which we assume as the foundation of our polity, we have many reasons to urge in favor of the existing regulations of our Church, and it will afford us the same justification when circumstances shall induce us to change them. But our reformers have never assailed the *utility* of our institutions, nor proposed to change them on the plea of expediency. They were deterred from this course by the amount and stubbornness of the facts that stood in their way. The utility of our institutions is attested by their success: a success without parallel in the modern history of the Christian Church. They could only be assailed by abstract disquisitions, and by contrasting them with popular political princi-

ples with which in their nature and application they had nothing to do.

We were therefore held up to the community as enemies to the government of our country, because we did not conform our economy to the representative system, so happily adopted as the basis of our civil institutions. Our opponents had therefore pledged themselves that when they set up for themselves, they would conform their church polity to the principles of the civil constitution of our country. Instead of this, however, they have instituted an ARISTOCRATICAL government, giving it just enough of democratical appearances to allure the membership to accept it; while, in fact, the local-preacher aristocracy was provided with such powers and privileges, as would enable it to engross all the authority, both legislative and executive, in the Church. This is the more unaccountable, because there was neither necessity, utility, nor safety, in making this sacrifice of the principles for which the reformers had so zealously contended. That there was no necessity for it, they have themselves acknowledged; for in their petition to the last General Conference, the former Convention had expressly prayed, that the local preachers might be identified with the laity, in the representation which they desired to have in that body. The local preachers abandoned all claim to a distinct and separate delegation from their own body, and even to the privilege of being united with the delegation from the itinerant ministry. Such privileges could not therefore be deemed necessary to the good of the Church, or they would have been prayed for, or, at least, the claim to them would not have been renounced. The utility or even safety of the membership thus succumbing to local-preacher domination, we hope we have already clearly disproved. If any thing more was wanting we might add, that many of the circumstances which make it safe in the Methodist Episcopal Church to commit authority to the itinerant preachers, are wanting in the body to which the new Church has given it. The permanent residence of the local preachers within circumscribed districts of country, not only precludes them from acquiring that knowledge of the general state of the Church, essential to the adaptation of general provisions for her welfare, but also tends to localize their interests and feelings. 'Local men have local views.' Moreover, they are exempted from that wholesome dependence upon the laity for the temporal support both of themselves and of their families, which with us infallibly preserves the balance of power. Nor is there in the new Church any substitute for this wholesome check upon the authority of their local preacher legislators. They are no way amenable to the membership for their acts or doings. They are not the representatives of the people. The people are not their constituents, and therefore cannot, as is necessary in all representative governments, express by their votes their opinions in regard to their legislators, or the laws they have enacted. It, as we are told by a late essayist in the Mutual Rights, 'money

is power,' it will be obvious that it is unsafe to commit legislative authority to those over whose money matters the community exercises no control, and whose claim to the right of legislation is at the same time beyond the reach of those for whom they legislate.—Hence it was unwise, as well as anti-republican, in the laity of the new Church, to give such an overwhelming influence to their local preachers, who were in no way dependent upon them, when they had felt such fearful apprehensions from the power of itinerant preachers, whose whole authority the membership could annihilate by simply tying their purse strings.

Upon the whole, it is obvious that even in reference to the balance of power between the ministry and membership, the laity of the new Church have changed their situation for the worse; and this was the only change they ever hoped to make for the better. They always admitted that in the Methodist Episcopal Church the gospel was faithfully and effectually preached,—the ordinances duly administered,—the moral discipline unexceptionable, and the membership generally pious; but then the government was not sufficiently republican,—the preachers were not sufficiently responsible. The preachers, however, subsisted by their bounty, and therefore could do nothing to the prejudice of the membership, without at the same time jeoparding their own interests. Nevertheless, to avoid this imaginary Scylla, they have run into a real Charybdis; for they have in effect given up the reins of government to local preachers over whom they have no such salutary check or control; and instead of a republican government, have established one, the distinguishing feature of which is, ARISTOCRATIC, and the predominating principle of which is, its irresponsibility to the people.

The mention of money matters brings to our recollection a radical defect, which we noticed in looking over the articles of association. There is no provision for paying the expenses of the delegates, either lay, local, or itinerant, to and from the General Conferences. The local and itinerant delegates may preach and work their passage perhaps without such a provision. But what are the lay delegates to do? If no provision is made by the circuits and stations in which they reside, nor by the General Conference, one of two things must take place: either the lay delegates will not generally attend when the Conference is at a great distance from their residences, or the delegation must be selected from the rich members who can individually bear the expense, to the utter exclusion of those whose circumstances in life will not justify the expense. Even of the richer part of the membership, few will be found so situated as to be able to leave their families perhaps for months, without great inconvenience; so that the selection must be confined chiefly to those who are rich, who have no families, and no business,—and these will be hopeful legislators for a Church! If the delegates from a distance do not generally attend, the business must be done by those living in the vicinity of the Conference,

and the wants and wishes of the remote districts cannot be attended to; the inevitable consequence of which will be a dissolution of the confederacy; and when this takes place, into how many fragments the associated churches will be broken it is impossible to imagine.

If the circuits and stations are expected each to provide for the expenses of their own delegates, the result will be the same.—Some will be found too poor to avail themselves of their privileges, and in all the remoter circuits and stations, the inequality of the burden will be a just subject of complaint, which, if not removed, must dissolve the association. The expenses of a delegate from some places must exceed that of others a hundred fold. It will therefore be contended, and justly too, that expenses incurred for the common benefit, should be equally borne by all. The fund out of which the delegates are to be reimbursed must of course be a common one, and its supply must not be left to the uncertain result of voluntary contribution, but must be collected by the equal apportionment of a general taxation.

We shall probably be told, that the late Convention afforded an instance of the willingness of the delegates elected by the membership to attend to their duties without compensation. We are not sure, however, that the expenses of many were not borne by those who sent them; and the record of the absentees, even under the circumstances of the extraordinary excitement in which the Convention was got up, gives fearful presage of what will happen when party spirit has subsided. The delegation was also confined, for the most part, to those whose places of residence were either in the vicinity of Baltimore, or to such as were engaged in commercial pursuits, and who had other business in that city. Extraordinary efforts were likewise made for the occasion; some idea of which may be formed from the fact, that, in a neighbouring circuit, after advertising for a month in the newspapers that a meeting of reformers would take place on a certain day at the county town, to elect delegates to the Convention, *nine* persons met and elected six representatives! The partial representation which was obtained in the last Convention is therefore of itself sufficient to show, that something more must be done to insure a general attendance of delegates from all parts of the Union in the supreme council of the Church. In short, when men undertake to do business in which others have an equal concern, they entertain the reasonable expectation that the expenses attending the transaction will be borne equally by all parties; and the most that could be expected of the delegates is, that they will serve without any compensation for their loss of time, and this is more than many can afford to do. The result of the whole is, that the means of paying the expenses of the delegates must be certainly provided for by the Church. The only adequate and certain means that can be devised is taxation, and hence the new association have only the choice between taxation or dissolution.

When this necessity of resorting to taxation in a Church government constituted according to the notions of our reformers, was suggested some time ago in the 'Appeal to the Methodists,' the objection was simply met by the question, 'Could not the delegates be instructed by their constituents not to tax them?' To which it was only necessary to reply, that they certainly might; but this would not remove the difficulty, inasmuch as it would still remain necessary to meet by some other means the expenses of the delegates to the General Conference.

We are told, however, that if the articles of association are faulty, they can be mended; and, indeed, they remind us of what the facetious Butler says of some religious creeds, which

> ——— 'Were intended
> For nothing else, but to be mended.'

The idea of mending such a disjointed, incongruous system, as the one we have been reviewing, is in the last degree absurd. It reminds us of the reply of Pope's postilion to his master's frequent ejaculation of, 'Lord mend me.' 'Mend you!' said the postilion, looking at his crooked back and general deformity, 'it would not be half as much trouble to make a new one.' There are in the system as many defects at least as there are articles, any one of which would be fatal to the success of the whole scheme. In fact, the principles upon which it is based, are not only wrong, but absurd; and therefore the superstructure can neither be repaired nor remodelled to any useful purpose. The builders must lay a different and more solid foundation, before they can erect an edifice of such magnitude and utility as they propose.

Those who speak confidently of mending the present constitution of the new Church at the next Convention, have taken a very superficial view of the articles of association. Some alterations of minor importance may be made, because it may not be the interest of the local preachers to oppose them; but none will or can be effected that will go to lessen the ministerial preponderance in the government of the Church; because the ministry will possess a representation in the Convention equal to that of the laity, and can thereby prevent any changes which may be prejudicial to their interest. It is in vain, then, that the constitution provides, *in theory*, for its own amendment. Any effort to curtail the powers or privileges of the local preachers, may be defeated by their own delegation, and the influence they cannot fail to have over their personal friends among the lay representatives. It will not, therefore, be in the power of the next Convention to lessen the relative proportion of ministerial delegates in that body, unless the preachers themselves desire it; and this we think is not a probable contingency. Alterations allowed by the constitution, may be as impracticable as if they were forbidden. The constitution of the state of Maryland, according to its provisions, may be so altered by the people as to restrict the

right of suffrage to freeholders only; but it is obviously as much impossible to effect such an alteration, as if it were prohibited entirely; because a large majority of the voters are interested in preventing it. On the same principle the local-preacher aristocracy will continue to possess a paramount authority in the church government they have already formed, in spite of the enticing song about liberty and equality with which they have been, for the last seven years, amusing their enchanted hearers.

We proceed to notice some other provisions in the new constitution, which are worthy of attention. It will be recollected that among the regulations of our Church, none were so much complained of by our reformers, as the rule respecting such as should be convicted of endeavouring to sow dissensions in the Church, by inveighing against our doctrines and discipline; and also the rule providing the method to be pursued in the trial of members. It must therefore surprise our readers to learn, that they have adopted the first, without any alteration whatever, into their new code; and the other they have also admitted with this additional provision, 'that nothing therein contained shall be so construed as to deprive an accused member of the right to challenge;'—a provision which cannot be practically admitted without rendering the expulsion of a member impossible, if he desires to retain his membership. It will be perceived that the right to challenge, is not restricted in any way whatever. It is not limited to a right to *challenge for cause.* It is a right to challenge, *peremptorily*, any person, and any number of persons, that may be appointed on the committee, without assigning any reason for it whatever,—so that if the accused will only persevere in challenging, he may not only escape conviction, however guilty, but elude all the efforts of the Church to bring him to trial. How truly has it been said, that 'to *innovate* is not to *reform.*' The right to object against any person who may be summoned to try a case involving the character or interests of one against whom he had shown himself prejudiced, requires no ecclesiastical statute, without supposing great depravity in the administrators of discipline; and should such depravity exist, its effects would be corrected by the superior judicatory, having appellate jurisdiction in the case: but to give a right to challenge peremptorily, and that without limitation, is to defeat the ends of justice altogether, and to expose the communion of the Church to open profanation. Our reformers must try their hands upon this article again, whatever they may do with the rest. In its present shape it will never do. It is of itself sufficient to destroy all the ends of Christian discipline, and a few more abortive efforts to improve upon our discipline, will at least have one good effect,—it will teach innovators that though no human system of government can be absolutely perfect, yet it is often much easier to point out defects than to mend them.

We know that the General Conference have anxiously desired to improve that part of our discipline which relates to the trial of

offending members, and have had under their consideration at different times a variety of propositions to this effect; but hitherto none have been proposed which were not more defective than that which they proposed to amend. We venture to promise on the part of the General Conference, that they will readily make any proper change in this matter, which may be suggested to them by either friend or foe. It is alike their interest and their duty to do so. But let him that advises an alteration be sure that he understands the matter,—that his situation commands a view of the whole ground. Let him not form his opinion upon views which he may have taken of city stations or circuits, where the societies are large, but adapt his plan to all the great variety of circumstances in which our membership are found in our widely extended connexion. Many a plausible scheme, when viewed in the abstract, will be found to be utterly inapplicable to the circumstances of the people for whose benefit it is designed. The celebrated John Locke, author of the well known work on the human mind, prepared, at the request of the proprietors of North Carolina, a constitution and form of government for the people of that colony, which was found upon experiment so utterly inapplicable to the state of the population, that it was, after some feeble attempts to establish it, totally laid aside; and the woodsmen met together, and adopted a few simple regulations, much more suitable to their circumstances than the recondite production of that distinguished metaphysician. It should also be remembered by all constitution manufacturers, that it is not only by the want of laws that a society, whether civil or ecclesiastical, may be placed in difficulties,—they may be equally embarrassed by too much regulation. And in the instance to which we have alluded above, the members of the new association may find it as inconvenient, and as dangerous to their peace and prosperity, to have introduced a rule into their discipline by which the most unworthy members may hold their membership, in defiance of all the constituted authorities of the Church, as to have risked the improbable contingency of an accused member being refused the privilege of objecting to a hostile committee;—especially as such maleadministration would always find an effectual corrective in the Quarterly Meeting Conference, unless a universal corruption had pervaded the Church; and in that case, a good man would not be very anxious to retain his membership.

But there is one effort at emendation which seems to give the separatists great satisfaction, and it would seem hard to deprive them of at least one subject of gratulation, to console them for the manifest and total failure in the other parts of their code. The effort too, comes to us with such an air of piety, that we would incline to commend it, if it were only for the habiliments in which it is dressed; for pious endeavours are always entitled to respect, though the opinions by which they are directed be ever so erroneous. But with all our disposition to forbearance, we cannot

spare our reformers this one matter of rejoicing. It is, notwithstanding its imposing appearance, an error, and it is our duty to expose it; that when, at their next Convention, they commence reforming their recently reformed code, they may correct this among other defects. We allude to the provision in the fifth article, which enacts, that 'the first business of the Quarterly Conference shall be, to inquire into the official and religious characters of all its members.'

Dr. Jennings, in his remarks on the conventional articles lately published, chuckles over this provision, as a matter of great triumph over the old side brethren. This rule may be practised, he says, in some Quarterly Meeting Conferences of our Church; but for such practice there is no rule of discipline. Now we confess we did not know that such a practice ever did obtain among us any where; and we are very sure it ought not to be introduced either as custom or discipline; for this obvious reason, that it would preclude all the lay members of the conference from the benefit of an appeal, if they thought themselves aggrieved by the decision of the conference, in reference to any matter which might be alleged against their religious characters. If upon such inquiry any allegations should be made against a layman, the conference must do one of two things;—either appoint a committee to investigate the charges, or bring the member to trial before their own body. In the latter case, there would be no superior judicatory to whom an appeal would lie; and in the former, the accused must appeal from the decision of the committee to the Quarterly Meeting Conference who appointed it, and before whom the charges were made,—that is, the member must appeal to the grand jury who originated the indictment. In our Annual Conferences and District Conferences, this practice obtains; but the members of these conferences have an appeal to higher church judicatories. But to subject class leaders and stewards, who are mostly laymen, to the same regulation, would be cruel and unjust, because it would deprive them of a privilege common to all the rest of their brethren. It is common among us for the Quarterly Meeting Conference to inquire into the *official* conduct, gifts, and qualifications of the members; but not into their moral or religious characters. They are to be dealt with as other members of the Church are, for any irreligious or immoral conduct, and have the same right of appeal. Upon a review of the matter, we think that Dr. Jennings will himself perceive, that the Methodist Episcopal Church had very good reasons for not requiring the Quarterly Meeting Conferences to pass upon the religious characters of their lay members, except upon appeals from the decisions of inferior tribunals.

But it would be endless to point out all the defects in the conventional articles of the new association. We have already exhibited the fundamental errors in this new scheme to which reformers had looked with so much confidence, as promising to show a pattern

of excellence to all Christian denominations. But we must be permitted to trespass a little longer upon the patience of our readers, in order to show, that the system, in fact, could not be carried into effect, for the want of essential provisions which have been entirely overlooked by the Convention.

For instance, it is provided that the Annual Conferences shall be composed of 'all the ordained ministers, and an equal number of lay delegates.' But the constitution does not provide for the apportionment of the lay delegates, among the several churches, circuits, or stations. It will be easy to ascertain how many ordained ministers there are within the bounds of the Conference, and consequently the aggregate amount of lay delegates who will be entitled to sit in that body; but the ratio of representation is nowhere settled by the constitution. Hence, it will be impossible for any church, circuit, or station, to ascertain how many delegates they are to elect. Some may send too many, and others too few. The church in Baltimore, for instance, may send so many as to give them undue weight in the Conference; and other churches may supply so few, that the lay delegates will not, upon the whole, constitute a legal proportion of the Conference;—and hence the acts of the body will be illegal, the membership not being adequately represented. If it be said that the Annual Conferences can remedy this defect, and apportion the delegation among the churches according to numbers or otherwise, we answer, that there must first be an Annual Conference before this arrangement can be made; and yet the arrangement must be made, *before* the first Conference can be legally constituted! A strange dilemma this to be placed in, and that, too, by men who thought themselves competent to reform all our well-tested regulations. Again, suppose the apportionment of the delegates to be somehow or other settled six months before the election, yet the relative proportion between the ordained ministers and the lay delegates may be changed, either before or at the Conference. The candidates for orders, who may obtain the necessary recommendations in the interval, will be ordained *by the president,** *and two or more elected* according to the constitution, either before or at the meeting of the Conference, and will then be entitled *ex-officio* to a seat in that assembly,—thus rendering all its acts invalid, by increasing the list of ministerial members beyond the constitutional proportion. These difficulties are absolutely insurmountable; no human ingenuity can either elude or remedy them. The provisions of the constitution *cannot* be carried into effect; and therefore the associated churches must either agree to disregard them, and act without

* Was it an oversight, or was it by design, that the Convention did not require the president to be taken from the body of ministers, although he is, during his continuance in office, invested with episcopal powers; having a right to ordain ministers, and to make all necessary changes in the appointments of the travelling preachers? For any thing to the contrary in the constitution, these presidents, or bishops, may be laymen!!

a constitution, or call another General Convention forthwith. Even the General Convention, which according to article 16, is to meet in November, 1830, will not be able, according to the present organization, to remedy the evil; because there is the same want of any provision ascertaining the ratio of representation from the several Annual Conferences to the Convention. It is nowhere said that the Annual Conferences shall be represented according to their numbers; and hence each conference is at liberty to send as many delegates as it pleases. The consequence may be, that any one or more of these conferences, desirous to introduce particular provisions into the constitution, may insure success by a numerous and disproportionate delegation. One thing at least seems however to be carefully provided for in the Conventional articles, namely, that there should be a *quantum sufficit* [an ample supply] of local-preacher influence in all the departments of the new government; and so it will inevitably remain, whatever alterations may be made hereafter in other respects.

Upon the whole, we confess, we did wait with some degree of anxiety, during the 'ten days' agony' of the Convention, for the result of their deliberations. We did anticipate a system somewhat more plausible and imposing, than the articles we have been reviewing; and, consequently, that many would be led astray by its speciousness, and by an appeal to the political sentiments common to Methodists with all the rest of our countrymen. Our fears were instantly dissipated, however, when we saw the new constitution, as anti-republican in its principles, as it is impracticable and absurd in its provisions. And now that the result is known, and our Church has escaped from the storm of passion and party spirit which had threatened to shake it from its foundation, and overwhelm it in irretrievable ruin, we feel like a mariner who, having endured a night of tempest, when no human skill or power could guide him in safety, looks back in the morning, after the winds have been hushed and the clouds have dispersed, and sees on either hand the rocks amidst which an unseen hand had guided him in safety. While he cannot but shudder at the recollection of the dangers to which he had been exposed, the full tide of gratitude rushes upon his heart, and fills his soul with the delicious, absorbing sensation of thankfulness,—thankfulness to Him who is the only sure and certain refuge in the time of trouble. Here then we raise our Ebenezer;—for hitherto the Lord hath helped us. Our enemies 'have imagined a vain thing.' They set themselves to subvert a system which the Lord had owned and blessed, and made tributary to the salvation of thousands. Their efforts have failed; and instead of being able to move us, they have, on the contrary, compelled us to 'remember all the way in which the Lord our God hath led us,'—to go back to first principles,—to reassure ourselves of their correctness, and, having done so, we resolve to cleave with full purpose of heart to the Lord, and to abide in the institutions of 'our Fathers.'

A REPLY TO MR. ALEXANDER M'CAINE.

Continued from page 97.

Our readers in general, we doubt not, are already well satisfied on the main points in this controversy; and we shall therefore endeavour to despatch the residue of it with all convenient brevity.

The next head in order, to be reviewed, is,

Section VI.—*Dr. Coke's Letter to Bishop White.*

In the 'Defence of our Fathers' (p. 30–32,) I undertook to show that Bishop White's Letter of July 1804, contains evidence that the Bishop 'mistook the import of Dr. Coke's letter;' and added, that it was 'possible' that he might equally have 'misapprehended a hint in conversation.' In reference to these passages, which Mr. M'Caine seems anxious to torture into accusations of falsehood against Bishop White, he exclaims,—'Mr. Emory ought to be ashamed of such insinuations against such a man as Bishop White.'—What insinuations?—Is it a shame to believe that Bishop White 'mistook' the import of a letter? Have not the greatest and best men mistaken the import both of written and printed documents, and of such as have been open to inspection for ages? If this be not so, then contradictions must be true, for different men,—though great and good,—have entertained contradictory opinions of the same documents. This is true not only with regard to human documents, such as laws, treaties, deeds, wills, &c,—but it is equally true with regard to the inspired oracles, which were designed to be a light to our feet, and a lamp to our path. Or does the shame consist in saying that it was 'possible' that Bishop White might 'misapprehend a hint in conversation?' Ought not Mr. M'Caine to be 'ashamed' of such gross adulation of any human being? And is it not remarkable that he should resort to it, in reference to Bishop White, just at this juncture? 'But this [he says] is not the first time Bishop White has received rude treatment from this pragmatical writer.'—This is a most unfortunate allusion for Mr. M'Caine;—equally so as his attack on Dr. Bangs's work on Episcopacy, although he himself was one of the committee by whom its publication was recommended. As there has been no controversy between Bishop White and myself, except in relation to an essay published by that gentleman, some years since, against the doctrine of the Methodists in regard to the 'witness of the Spirit,' I presume this of course to be the occasion to which Mr. M'Caine alludes. And I say the allusion is a most unfortunate one for him, because it was *at his house*, while we were 'colleagues in Philadelphia,' that a meeting was held for reading my principal manuscript in that controversy; and he was one of a few *friends* to whom it was then and there submitted, previously to its publication. If he *then* thought that Bishop White was right, and I wrong,—or that my 'treatment' of the Bishop was 'rude,' I should think that a man of 'honest bluntness,'

when thus consulted as a friend, would have told me so. If he did do this, it has wholly escaped my recollection. And if he had done it, I think I should not easily have forgotten it; nor, I imagine, would those others who were present. Yet I suspect he will hardly find one of them who will say that he *then* expressed himself so indignantly at the idea that Bishop White could 'mistake' the import of a letter, or 'misapprehend' a hint in conversation. And now I ask whether Mr. M'Caine himself is not of opinion that Bishop White 'mistook the import' of some parts of St. Paul's letters? Or does he carry his adulation so far as to ascribe to the Bishop papal infallibility, and agree with him in condemning the Methodist doctrine of the witness of the Spirit? If he does, it ought to be known. If he does not,—then, if Bishop White could mistake the import of a letter of St. Paul's, why not also of Dr. Coke's? Could Dr. Coke write better than St. Paul, or is it not as important that the true meaning of the latter should be understood, as of the former? But says Mr. M'Caine, 'Although Bishop White could not understand it, [Dr. Coke's letter,] it will be recollected that Mr. Emory can!!'—This is a very convenient sort of logic, but, fortunately, it is quite as convenient for me as for Mr. M'Caine; and to show him the weakness of it, I have nothing to do but to retort it:—only applying it to St. Paul's letters, as he does to Dr. Coke's. If Mr. M'Caine, then, does not agree with Bishop White in his interpretations of St. Paul's letters, is he not guilty of shameful arrogance in presuming to differ from 'such a man as Bishop White?' And is it not worthy of two notes of admiration to say, that, 'although Bishop White could not understand' them, yet it will be recollected that Mr. M'Caine can!!—Happily for us, however, as St. Paul's letters are before the public, and every man, 'with his own little acquirements,' is at liberty to judge of their import for himself, so is also Dr. Coke's; and I am perfectly content that every man shall exercise this liberty, and have no fears for the consequence.

But if it be a shame for me to suggest that Bishop White might possibly misapprehend a hint in conversation, or mistake the import of a letter, I ask if no blush ought to burn Mr. M'Caine's face at the indecent outrages which he takes so ferocious a delight in committing at every turn, on the memory of Dr. Coke and Mr. Asbury? I avail myself of this occasion to say, that, for the personal character of Bishop White, I do not doubt that I entertain, in reality, as high a regard at least as Mr. M'Caine. I have never insinuated, nor for a moment believed, that that venerable man was capable of intentional falsehood. I should disdain the imputation; nor was there a particle of ground for so mischief-making an insinuation.—And although, in replying to an attack on one of our prominent doctrines,—an attack published at a distance from Bishop White's residence, and not originally with his proper signature,—there might possibly have been some expressions which might not have been

used in other circumstances, yet I should exceedingly regret that the Bishop or any of his friends should entertain an idea that any personal hostility or unfriendliness of feeling exists toward him, in my mind. It is not the case. Any excitement which might even then have appeared in that controversy, has, on my part, long since and wholly passed away; and there are few men living, so far as I have ever heard him spoken of, whose personal character I more sincerely respect than that of Bishop White. Yet I entertain at least an equal reverence for the memory and character both of Dr. Coke and Mr. Asbury; and believe them to have been as incapable of falsehood, or of any dishonorable act. I believe, moreover, that Dr. Coke, in particular, was a man of not only equal veracity, and understanding, and honor, but of equal learning; and as capable of explaining his own letter, and his views and design in writing it. And in saying this I am sure that I intend no disparagement of Bishop White, nor the slightest disrespect to him. Mr. M'Caine, however, who affects, just now, such extreme sensitiveness in behalf of Bishop White, seems to have exhausted his whole vocabulary of epithets in heaping obloquy on the memory of Dr. Coke; and not satisfied with imputing to him 'absurdity, artifice, and intrigue,' adds, that it was 'reasonable to suppose' that his colleague was ready to cry out against him, 'treachery, deception, intrigue, *and a thousand things besides.*' It is hardly presumable that he meant very good things; and thus, in the failure of facts, he resorts to the exuberance of a fancy prolific in blackening character, for the purpose of branding with infamy an old friend, now no more, and who, in devotion to the cause of God and the best interests of man, and in labours and sacrifices to promote them, was unexcelled, we believe, by Bishop White, or any other man living.

The writing of Dr. Coke's letter to Bishop White, I never undertook to justify. He himself lived to see the error of it, and, with his characteristic candour, to acknowledge it. The peculiar circumstances of that period,—and in which, in an unguarded moment, he wrote the letter;—the pains which had been taken to enlist him in the interests of Mr. O'Kelly, and to produce disaffection between him and Mr. Asbury;—the excitement which had thus been produced on his ardent temperament, but which afterward, on his becoming better informed, was wholly removed; and the cordial affection which was restored, and subsequently subsisted, between him and his colleague;—all this has been heretofore stated, and the whole subject fully discussed, in the 'Defence of our Fathers,' &c.' Dr. Coke's own explanations have also been given in an 'Appendix, No. I,' to that work. It is unnecessary, therefore, to repeat here what is there said, and remains unshaken by Mr. M'Caine or any one else; and to which we respectfully refer such readers as desire farther satisfaction on this subject, or to revive their acquaintance with its details.

Mr. M'Caine, indeed, is exceedingly fretted that Dr. Bond and others should have pronounced that work an 'unanswerable production:' and in order to counteract the influence of such a judgment, is driven to the necessity of manufacturing 'nonsense' of his own, and attributing it to me. But does he not perceive that, by this course, he establishes the very sentiment which he labours to explode? If the work is answerable, why not answer it fairly, without distorting or perverting it, or descending to low contemptible abuse?—I had stated that if Dr. Coke, with the views which he then entertained, had even submitted to a second episcopal ordination, for the sake of union with the Protestant Episcopal Church, it would by no means have proved that he therefore disclaimed, or even doubted, the validity of his prior ordination. He himself explicitly declared, as is shown in the Appendix to the 'Defence of our Fathers,' that he did believe, and had no doubt, that the repetition of the imposition of hands, in such circumstances, and with the views which he then entertained, would have been perfectly justifiable, and would not by any means have invalidated, or have been an acknowledgment of the nullity of his former consecration. Bishop White, in 'The Case of the Episcopal Churches Considered,' had clearly asserted a similar opinion in regard to reördination in certain cases: and the principle is the same whether applied to the reördination of presbyters or bishops. In order farther to illustrate this view, I remarked,—'It is well known that some Methodist presbyters who have joined other churches, have *submitted* to a second ordination, not for their own satisfaction, but for the satisfaction of others, and because it was required of them in order to the union.'—On this passage Mr. M'Caine indulges himself in the following strain,—

'Is not this declaration contrary to the universal sense of mankind? According to Mr. E.'s doctrine, when a beggar asks an alms, it is not "for his own satisfaction," but for the satisfaction of the giver, that he asks it! When an applicant solicits a favor, it is not "for his own satisfaction" he solicits it, but for the satisfaction of his benefactor! When a man wishes to become a member of a religious society, it is not "for his own satisfaction" that he wishes to join it, but for the satisfaction of the Church! According to this position, it is the party *applying* who confers the favor, and not the party *bestowing* it. And yet the book containing such nonsense is pronounced "a masterly and unanswerable production."'

But is it not plain that whatever 'nonsense' there is in this statement is purely Mr. M'Caine's own. I never said that, in the cases in which some of our presbyters had joined other churches, their wish to do so was not for their own satisfaction;—but that there had been instances in which *the circumstance of their submitting to a reördination*, was not because they were dissatisfied with their former ordination, or doubted its validity. They would have been willing to go into such other churches, and to continue their ministrations,

without reördination, if it had been admitted on the part of such other churches; and their *submitting* to reördination therefore, was not from any scruples on their mind with regard to their former ordination, but merely a compliance with this term of union, for the satisfaction of those who exacted this condition. This I simply averred as a *fact*. That averment I now repeat, and leave its assailant to make 'nonsense' of it at his leisure.

If Mr. M'Caine cannot imagine any other reason why Dr. Coke pursued the course he did, except a 'love of gain,' actuating his 'sordid soul,'—or else a conviction of the invalidity of his episcopal ordination, we can. And as Dr. Coke himself explicitly assigned other motives, and perfectly upright and honorable ones, we choose rather to believe his declarations than to adopt Mr. M'Caine's insinuations, or assertions. We do think that Dr. Coke understood his own motives as well as Mr. M'Caine can do; and we think him too as worthy of belief. In his letter to the Rev. Ezekiel Cooper, dated January 29, 1808, he expressly says,—'*I have no doubt but my consecration of Bishop Asbury was perfectly valid, and would have been so even if he had been reconsecrated.*'—Yet, says Mr. M'Caine, 'Notwithstanding all Mr. Emory has said respecting Dr. Coke having "no doubt,—not the shadow of a doubt," the Doctor himself *knew* better; *he knew he was no bishop.*'—Mr. M'Caine of course must intend to be understood that Dr. Coke equally knew that Mr. Asbury was no bishop. And then it follows of necessity that to ascertain, as a mere matter of fact, what was Dr. Coke's opinion, we have no alternative but simply to choose which to believe,—Dr. Coke or Mr. M'Caine. Dr. Coke certainly did know that he was no bishop of the Church of England, as by law established; and that his ordination of ministers there, would not be recognised by that creature of the state. Hence his application to the bishop of London, on the same principle as that which was involved in his letter to Bishop White, viz,—to meet the existing prejudices of others, and 'for the enlargement of the field of action.'—Ministers ordained by the bishops of the Protestant Episcopal Church in this country, are not recognised, in virtue thereof, we believe, as ministers of the Church of England. Nay, the bishops of the Protestant Episcopal Church themselves, when in England, are not bishops in that Church, nor allowed to officiate as such.—Whether the Church of England, or the Protestant Episcopal Church in this country, acknowledges our ordination of bishops or not, does not in the slightest degree affect the argument. It might just as well be argued that if these Churches choose not to acknowledge our *presbyters* as such, it must follow that we have no presbyters; for our ordination of presbyters is derived from the same source as that of our bishops, and our form of ordaining presbyters is an abridgment of the Church of England's form of ordaining priests, as that of ordaining superintendents is an abridgment of their form of ordaining bishops. Neither does our adoption of their

form of ordaining bishops prove that we therefore hold bishops to be a third order in the sense that the high church part of those churches do. It has been already shown that many of the most distinguished men of the Church of England have held differently. Of these it is sufficient to name Stillingfleet alone, as his sentiments have been so fully exhibited, and shown to be the sentiments of many others equally eminent, and entirely according with our own. It was perfectly consistent in Mr. Wesley, therefore, as it is in us, though using those forms of ordination, and intending, in the sense so often already explained, to have an order of bishops, as well as of presbyters and deacons, yet to maintain the primary and inherent equality of bishops and presbyters, as originaliy the same order. The Alexandrian ordination of bishops explains our views, as it does Mr. Wesley's; and Mr. Crowther expressly declares that it was in view of that model that Mr. Wesley acted, in setting apart Dr. Coke, and in sending him to establish the same mode in America.

Mr. M'Caine says, 'According to Mr. E.'s showing, Mr. Wesley recommended the episcopal form of government to his societies in England, as well as to those in Scotland and America. For the same recommendation, and the same forms of ordination, on which Mr. E. so confidently relies, to support the cause of Methodist episcopacy, are in the abridged prayer book which is used by the English Methodists to this day.'——To this I shall only say at present, that I have now before me the abridged prayer book used by the English Methodists,—'the seventh edition,—London; Printed at the Conference Office; by Thomas Cordeux: sold by T. Blanshard, 14 City Road, and 66 Pater Noster Row; and at the Methodist preaching houses in town and country: 1819.'—And in this edition, designed for England, not one of these 'forms of ordination' is contained. On what authority Mr. M'Caine founded his assertion, he does not state. And until he produces some better testimony, I shall choose rather to be guided by the English prayer book lying before me.

We cordially agree 'that conjecture is not argument; and that specious phantasies are very different from logical deductions.' And if 'conjectures' and 'phantasies,' such as can hardly be called even 'specious,' be deducted from Mr. M'Caine's productions, there will be little left, except the dregs of low personalities. That I assigned a variety of considerations, compatible with honorable motives, which might have operated on the mind of Dr. Coke, in the peculiar circumstances of that period, is certainly true; and that I thought it also possible that Bishop White might have misapprehended a hint in conversation, or even the design of a part of Dr. Coke's letter, yet without the slightest imputation of wilful or moral wrong. The difference between Mr. M'Caine and myself in this respect is, not that I indulge in 'conjectures,' and he in none,—no reader can believe this,—but that his all go to blacken Dr. Coke, while mine, were there even no stronger ground of defence, all tend

to show that there is really no necessity for imputing bad motives to that excellent man; and that there are many very probable and very supposable reasons which might have actuated him, without attributing to him the baseness which Mr. M'Caine tortures a fertile ingenuity to fasten on him. We say that this, to use the mildest terms, is a most uncharitable and cruel course of proceeding, and especially as Dr. Coke is not alive to answer for himself. Such a course is not required by the interests either of Christianity, or of historic verity. Where various motives can be conceived for the acts of a man of such general excellence and devotion as Dr. Coke, even through a long life, and down to death,—persons who are themselves of pure and honorable minds, and under the influence of the true Christian spirit, will choose, we think, to believe the good motive, rather than the bad. Is there a man living who would not consider it an unchristian severity that he himself should be judged by a different rule,—at least after his tongue shall no longer be capable of speaking, nor his hand of writing, in his own defence? Yet we are far from being under the necessity of resting Dr. Coke's defence on probabilities merely. We have solid argument, authentic documents, the testimony of contemporaries, and clear logical deductions, in addition to his own express declarations, supported as they are by a character for veracity and piety which surely would not disparage the future posthumous fame even of his assailant. The reader, however, will please to observe, that, in refuting the motives which Mr. M'Caine ascribes to Dr. Coke in regard to his letter to Bishop White, we are by no means to be understood as vindicating the writing of it. The act itself, we repeat, was precipitate and unauthorized, and can be apologized for only by a candid consideration of all the peculiarities of the time. It was disapproved by Bishop Asbury, and has been disapproved, so far as we know, by our whole body; and was ultimately disapproved by Dr. Coke himself.

Sections VII–VIII.—*The Prayer book of* 1784 *and of* 1786.

We will not weary the patience of readers by following Mr. M'Caine through his perpetual repetitions, insinuations, and hardy reiteration of already refuted sophisms. The two sections above named will be here connected, and, in reviewing them, we shall confine ourselves to such facts as never can be so sophisticated as to hide their true character and bearing from candid and intelligent inquirers. Mr. M'Caine would seem not to be aware that the questions in the 'Defence of our Fathers,' (pp. 42–4,) were intended as a *reductio ad absurdum*, to show that on the grounds assumed by him so many monstrous absurdities were involved, that we could not believe it possible that even his own most devoted admirers could have the credulity to swallow them. This bearing we should think was still more obvious, when, after the last of the questions this passage was added,—

'Such a complicated machinery of fraud and villany must have been kept in operation on the part of Dr. Coke; such a combination and collusion of all parties against Mr. Wesley, must have been carried on for so long a time; and such surprising ignorance must have existed on his part, for the accomplishment of all this, as is, we must confess, beyond the reach of our highest credulity.'

And if the reader will have the goodness to turn to those questions again, we shall be entirely satisfied to leave the decision of them to his own good sense.—That they were 'ushered in' with the form proper to the nature of that species of argument, could not be an objection to any one who did not feel their graveling force, or was capable of fairly answering them. We would just remark, by the way, that Mr. M'Caine says, 'Out of the nine questions which Mr. E. has proposed,' &c.—But he ought to have perceived that there are eleven questions: and the 10th and 11th, we dare say, were not found the easiest to be answered.

It has already been shown, (in the 'Defence of our Fathers,') that an episcopal form of government, such as *we* contend for, is perfectly consistent with the position that bishops and presbyters were primarily and inherently the same order; and that this was uncontestably Mr. Wesley's opinion: since *after* he was convinced that bishops and presbyters were the same order, he declared that he still believed the episcopal form of church government to be scriptural and apostolical. It has been farther shown, that he did himself, with the assistance of other presbyters, set apart Dr. Coke as a superintendent over the flock of Christ in America: and that this was done with such solemnities as all persons acquainted with the facts, except Mr. M'Caine, so far as we have ever heard, have always considered to have been intended by Mr. Wesley as an ordination. It has been shown also, that he prepared and sent over to us by Dr. Coke, three distinct forms of ordination: that these were printed at his own press, and were thus entitled,

'The first—"The form and manner of making of DEACONS." And the running title at the head of the page is, "*The ordaining of deacons.*"

The second—"The form and manner of ordaining of ELDERS." The running title is, "*The ordaining of elders.*"

The third—"The form of *ordaining* of a SUPERINTENDENT." And the running title is, "*The ordination of superintendents.*"'

These acts of Mr. Wesley were understood and represented, even to the era of Mr. M'Caine's 'History and Mystery,' as ordaining the institution of an *episcopacy in fact.* It was so considered, both by his friends, and by his enemies. He was himself reviled, taunted, and reviled for it, from that period (1784) till the day of his death, in 1791. And his memory has been often reproached with it since, by those who have sought occasion against him. Now if Mr. Wesley had not intended any such thing, had he not sense enough to say so? Had he not spirit enough to say so?

Nay, was it not his duty to say so? And if, in such circumstances, he did not say so, when it was thus urgently pressed upon him from so many quarters, and even by his own brother, could we wish stronger evidence that it was because he neither could deny, nor wished to deny, that he had so intended; nor would he attempt to sophisticate it as Mr. M'Caine has done. Were it even certain that, in the organization of a distinct Church in America, he went farther than he would have gone if he had anticipated the act of the Conference of 1787, in leaving his name off the minutes, (as it has been called,) or that, under the chafing influence of that act, he was, as Dr. Coke thought when he wrote to Bishop White, even 'sorry for the separation,'—yet this certainly does not prove that he had not intended such a distinct Church organization in America. Mr. M'Caine's argument on this point is so odd a one that we cannot deny to the reader the amusement of seeing it.—'If [saye he] Mr. Wesley was sorry for the separation, was he not also sorry for having taken the steps that led to it? Was he not sorry for having ordained ministers for America?' (*Defence of History and Mystery*, p. 63.)—What then? Admitting even, for argument sake, that Mr. Wesley, in the peculiar circumstances which existed at that time, was sorry that he had taken those steps, does this prove that he had not taken them? Or if his subsequent but temporary regret ought to induce us now to abolish our episcopacy, ought it not equally to induce us to abolish our ordination altogether? The reader cannot but perceive that Mr. M'Caine's over-heated zeal against Methodist episcopacy, goes as completely, on his mode of reasoning, to subvert our ordination entirely. And yet he has the inconsistency to continue to claim authority under it.

That there is good reason to believe that Mr. Wesley, as well as Dr. Coke, lived to overcome the feelings produced by the act of the Conference of 1787, and the prejudices which certain mischief makers, about that period, industriously endeavoured to infuse into his mind against Mr. Asbury, has heretofore been shown, and need not be repeated. The esteem in which he continued to hold Dr. Coke, the honorable appointments which he gave him, and the high trusts reposed in him, even by his last will and testament, never can be reconciled with Mr. M'Caine's representations, without supposing such a degree of ignorance, or of inconsistency, on the part of Mr. Wesley, as we should not choose to impute to him. That he had been misinformed in regard to Mr. Asbury's 'strutting,' &c, is too well known in *America* to require a moment's discussion. If ever a human being, with such powers and means, lived a life of toil, of self denial, and of unostentatious simplicity,—even to a proverb,—it was *Francis Asbury*. And both he and Dr. Coke having ceased their apostolical and almost unexampled labours, only with their lives, and sealed their sincerity and devotedness with little less than the blood of martyrs, we can scarcely conceive of any thing more dispraisible than the efforts made by

some, under the profession of Christianity, to despoil them, now that they are in their graves, of a reputation so dearly and faithfully earned. To those who think it a light matter thus to abuse them, we recommend the answer of Mr. Snethen to an insinuation of the late Mr. O'Kelly that Mr. Asbury always kept 'behind the screen.'

'This is he, Mr. O'Kelly says in his preface, "who always keeps behind the screen." During those unhappy divisions which rent the bosom of the society in Charleston, Mr. Asbury visited it annually; and he has not spent less than one twelfth of his time in Virginia, since the division by Mr. O'Kelly. The rest of his time he has indeed been behind the screen, that is, out of sight of the societies in Charleston and Virginia. But what has he been doing behind the screen? How did he spend his time there? One might follow him behind the screen to the banks of Kennebeck in the east; to the borders of the lakes to the north; over the Alleghany and Cumberland mountains to the west; and over the Savannah river to the south. These are the screens which have hidden Mr. Asbury from his brethren and from his enemies in Virginia. Mr. O'Kelly was never behind those screens; he knows not what has been done, is doing, or to be done there. But many of our preachers know that the Bishop has more to do and to suffer there, than in those settlements where a man has a plentiful table every day to eat at, and a good bed every night, and a ceiled room to sleep in. If Mr. O'Kelly would leave his beloved haunts through the midlands of North Carolina and Virginia, and take one round behind those screens; if he would travel faint and weary, over the rocks of the north and the hills of the west; if he should have to encamp a few nights on the bare ground, cold and wet, at Richland creek, the Hazel patch, and Cumberland river; if he should be crowded in a hut with a parcel of hunters, and promiscuous travellers; I think he would then have new ideas, and be able to expose Methodist episcopacy in a much juster light than he has yet done.'—*Answer to James O'Kelly's Vindication*, pp. 6–7.

The hardy and persevering boldness with which some of our opponents assume, in this controversy, the authority of Mr. Wesley's name and opinions, cannot but amaze those who are acquainted with the truth of Methodist history. Nothing can be farther from the views of that eminent man, or from the 'primitive' Methodist economy, than their plans. Mr. Moore, in his biography, has produced the most incontestable testimony, that Mr. Wesley, who had so long and so beneficially exercised a personal superintendency in the government of his societies, was desirous of perpetuating, after his death, a similar general superintendency, both of the preachers and of the societies. His opinion of the indispensable necessity of this seems to have been, indeed, much stronger than our own, or than subsequent experience has justified. Probably his own views on this point were modified before his death. His establishing, by the Deed of Declaration, in the year 1784, the Conference of one hundred preachers, as the legal Conference of the people called Methodists, was with a special view to the securing of the chapels.

and the appointing of the preachers to their pulpits, agreeably to the purposes for which they had been erected, and to the trust deeds. This was a matter which rested on Mr. Wesley's mind with great weight.

'That men, [says Mr. Moore,] not a few of whom have departed from the society, (and some have been expelled from it,) should merely by virtue of their legal authority over the premises, appoint preachers to feed and guide the flock, exhibited a distressing prospect. Even where the trustees continued members of the society, and attached to its interests, what could be expected in a matter of such vital concern from men so much engaged in worldly business? This has often been proved in religious communities. It was the chief cause of the decline of religion among the latter Puritans: their lay elders assumed, after some time, the whole authority. From this proceeded that worldly spirit and political zeal which so greatly dishonored that work in its last days; and which had previously overthrown both church and state. We see also, in our day, in the sufferings of the excellent Scott, as detailed in his Memoirs, lately published, what both ministers and people have to expect from such a system of lay government.

The evil showed itself in prominent overt acts previous to this period. Mr. Wesley having striven to prevail on some trustees in Yorkshire to settle their chapels, so that the people might continue to hear the same truths, and be under the same discipline as heretofore, was assailed with calumny and with the most determined opposition, as though he intended to make the chapels his own! Another set of trustees, in the same county, absolutely refused to settle a lately erected chapel: and, in the issue, engaged Mr. Wesley's book steward in London, who had been an itinerant preacher, to come to them as their minister. This man, however, was "wise in his generation;" and insisted upon having an income of sixty pounds per annum, with the chapel house to live in, settled upon him during his life, before he would relinquish his place under Mr. Wesley. What will not party spirit do! I was a witness, when after Mr. Wesley's death it was found that the preachers continued united and faithful in their calling, how deeply those men repented of their conduct in this instance. In vain they represented to the man of their unhappy choice how lamentably their congregations had declined, and how hardly they could sustain the expenses they had incurred. The answer was short: they might employ other preachers if they should think it proper; but the dwelling house and the stated income belonged to him!'—*Life of Wesley*, book viii, chap. i.

'In that day of uncertainty and surmise there were not wanting some, even among the itinerant preachers, who entertained fears respecting a settlement of this kind. They had but little hope that the work would continue after Mr. Wesley's death as it had during his life; and they thought it probable that the largest societies, and of course, the principal chapels, would become independent. In such a case, the favor of the chief men, and especially of the trustees, would insure considerable advantages to those itinerants who might wish to

become settled ministers. Of all this Mr. Wesley was fully aware, and he determined to counteract such wisdom. He found it, however, very difficult to do so, without breaking with them, which love forbade; or assuming, in a questionable case, an authority contrary to that of a father in Christ. One of those preachers, and of considerable eminence, attacked the deed of settlement, and declared, that Mr. Wesley might as justly place all the dwelling houses, barns, workshops, &c, in which he had preached for so many years, under the authority of the Conference, as he had done the chapels, and that he thus assumed an authority that the Lord had not given him. This seemed far too strong to be generally received, and it was quickly answered. A preacher, in reply, observed, "that, certainly, there was as much justice in the one case as the other, provided those dwelling houses, barns, workshops, &c, had been built in consequence of the preaching, and by the subscriptions of the connexion; and in order that those erections might continue to be used for the purposes for which they were thus built. This closed the debate for that time; but the preacher first mentioned, soon after he had got to his circuit, rallied again, and wrote Mr. Wesley a long and earnest expostulation on the same subject, which I read to him in course. To this Mr. Wesley thus shortly replied:

"My dear Brother,—I do not love to dispute; and, least of all, to dispute with *you*, who will dispute through a stone wall. It seems a little thing with you, who shall appoint the preachers; with me it is, under God, every thing, both for the prosperity and the continuance of the work."—He concluded with some fatherly advice, not to be so very sure of his own opinion, or so wise in his own conceit.'—*Ib.*

That Mr. Wesley had been desirous, and had made an effort, to provide a successor to fill his place in the general superintendency of the preachers and societies, when the Lord should call him to his reward, is expressly attested by his biographer, Mr. Moore. To secure this object, he was even desirous of associating an individual with him, in his own lifetime, that such an associate, travelling and labouring with him, as a father in God, might thus be built up in faith, ripened in gifts, and introduced to the people.

'Mr. Wesley [says Mr. Moore] now saw the religious societies he had been the happy instrument of forming spread rapidly on every side; and the preachers increasing in an equal proportion. He became, therefore, every day more solicitous to provide for their unity and permanency after his decease, wishing to preserve at the same time the original doctrines and economy of the Methodists. From the beginning he had stood at the head of the connexion, and by the general suffrage had acted as a father in matters relating to the government of the societies. He had often found that all his authority was necessary in order to unanimity, and he wished that authority to be continued.'

In January 1773, being at Shorcham, where, no doubt, says Mr. Moore, he had consulted Mr. Perronet on the subject, he wrote a letter to Mr. Fletcher, whom, of all men, he thought the most

proper to fill his place when the Lord should remove him, pressing and entreating him, without conferring with flesh and blood, to come out into the work as a general assistant, and thus to strengthen the hands, comfort the heart, and share the labour of his affectionate friend and brother, and be prepared to take his place when God should call him hence. See Moore's Life of Wesley, book vii, chap. iii.

The following was Mr. Fletcher's answer:—

"*Madeley, 6th Feb.*, 1773.

Reverend and dear Sir,—I hope the Lord, who has so wonderfully stood by you hitherto, will preserve you to see many of your sheep, and *me* among the rest, enter into rest. Should Providence call you *first*, I shall do my best, by the Lord's assistance, to help *your brother* to gather the wreck, and keep together those who are not absolutely bent upon throwing away the Methodist doctrine or discipline, as soon as he that now letteth shall be removed out of their way. Every little help will then be necessary; and I hope I shall not be backward to throw in my mite.

In the mean time, you stand sometimes in need of an assistant to serve tables, and occasionally to fill up a gap. Providence visibly appointed me to that office many years ago: and though it no less evidently called me here, yet I have not been without doubt, especially for some years past, whether it would not be expedient that I should resume my place as your deacon; not with any view of presiding over the Methodists after you, (God knows!) but to save you a little in your old age, and be in the way of receiving, and perhaps of doing, more good. I have sometimes considered, how shameful it was that no clergyman should join you, to keep in the Church the work which the Lord had enabled you to carry on therein; and, as the little estate I have in my native country is sufficient for my maintenance, I have thought I would one day or other offer you and the Methodists my *free* services.

While my love of retirement, and my dread of appearing upon a higher stage than that I stand upon here, made me linger, I was providentially called to do something in Lady Huntingdon's plan; but being shut out there, it appears to me I am again called to my first work.

Nevertheless, I would not leave this place without a *fuller* persuasion that the time is quite come. Not that God uses me much *now* among my parishioners, but because I have not sufficiently cleared my conscience from the blood of all men, especially with regard to ferreting out the poor, and expostulating with the rich, who make it their business to fly from me. In the mean time it shall be my employment to beg the Lord to give me light, to guide me by his counsel, and make me willing to go any where, or no where, to be any thing, or nothing.

I have laid my pen aside for some time; nevertheless I resumed it last week, at your brother's request, to go on with my treatise on *Christian Perfection*. I have made some alteration in the sheets you

have seen, and hope to have a few more ready for your correction against the time you come this way.

How deep is the subject! What need have I of 'the Spirit to search the deep things of God!' Help me by your prayers, till you can help me by word of mouth.

Reverend and dear sir,

Your willing, though unprofitable, servant in the gospel,

J. Fletcher."'

It is worthy of remark that, in this amiable letter, so deeply imbued with all that spirit of humility and modesty for which Mr. Fletcher was so eminently distinguished, there is not the slightest objection to the principle contained in Mr. Wesley's proposal, nor does Mr. Fletcher make the least attempt to dissuade him from the measure which he then had in contemplation; which, as an intimate friend and counsellor, he ought to have done, and doubtless would have done, had his judgment been decidedly against it. On the contrary, the grounds on which he waived (for it can hardly be said that he positively refused) the invitation of Mr. Wesley, were in explicit reference to his own peculiar views of himself, and the circumstances in which he conceived Providence had placed him, together with his graceful deference to what he judged the superior claims of the Rev. Charles Wesley, to be the leader of the flock after the death of his brother John. Mr. Fletcher knew well, as Mr. Wesley also did, that there were individuals who only waited for that event as a favorable opportunity for the accomplishment of their meditated innovations on the established economy of Methodism; yet he was so far from being disposed to yield them the slightest countenance or aid, that though, for the reasons above stated, he declined to become himself the official associate and the eventual successor of Mr. Wesley in maintaining and preserving it, yet he avowed his readiness, in the contingency of Mr. Wesley's being first called away, to do his 'best, by the Lord's assistance,' to help another in that great work. We wish not, however, to be understood to intimate that the opinions of Mr. Wesley, or Mr. Fletcher, or of any other uninspired man, are absolutely conclusive, on this or any other subject. Yet from a candid review of the above facts, and of the whole field over which we have ranged in this discussion, nothing can be plainer than that our opponents have not a shadow of pretext for pressing into their service the venerated names of Wesley and Fletcher; and that, in truth, it is doing them great injustice to force them into so incongruous and unnatural an alliance with projects which go absolutely, *radically*, to subvert the very basis of that economy which was so dear to those enlightened and holy men, and which Mr. Wesley in particular devoted his whole heart, and life, to establish. One of the last wishes of Mr. Fletcher also, in connexion with Methodism, was, that Madeley (his parish) might be put into the minutes as a regular circuit, on the established plan, and that he might be appointed

there as a supernumerary. This he expressed in 1784, the year before his death. And Mr. Moore asserts, that though he could not be easily persuaded to take the office which Mr. Wesley wished him to take, yet he certainly would have taken a most decided part in the work, if his total loss of health, which obliged him to leave his parish and to retire to Switzerland, had not prevented it.

Mr. M'Caine is very fond of imputing to others 'shuffling prevarication,' 'palpable contradiction,' 'gross deception,' and 'little tricks.' We shall not render railing for railing, but shall simply say that either his mind is most strangely confused on the subjects on which he writes, or else the errors into which he leads his readers are very unaccountable ones. In his 'History and Mystery' he had asserted that Dr. Coke, on his return to Europe, in 1785, was impeached before the British Conference, and punished by Mr. Wesley by the omission of his name in the minutes for the succeeding year; and that this was done on account of 'the manner in which the Doctor discharged the duties of the new office he was appointed to fill, and the title of bishop which he assumed, in connexion with Mr. Asbury in their joint address to General Washington, President of the American Congress.'—*History and Mystery*, p. 62, &c.

In reply, I stated that this was 'an entire mistake.' In defending the 'truth as set forth in the History and Mystery,' Mr. M'Caine repeats a quotation from Mr. Drew on this subject, and then exultingly adds,—'The very words I had quoted, and which he [Mr. Emory] says was an entire *mistake?*—But is it possible that he could have understood me to mean that his entire mistake consisted in making a wrong quotation? Was it not perfectly clear that my allegation was that his representation of the *facts*, with their *causes* and *date*, was an entire mistake? It matters not what his authority was, nor how quoted. The statement itself was wrong; although Mr. M'Caine was so strangely full of it, and so pertinaciously bent on making the worst of it, as to be absolutely blinded, it would seem, to the most palpable anachronisms. He even made it the ground of a charge of forgery,—alleging that the date of the Address to '*President*' Washington had been corruptly altered from 1785 to 1789;—and insinuated that the object of this fraud was to screen Mr. Asbury, in the alarm which he might be supposed to have felt, on 'hearing of the punishment inflicted on Dr. Coke.'—And will any one still persist in contending that all this farrago was not 'an entire mistake?'

But on this subject I had also said, 'At this very Conference of 1785, Dr. Coke's name appears in the British Minutes, after John and Charles Wesley themselves.' To this Mr. M'Caine answers,—'And what if it does? Does that prove the "*mistake?*" Really I always thought, that the "succeeding year" after 1785 was 1786. The very year I said Dr. Coke's name was left off the British Minutes.'——Now, although Mr. M'Caine 'really always thought that the "succeeding year" after 1785 was 1786,' we must beg his allow-

nce to say that this specious sophism, however it may have misled himself, does not mislead us, nor can it, we think, intelligent readers. The time at which Mr. M'Caine alleged that Dr. Coke had been impeached before the British Conference, and punished by Mr. Wesley by the omission of his name in the Minutes, was on his return from America to the British Conference held in July 1785.—Now *we* always thought that the 'succeeding year' from that time, was the period from then till the ensuing Conference in July 1786: and this period, in regard to the stations, which is the point in question, was expressed by the Minutes of 1785. It was *then*, therefore, viz. in the Minutes of the stations from July 1785, to July 1786, that Dr. Coke's name would have been omitted, if that omission was inflicted as a punishment in consequence of any impeachment at the Conference of 1785. To suppose that though impeached and censured at the Conference of 1785, yet that it was not then that his name would have been omitted, (if such was the punishment adjudged,) but in the Minutes for July 1786, extending to July 1787, is perfectly preposterous; and is well known to be utterly contrary to the usages of the Methodist Conferences.—And we repeat that in the British Minutes of July 1785, extending to July 1786, the 'succeeding year' after Dr. Coke's alleged impeachment, (as erroneously represented by Mr. M'Caine,) his name does appear in one of the most important appointments, and next after John and Charles Wesley.

But why does Mr. M'Caine persist in thus confusing his readers on this point? His words were,—'The manner in which the Doctor discharged the duties of the new office he was appointed to fill, and the title of bishop which he assumed, in connexion with Mr. Asbury in their joint Address to General Washington, President of the American Congress, involved him in difficulties, not only with Mr. Wesley and the British Conference, as we have seen already, but with the American Conference also. We have stated, that upon his return to Europe in 1785, he was impeached before the Conference, and his name was left out of their Minutes for one year.'—*History and Mystery*, p. 62.——And is it not absolutely certain that 1786 could not be the year of that omission? not only for the reasons above stated, but also because it is impossible that the Address to General Washington could have been presented before 1789, till which time he was not President of the United States.—In calling Mr. M'Caine's representation of this matter therefore an 'entire mistake,' we used a phraseology, the mildness of which, in forbearance toward him, did not deserve his censure.

We distinctly deny that Dr. Coke was under censure of any description for the year expressed by the stations in the British minutes of 1786. There is no evidence within our knowledge that any impeachment was preferred against him, on any ground, at that Conference. Mr. M'Caine has certainly produced none, and has no right to assume such a fact. On the contrary, we have shown that

in 1786, Dr. Coke was appointed by Mr. Wesley to visit the societies in British America; that his name appears in the minutes published by Mr. Wesley in the Arminian Magazine for that year; and that previously to his sailing for America, he attended and presided in the Irish Conference in that same year 1786, by Mr. Wesley's direction, and as his representative. *Defence of our Fathers*, p. 43. In the work just quoted it was also shown that there were the strongest reasons to believe that Mr. Wesley had seen Dr. Coke's Journal of his proceedings in the organization of the Methodist Episcopal Church in America, previously to that period; and that it was manifestly absurd to suppose, if Dr. Coke had acted fraudulently in that affair, that he would not have wished to conceal it; or, if he wished to conceal it, that he should have published in London both the minutes of his proceedings, and also his Journal containing the account of them, with a dedication to Mr. Wesley himself.

We have since obtained positive proof that Mr. Wesley had seen Dr. Coke's Journal; and it would seem that Dr. Coke must, in fact, have himself transmitted it to him, and with a promptness indeed remarkable, and utterly inconsistent with the idea of any consciousness of a fraudulent violation of Mr. Wesley's instructions. The proof to which we allude is contained in a letter from Mr. Wesley to the late Rev. Freeborn Garrettson, published in the Life of Mr. Garrettson, by the Rev. Dr. Bangs. It is dated 'Dublin, June 16, 1785,' and commences thus,—'My dear brother,—Dr. Coke gives some account of you in his Journal; so that although I have not seen you, I am not a stranger to your character.' (*Life of Garrettson*, p. 163.) The *date* of this letter of Mr. Wesley is given above as it stands in the printed copy of the Life of Garrettson. Knowing, however, from the period at which Dr. Coke left the United States to return to England, (viz. on the 3d of June, 1785,) that he could not have arrived there, nor consequently have had an opportunity personally to present his Journal to Mr. Wesley so early as the 16th, we were apprehensive that, in the date of the letter, there had probably been either some error of the press, or in the manuscript copy which had been transcribed from the original. To ascertain this with certainty we addressed a note to Miss Garrettson, who has possession of the papers of her late venerable father, requesting her to have the goodness to examine Mr. Wesley's original letter, and to oblige us by a communication of the result. The following is the reply with which she has politely favored us.

'*Rhinebeck, Saturday, Jan.* 23, 1830.

Rev. and dear Sir,—I did not receive yours of the 11th instant [sent by private conveyance] until yesterday afternoon, which must account to you for my apparent negligence in delaying to answer your inquiry.

In referring to Mr. Wesley's letter, I find there is a slight mistake in the printed copy, and that the original document is dated "Dub-

n, June 26, 1785." The mistake probably originated in the copy-t, and not in the printer, as the illegibility of Mr. Wesley's hand writing rendered it difficult to transcribe his letters correctly.

Respectfully yours,
M. R. Garrettson.'

Those who possess the Life of Garrettson, are requested to note the above error, and to correct it in the margin. We have not been able to ascertain, either from Dr. Coke's Journals, or from his Life by Mr. Drew, at what time he reached England, on his return from his first visit to America. As he was delayed, however, by calms, a week or more even after he took ship, it is very improbable that he could have reached Mr. Wesley by the 26th of June, the day of Mr. Wesley's writing to Mr. Garrettson from Dublin; and we therefore still think that Dr. Coke must have transmitted his Journal previously to his own return, since Mr. Wesley's letter makes it absolutely certain that he had seen it. And in the same Journal of Dr. Coke in which are found the allusions to Mr. Garrettson, of which Mr. Wesley speaks, is contained the account of the organization of the Methodist Episcopal Church.

In the Life of Garrettson, (p. 169,) we have also additional evidence that Dr. Coke was not under the censure of Mr. Wesley in the year 1786; and there is there, in fact, a most honorable reason assigned why he was sent to America for that year, and was not appointed in England. It is in a letter from Mr. Wesley to Mr. Garrettson, dated 'London, Sept. 30, 1786,' in which Mr. Wesley says,—

'My dear Brother,—I trust before this comes to hand, you and Dr. Coke will have met and refreshed each other's bowels in the Lord. I can exceedingly ill spare him from England, as I have no clergyman capable of supplying his lack of service; but I was convinced he was more wanted in America than in Europe. For it is impossible but offences will come, and of yourselves will men arise speaking perverse things, and striving to draw away disciples after them. It is a wonderful blessing they are restrained so long, till the poor people are a little grounded in the faith. You have need to watch over them with your might.'—*Life of Garrettson*, p. 169.

Mr. Wesley's prophecy was not less applicable to the United States than to Nova Scotia, where Mr. Garrettson then was.

The truth is that Mr. M'Caine, in his over anxiety, continually overleaps his prey. He wishes to prove that the venerable men who were concerned in the organization of the Methodist Episcopal Church, were knaves, when, if his statements be true, it must follow that they had not sense enough to be knaves;—they could have been no other than idiots; and idiocy, even in a court of law, is an available plea against a charge of knavery. If a document had been publicly presented to a President of the United States in the year 1785, published in the newspapers, carried across the Atlantic, and made the ground of an impeachment in the British Conference, would any but idiots have thought of attempting so

soon after as in the year 1789, to forge a false date for such a document, and by this stupid act to palm it on the world as relating to an event just then occurred? Again, Mr. M'Caine wishes to prove that Mr. Wesley regarded the acts of Dr. Coke and Mr. Asbury, in our Church organization, as a fraudulent imposition of a form of government which he never intended. Yet, as if destined always to refute himself, he informs us, though unaware it would seem of the bearing of the fact, that in Dr. Coke's second visit in 1787, he brought instructions with him from Mr. Wesley, in which Mr. Wesley said to him,—'Put as few things as possible to vote. If you, [Dr. Coke,] brother Asbury, and brother Whatcoat, are agreed, it is sufficient.' Could stronger evidence have been given of the continued confidence which Mr. Wesley reposed both in Dr. Coke and Mr. Asbury, and of his exalted opinion both of their judgment and integrity? Here is proof positive, and furnished by Mr. M'Caine himself, that Mr. Wesley wished Dr. Coke and Mr. Asbury to exercise even *more power* than they did exercise; which he certainly would not have done, if he had regarded them as having already 'surreptitiously' grasped too much, and as acting the part of fraudulent knaves in what they had already assumed.

Another instance of the astonishing propensity of our opponent to imagine fraud where no one else would ever dream of it, is in what he says of the alleged mutilation of Mr. Wesley's letter of Sept. 10, 1784, by the omission of that part of it which contained his recommendation of the use of the liturgy. Now what other man could imagine that that omission, in the publications of a later period, proceeded from a fraudulent intention to conceal Mr. Wesley's recommendation of the abridged common prayer book, when two editions of that prayer book itself were published and circulated, with Mr. Wesley's recommendation in its front?—Would not a candid inquirer rather infer that that recommendation was subsequently omitted, in other publications, because the prayer book, on trial, was found not to be acceptable in this country? Would Mr. M'Caine wish that the continued use of it should have been forced upon the preachers and people? or that we should exhibit the incongruity of continuing the recommendation, after the prayer book itself, by common consent, was laid aside? In fact, if the reader will look into the small volume of Minutes published in 1795, he will find that this very document, with the omission, for the reason no doubt above mentioned, of the recommendation of the liturgy for the Lord's day and for Wednesdays and Fridays, is published as an '*Extract* of a letter from the Rev. Mr. John Wesley.' And when it shall have been shown that the publication of such an 'extract,' in such a case, was a corrupt and fraudulent mutilation, it will be time enough to notice it farther.*

* In the Appendix to Mr. M'Caine's 'History and Mystery,' he has mentioned the name of the late Rev. Freeborn Garrettson, as one of the members of the Conference of 1784, to whom he had addressed one of his let-

Mr. M'Caine, indeed, is not content with imputing the concealment of documents to our excellent 'Fathers' on this side the Atlantic. His amazing zeal in this way carries him to the other side, and implicates the venerable Henry Moore in the same condemnation; and he 'strongly *suspects*,' '*if*' all the papers are yet in existence, and '*if*' they were accessible, that there are other documents which would blast us more completely still? What can stand against such logic, or such charity?

The residue of his remarks, under the title of the two sections here reviewed, have either been so fully met before, or are really so trifling or irrelevant, that we cannot consent to tax either our own patience or the reader's, by following them farther. In regard to the error respecting the date of Mr. Charles Wesley's death, and his stations previously, a full explanation was given in the Christian Advocate and Journal for June 13, 1828, and need not be here repeated. That Mr. M'Caine should still dwell on such a point, with that explanation before him, argues at least a lamentable dearth of better matter. He states, moreover, that I intimated 'in the same paragraph' that he (Mr. M'Caine) 'asserted that the Doctor's [Coke's] name was left off [the British Minutes] in 1789.' But I intimated no such thing, though he might indeed be glad if I had. This was my own statement of the real date of that circumstance, and is the '*truth*,'—a thing which, in this controversy, Mr. M'Caine has very rarely happened to 'set forth.'

We have no desire to disturb the opinions of Mr. 'Edward Dromgoole, senior,' or of Mr. 'Jona. Forrest;' nor do we perceive how the extracts of their letters are of any consequence in the argument. The question is not as to the understanding of those gentlemen. For this we cannot be accountable. We have not said that there was any proposition in the Conference of 1784 for 'receiving the prayer book and episcopacy connected:' nor that Mr. Wesley's recommendation of the prayer book obliged the preachers to use it for prayers on 'Wednesdays and Fridays,' or any other days. But whether the ordination of Dr. Coke as a general superintendent, agreeably to the form prepared by Mr. Wesley, and sent and recommended to us in the prayer book, with instructions to set apart Mr. Asbury agreeably to the same form, and its obvious design for the successive ordinations of such presiding church officers in perpetuity, distinct from the forms for the ordaining of deacons and presbyters, did not demonstrate Mr. Wesley's wish for the institu-

tion of inquiry, in preparing his materials for that work. Whatever may have been Mr. Garrettson's sentiments on some inferior points of ecclesiastical polity, or in regard to the act of the Conference of 1787 in rescinding the resolution respecting Mr. Wesley's authority, (of which we believe he did not approve,) we are certain that he very highly disapproved Mr. M'Caine's publication. He repeatedly declared this to different persons in this city, and seemed, in fact, to be very much grieved and displeased that his name should have been in any way connected with a work painful to his feelings, and so contrary to his views.

tion and perpetuation of such an office and of such officers among us, every man of intelligence, who is acquainted with the facts and with the documents, must be as competent to judge for himself, as Mr. Dromgoole or Mr. Forrest. And whether such an office be called an episcopacy, or a general superintendency, and the officers filling it bishops, or general superintendents, is to us a matter of perfect indifference. The thing, by whatever name it may be called, incontestably remains the same; and, to use a favorite phrase of Mr. M'Caine's, it will be difficult to make any man of common honesty and common sense, believe otherwise. The extract of the letter from the Rev. Thomas Ware, whom we have the pleasure to know, contains a passage both candid and sensible, and very much in point. And when it is recollected that the inquiry is not as to the *title* by which Mr. Wesley wished our bishops or our episcopacy to be designated, but as to the office or thing itself, substantively and in fact, there is nothing in Mr. Ware's letter which in the slightest degree impugns our positions; but very much that strengthens and supports them, and shows the honesty and good faith with which our fathers, and himself among them, acted. In what shape Mr. M'Caine proposed his inquiries to Mr. Dromgoole, Mr. Forrest, and Mr. Ware, does not appear, except from the tenor of the 'mutilated' answers, if extracts be mutilations. It has never been contended by us, however, that the abridged prayer book, it regarded merely in reference to the *prayers* contained in it, was a recommendation of episcopacy; but that the *forms of ordination* contained in it, as prepared by Mr. Wesley for our use, and recommended in common with the rest of the book, were a recommendation of such an institution in *fact*, though not in *name*. From this view we very much doubt whether Mr. Ware would dissent; and the following testimony, contained in his letter of December 1828, is highly satisfactory.

'I am fully persuaded [says Mr. Ware] the preachers in 1784 believed they were acting in accordance with the will of Mr. Wesley, when they adopted the episcopal form or the plan of general superintendency.' Here Mr. Ware obviously speaks of 'the episcopal form' or 'the plan of general superintendency,' as one and the same in substance and in fact. He then adds, '*This plan we know Mr. Wesley approved*, and we called it episcopal.' He adds also that he 'did not believe Mr. Wesley wished us to give it that *appellation*.' This may be. Yet this is not the question, nor in any way material to it.*

Mr. M'Caine's *law*, we incline to think, is not much better than his logic, or than his suspicions. We have now been in possession of our episcopacy, as heretofore explained, for nearly fifty years: and have hitherto defended it against all assailants. This gentle-

* How has it happened that Mr. M'Caine has not informed us what *Mr. Garrettson* said to him in reference to the prayer book, and Mr. Wesley's recommendation of episcopacy?

man thinks he has recently discovered that it was 'surreptitiously' obtained, and originated in falsehood, forgery, and fraud. Now we humbly apprehend, with all becoming deference, that, in these circumstances, the burden of proving these high charges does rest on him; and that, so far as principles of law are concerned, our title must be presumed to be good till shown to be otherwise: and if Mr. M'Caine, who institutes the action against us, has no better proof for ousting us than has hitherto been adduced, we have no fear to abide the decision of the country.

We shall conclude this point with the sentiments expressed, on a similar occasion, by the Rev. Nicholas Snethen, in reply to certain objections of the late Mr. O'Kelly. The latter, taunting Mr. Snethen as the champion of Methodist episcopacy, had said,—'He must strive to prove his episcopacy.' Mr. Snethen answered,—'Must he indeed! He is in regular possession of it; and if Mr. O'Kelly can, let him disprove it.——Mr. O'Kelly acknowledges the validity of the episcopacy, by continuing to exercise the ministerial functions which he received by the imposition of the bishop's hands.' *Answer to James O'Kelly's Vindication of his Apology*, p. 38.—*Mutato nomine*, &c;—only change the *names*, and the objection and the answer are the same still.

(To be continued.)

REVIEW OF THE CHRISTIAN SPECTATOR'S STRICTURES ON DOCTOR ADAM CLARKE'S DISCOURSES.

The conductors of the Christian Spectator, in reviewing a series of strictures on their work, by one of their own denomination, the Rev. Dr. Tyler, of Portland, (Me.) complain that Dr. Tyler has animadverted on them in a manner calculated to create in the minds of hundreds who will never see their review, the settled conviction that they maintain opinions which they have unequivocally disclaimed. This, they say, has excited in their minds no small degree of surprise; but they suppose none of their readers will think they ought to remain silent under such imputations. And they then add, that if forced, in this respect, to give a personal or polemical aspect to their discussions, they may say, with the great orator of antiquity, in a similar case, 'He who has arraigned us before the tribunal of the public, is justly to be considered as the cause.' It is not our design to express any opinion as to the merits of the case between Dr. Tyler and the Christian Spectator, or to meddle in the discussions between our Congregational brethren: though it were to be wished that they could agree among themselves before they assail us. Our only object in referring at present to the above passages is, to request the gentlemen of the Christian Spectator to bear in mind the principles which they have laid down for their own protection, and to consider whether we may not be equally entitled to their benefit. They certainly cannot face the public and charge us with commencing this discussion

between our respective journals, or with originating its offensive aspect. They do, indeed, in their March number, talk of our '*assailing them*,' with 'violence,' and employing 'abuse' by way of answer to their statements! And instead of having the candour to acknowledge that we have refuted even a tittle of their article, they angrily reäffirm it, and, piling Ossa on Pelion, add injury to injury.

In their number for December, before we had had an opportunity of replying to their first attack, the gentlemen renewed the assault, under the name of a review of the Discourses of Dr. Adam Clarke. In their number for March they again rally to the charge, describing us as an 'entire denomination' making war even against 'the Bible Society,'—with our 'hands against every other' denomination,—more solicitous, as they insinuate, to make disciples to 'Wesley' than to 'Christ;' little concerned 'how many benevolent enterprises are defeated,' if our 'own party interests may thereby be promoted,' and as pursuing a policy fitted, 'in their judgment,' 'to jeopardize [jeopard] the interests of our common Christianity.' And do the gentlemen think these light charges, or suppose that we ought to be silent under them? And are they sincere in declaring, at the same time, that they 'are conscious of no hostility' to us! Then the tree is no longer known by its fruit. Or will they cover this inconsistent declaration by the broad avowal that they deny to us the title of a Christian denomination? We should, indeed, prefer this to a profession of such love as shows itself in nothing but hostile acts. As the gentlemen insinuate that we are more solicitous to make disciples to Wesley than to Christ,—we ask them whether they have ever read Mr. Wesley's sermon entitled 'A caution against bigotry;' or that which immediately follows it, entitled, 'A catholic spirit?' Do they know that the latter has also been published among our *tracts?* We beg them to read those sermons, and then to answer to the public, and, what is more serious, to their own consciences and to God, whether the admirers of such a man, admitting it were even true that our supreme object is to make disciples to him and not to Christ, can be such as they represent us. What denomination has been more ready to recognise the claims of our Christian and ministerial brethren of other denominations? What denomination has more freely opened its pulpits to those whom we know to differ from us on important points?—and to some who we know never reciprocate this courtesy? What denomination is more liberal in the kindly interchange of Christian communion at the Lord's table?—And are these the signs of our hand being against every other denomination, and of our pursuing a policy to the reckless, if not the wilful, jeopardy of our common Christianity? But it is alleged that we set up the banner of hostility against every institution based upon the principle of union, 'the Bible Society not excepted.' This aspersion has been so often refuted, that we hope its inventors and propagators had become ashamed of it. The *truth* is, there is not a Christian denomination in this land, or in any other

land, more heartily friendly to every truly Christian or benevolent enterprise, than the Methodist denomination. We have acknowledged, at the same time, that the plan of 'national' combinations has not appeared to us the most excellent way. We leave others to the full exercise of all that Christian liberty of judgment and of action which we desire for ourselves. To the principle of union, as it has been called, we have, in truth, not a particle of objection, so far as any denominations, or parts of denominations, choose to act on it. We have made war on none for so doing, unless the justification of our own acts, when it has been wrung from us, can be perversely so construed. We have repeatedly declared our candid and conscientious conviction that *we* can do more good by conducting our operations distinctly, and managing them in our own way. A large portion of the Protestant Episcopal Church, and we believe of some other churches, act on the same principle. Yet we are singled out for the cruel pelting of all this pitiless storm. Why is this? Is it brave? Is it just? Might it not as well be said that the Philadelphia Bible Society 'makes war' on the American Bible Society, because it chooses to act independently? If it would be calumny to assert this of that institution, what better is it to assert it of us?

In an article in the Christian Spectator for March, it is stated, that in the cruel persecutions against the pious in Switzerland, a leading measure of the tyrannical system of espionage there carried on, is to place all English travellers who receive the name of 'Methodists,' 'under the particular inspection of the police, in reference to all their connections and movements.' Do not the gentlemen of the Christian Spectator see that they themselves, and their auxiliaries, are pursuing a course little less odious toward 'Methodists' here? From the temper which they manifest, as regards us, could they need much more to convince them that they would be doing God service by raising a general crusade against us? and when once that phrenzy shall have seized the mind, who could answer for the consequences? The conductors of the Christian Spectator, and of several other journals in their alliance, for we are little molested from any other quarter, do already act toward us, in fact, on the principle of the most odious inquisitorial dictation. They insist, in effect, that we shall sacrifice our own judgment, and unite in *their modes* of operation, or else submit to be branded as enemies to benevolent enterprises and institutions, although we steadily affirm that we pursue our course, not from hostility to the objects, which we aim to promote as well as they, but because we believe that we can promote them better and more efficiently, with what means we possess, by proceeding in our own way; and although we every where, and constantly, labour to stir up all those with whom we have any influence, to show their faith by their works. Now whether our opinion be right or wrong, it is nevertheless our opinion; and we have seen nothing yet to alter it; and

we are as much entitled to act on it as our Congregational and Presbyterian brethren are to act on theirs. To affirm the contrary, or to continue to persecute us for this liberty of judgment or of action, is the very tyranny of the heart, and the spirit of the vilest popery. It is not one whit better in principle than the 'persecution in Switzerland,' and wants little, we fear, but the power, to equal it in practice. We are happy to know, however, that the sentiments uttered by the Christian Spectator are not those of all Congregationalists, nor of all Presbyterians. There are gentlemen of those denominations, both of a better spirit, and of a better judgment. One of these, in a letter addressed to the treasurer of our Missionary Society in February last, says,

'Rev. and dear Sir,—Last year I proposed to a minister of your connexion, that I would be one of the ninety to give $100 to the missionary cause under the care of your society. Soon after, I was deterred from doing it by your secession from the American Bible, Union, and Tract Societies.* I was sorry at that event, fearing it might weaken the good cause; but I am now satisfied it is all right, that it will bring a larger harvest, that it will employ more labourers in the whitened field, and that it will provoke us in the work of love to greater effort, and under God to greater results. I therefore hand over to my respected friend, the Rev. Mr. Gleason, $50 of the sum, praying my God and your God that you may go on from strength to strength, continually beholding the path brighten. For seeing the good works of your society, I cannot but feel that God is with you of a truth, doing wonders. Praised be his name.'

Such feelings and sentiments as these, evince a genuine and noble Christian candour, and do more honour to Christianity than cart-loads of such tirades as are issued by the Christian Spectator.

But we must return to the object with which we set out, as mentioned at the head of this article. The gentlemen are entitled to the credit of at least aiming at high marks, and undertaking bold tasks. In their number for September last, their attack was on 'Methodism,' and its propagators and abettors generally. The task which they seem to have then prescribed to themselves was, to work up the public mind to regard us, aggregately, with the mingled emotions of contempt, aversion, and alarm. And having thus cut us up, as they probably think, in the general, that no chance of escape may be left, they proceed to consummate their work in detail. With a view to this, in this new order of attack, they commence with no less a person than, as they imagine, 'the oracle of Methodism,' *Dr. Adam Clarke.* The tone of illiberality in which they indulge toward this eminent man, is equalled only by the unbounded complacence with which they exalt themselves, and the contempt

* In this our friend has inadvertently fallen into an error. The Bible Society of the Methodist Episcopal Church was formed independently, and was not a 'secession' from the American Bible Society; and the Methodist Tract Society was organized long before the American Tract Society had an existence.

nous arrogance toward 'Methodists,' which their journal bids fair to establish among its distinguishing characteristics. It is true, that after using their utmost exertions to force on Dr. Clarke and us a fool's coat, they add a declaration that their labours are 'without a single unkind feeling towards him, or those who adopt his sentiments.' Perhaps they would even wish us to believe that both in their matter and manner, in their tone and style, the law of kindness has been in their pen;—that 'love' which 'worketh no ill to his neighbour,'—and which says, 'Why dost thou set at nought thy brother?' If such, however, be the views which the gentlemen of the Christian Spectator entertain of the amiable fruits of this heavenly grace, we should humbly beg to be excused from the extension of such kind regards to us. If the gentlemen imagine that their injustice and hauteur are compensated by the condescension of an acknowledgment, which they felt compelled to make, of Dr. Clarke's piety, zeal, &c, we beg leave to assure them that their opinion of the effect of such condescension 'has been greatly overrated.' This carrying of coals to Newcastle, or graciously lighting a candle for us at midday, was not at all needed. To undertake, at this late day, to rob that venerable and honored man of his well and hard-earned reputation 'as a man of intellect and learning,' is not a less difficult task than it would have been to despoil him of a character for piety and zeal. The gentlemen do, indeed, undertake to assert in terms that Dr. Adam Clarke's knowledge, though various and extensive, 'is neither minute nor accurate *on any subject*.' That his principles of reasoning 'are *remarkably unsettled*.' That he has no great compacted system of thought '*either right or wrong*.' That he is particularly deficient in 'the want of a clear and rectifying judgment;'—and that though his learning may throw a temporary splendor over the cause which he has espoused, yet 'the public will at last discover that it only leads to bewilder, and dazzles to blind.'"—That is all;—it '*only*' leads to this,—say the gentlemen,—nothing more, and nothing less. And these are 'only' the *concluding, finishing, impressive* touches which they give to their picture of Dr. Adam Clarke. Perhaps they wish us to consider this conclusion too as perfectly 'consistent' with their own previous profession of joy in the hope that works like Dr. Adam Clarke's '*will essentially conduce to reconcile multitudes to the truth*.' That is to say, the works of a man whose knowledge is not accurate *on any subject*, whose principles of reasoning are *remarkably unsettled*, who has no great compacted system of thought either *right or wrong*, and whose learning *only leads to bewilder, and dazzles to blind!*—If such a congeries of absurdities, and self-falsifying professions, can be picked out from all Dr. Clarke's voluminous writings, they would indeed deserve the contempt which the winding up of the gentlemen's article was obviously designed to pour upon the works of that excellent man.

It might in charity, perhaps, be supposed, that when the gentlemen say the public will at last discover that Dr. Clarke's learning only leads to bewilder, and dazzles to blind, they merely mean to be understood, however humiliating even this construction may be, that this is

the only *effect* of his learned labours; and not that he could himself *design* such an effect. Yet the gentlemen do not even leave us this poor consolation; but have the inconsistency, though, it would seem, 'without a single unkind feeling,' to insinuate that this 'truly pious and devoted servant of Christ' might, at the same time, have been actuated by a moral dishonesty of purpose, which the humblest 'truly pious' Christian female could not hesitate to spurn as most derogatory to her moral and Christian character. The passage to which we allude is that in which the gentlemen, speaking of Dr. Clarke's note on the omniscience of Deity, (p. 566,) say,—'It is a real denial of God's omniscience, though a very timid and awkward one; or else a very *artful* denial *for the purpose of bewildering feeble minds.*'——The gentlemen, in other parts of their article, seem to wish to avoid the appearance of so much uncharitableness as must be implied in not believing Dr. Clarke to be at least a pious man; but if they believe him capable, at the same time, of the satanic purpose implied in the alternative in the above sentence, their views of piety must be widely different from ours.

As the gentlemen, in reviewing, professedly, a recent volume of Dr. Clarke's 'Discourses,' have thought proper, most adroitly, and for obvious purposes, to drag in his *Commentary*, and to employ a large portion of their article in decrying it, the intelligent reader cannot but be gratified with seeing here Dr. Clarke's own 'summary' of his mode of proceeding in executing that imperishable monument of learning and piety.

In this 'summary,' under the head 'Conclusion,' at the close of the notes on the Old Testament, Dr. Clarke states that his education and habits from early youth, led him to read and study the Bible, not as a text book to confirm the articles of a *preconceived creed*, but as a *revelation from God* to man, which it is the duty of all the inhabitants of the earth deeply to study, and earnestly to endeavour to understand. In commencing his great work, he says,

'I sat down with a heart as free from bias and sectarian feeling as possible, and carefully read over, cautiously weighed, and literally translated every word, *Hebrew* and *Chaldee*, in the Old Testament. And as I saw that it was possible, even while assisted by the best *translations* and best *lexicographers*, to mistake the import of a Hebrew term, and considering that the *cognate Asiatic languages* would be helps of great importance in such an inquiry, I collated every verse, where I was apprehensive of any difficulty, with the *Chaldee*, *Syriac*, *Arabic*, and *Persian*, and the *Ethiopic* in the Polyglott *Translation*, as far as the Sacred Writings are extant in these languages: and I did this with a constant reference to the *Various Readings* collected by *Houbigant*, *H. Michaelis*, *Kennicott*, and *De Rossi*, and to the best editions of the *Septuagint* and *Vulgate*, which are the earliest translations of the Hebrew Text which have reached our times.

Nor have I been satisfied with these collections of Various Readings; I have examined and collated several ancient *Hebrew* MSS. which preceding scholars had never seen, with many ancient MSS. of the *Vulgate* equally unknown to biblical critics.'

Such a course necessarily required much time, and great pains. He afterward proceeded similarly with the New Testament, literally translating every word of it;—

'Comparing the whole with all the *ancient Versions*, and the most important of the *modern*; collating all with the *Various Readings* collected by *Stephens, Courcel, Fell, Gherard of Maestricht, Bengell, Mill, Wetstein*, and *Griesbach*; actually examining many MSS., either cursorily or not at all examined by *them*; [and] illustrating the whole by quotations from ancient authors, *Rabbinical, Grecian, Roman*, and *Asiatic*.'

As a *previous* work, however, he had first carefully examined the best editions of the *Septuagint*, as the best, and, to a commentator, most indispensable help to a minute and accurate comprehension of the *idiom* and *phraseology* of the Greek Testament; 'having aimed at nothing throughout the whole, but the *glory of God* and the *good of men*.'

In regard to the 'modus operandi,' or particular plan of proceeding in this work, Dr. Clarke says,

'I was led to attend, in the *first* instance, more to *words* than to *things*, in order to find their true ideal meaning; together with those different shades of *acceptation* to which they became subject, either in the circumstances of the speakers and those who were addressed, or in their application to matters which use, peculiarity of place and situation, and the lapse of time, had produced. It was my invariable plan to ascertain first, the *literal meaning* of every word and phrase; and where there was a *spiritual* meaning, or reference, to see how it was founded on the literal sense. He who assumes his spiritual meanings first, is never likely to interpret the words of God either to his own credit or to the profit of his readers: but in this track commentator has followed commentator, so that, in many cases, instead of a careful display of *God's words* and the *objects* of His providence and mercy, we have tissues of *strange doctrines, human creeds*, and *confessions of faith*. As I have said in another place, I speak not against *compilations* of this kind; but let them be founded on the words of God, first properly understood.

'As I proceeded in my work, I met with other difficulties. I soon perceived an almost continual reference to the *Literature, Arts*, and *Sciences*, of the *Ancient World*, and of the *Asiatic* nations in particular; and was therefore obliged to make these my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge at least of their *jurisprudence, astronomy, architecture, chemistry, chirurgery, medicine, metallurgy, pneumatics*, &c, with their *military tactics*, and the *arts* and *trades*, (as well *ornamental* as *necessary*) which are carried on in common life.

'In the course of all this labour I have also paid particular attention to those *facts* mentioned in the Sacred Writings, which have been the subjects of *animadversion* or *ridicule* by *free thinkers* and *infidels* of all classes and in all times; and I hope I may say that no such passage is either designedly *passed by* or *superficially* considered; that the strongest objections are fairly produced and met;—that all such parts of these Divine writings are, in consequence, exhibited in their own lustre;—and, that the truth of the doctrine of our salvation has had as many *triumphs* as it has had *attacks* from the rudest and most formidable of its antagonists: and on all such disputed points I humbly hope that the Reader will never consult these volumes in vain. And if those grand doctrines which constitute what by some is called *orthodoxy*; that prove that God is loving to every man; that from His innate, infinite, and eternal goodness, He *wills* and has made *provision* for the salvation of *every human soul*, be found to be those which alone have stood the rigid test of all the above sifting and examination; it was not because these were sought for beyond all others, and the Scriptures *bent* to that way in order to favour them; but because these doctrines are essentially contained in, and established by, the ORACLES OF GOD.'

In the above-named immense and learned labours, Dr. Clarke most assiduously toiled for nearly *twenty-five years*, previously to sending his work to press; and *fifteen years* in bringing it through the press. And having thus intensely devoted to it about *forty years* of his life, the reader must perceive, as Dr. Clarke modestly remarks, that whether '*well* or *ill* executed,' it was not done 'in a *careless* or *precipitate* manner;' nor did he neglect any means within his reach, 'to make it in every respect, as far as possible, what the title page promises,—'A help to a better understanding of the Sacred Writings.'

'Thus, [he concludes,] through the merciful help of God, my labour in this field terminates; a labour, which were it yet to commence, with the knowledge I now have of its difficulty, and my (in many respects) *inadequate means*, millions, even of the gold of Ophir, and all the honours that can come from man, could not induce me to undertake. Now that it is finished I regret not the labour; I have had the testimony of many learned, pious, and judicious friends relative to the execution and the usefulness of the Work. It has been admitted into the very *highest ranks* in society, and has lodged in the cottages of the poor. It has been the means of doing good to the *simple of heart;* and the *wise man* and the *scribe*, the *learned* and the *philosopher*, according to their own generous acknowledgments, have not consulted its pages in vain.

For all these, and all his other mercies to the Writer and Reader, may God the Fountain of all good, be eternally praised!

Eastcott, April 17, 1826. Adam Clarke.'

In the 'advertisement' to his most able and evangelical sermon on 'salvation by faith,' Dr. Clarke says,

'The writer of this Discourse seeks truth of every description; especially, religious truth. For nearly half a century he has been in pursuit of it; and has neglected no means to attain it. He has watched with the ancients; has laboured with the moderns; and has searched the Scriptures; and earnestly prayed for the succours of the Spirit of Wisdom, that he might know the Truth, acknowledge it, and spread it abroad according to the power with which the Father of lights might endue him. He has acquainted himself with religious systems in general; he has examined with diligence, and he hopes he may say, with conscientious candour, creeds and catechisms, confessions of faith, and bodies of divinity in great numbers. All these have professed to refer him to the Bible; and from them all he turned to his Bible,—he has read it carefully, with intense study and fervent prayer. As far as it was possible he has divested himself of all the prejudices he might have received from preconceived opinions; and that he might not be warped by the common phraseology of religion, and theological expressions in general use, he has examined the *originals* of the Sacred Books; and, for his own use and satisfaction, translated every word of the Old and New Testaments; and conferred the originals with all the ancient and modern *versions*, which were within his reach; not neglecting the *commentaries* of the *ancient fathers*, nor those of learned and pious men in *modern times*. He could do no more,—and after all this labour, what has he found? Should he answer, *I have found the* TRUTH; every man, whose religious creed might differ from his, would pronounce him arrogant; while believing in the same moment that his own was the truth, though he had not taken the hundredth part of the trouble to form it, which the writer of this discourse has done to form that which he has published to the world. To save all such persons from the pain of harsh judgment, and to show others that this trumpet gives no indeterminate or uncertain sound; he says he has found the truth, as far as the

satisfaction of his own mind, and his personal salvation, are concerned. If there be still many branches of truth, relating to God and the eternal world, which he has not discovered; it is because they either cannot be known in this state of being; or his understanding cannot comprehend them.'

The frank and liberal spirit of these remarks is equalled only by the Christian loveliness and the evangelical soundness of the passage with which the amiable and reverend author concludes his advertisement.

'With a heart full of charity for all mankind, and with respect and reverence for the good and pious of every denomination, he dismisses the whole, with the fullest conviction that the doctrine of *justification by faith, through the atoning sacrifice of that Eternal Word which was manifest in the flesh*, is the only way by which a fallen soul can regain the favor, and be restored to the image of its Maker; and be at last brought, through the sanctification of the Divine Spirit, to the ineffable glory of God.'

It is of such a man, after such a life, of reading, and meditation, and study, and prayer, in the enjoyment of the very best means and opportunities from both men and books, that now, in the ripeness of his age, at threescore years and ten, the conductors of the Christian Spectator undertake to affirm that his knowledge 'is neither minute nor accurate *on any subject!*' Can it be worth while to argue with gentlemen who talk at this random rate? They must of course think that they have themselves a minute and accurate acquaintance with the whole field of knowledge over which Dr. Clarke's herculean toils have carried him, and that not 'Methodists' only, but the literary and reading public generally, have hitherto been merely bewildered and blinded by the delusive glare of Dr. Clarke's literary splendor.—Thus did the woman who conceived that she could demonstrate that the earth does not turn on its axis, because, if it did, the water would run out of the well, enjoy, in her own imagination, a splendid triumph over the most renowned philosophers and astronomers; never dreaming, it would seem, that the want of accuracy of knowledge, after all, might possibly be in herself.

But the gentlemen are not content with efforts to degrade Dr. Clarke as to accuracy of knowledge, and purity of motive. They accuse him also of 'vulgarity of expression,' too nearly resembling 'the coarse language of the profane.' In proof of this they have produced *one word*, from all his works, and that word, in Dr. Clarke's use and application of it, we venture to affirm far less obnoxious to the criticism by which they endeavour to pervert it, than several words which may be selected from *the Bible*. The term 'luck,' (the word in question,) was probably derived from the German *gluck*, and that from *gelingen*, 'to succeed.' (*Crabbe.*) In this sense Dr. Clarke obviously used it, as signifying *success;* and in this sense there is certainly nothing in it, even in its application to the success of Christ's kingdom, either of vulgarity or profanity. And though, considering the general modern acceptation of the term, we shall not contend that a better word might not perhaps have been chosen, yet candid critics, we should imagine, would have attributed Dr. Clarke's use of it to something of that 'antique air' which the gentlemen impute to him, or to his love of the radical primary sense of words, rather than to vulgarity or profanity, or to his desire of fabricating a cover for denying

'the decrees of God,'—which we assure them neither Dr. Clarke nor we ever have denied, or have any wish to deny.

The gentlemen, however, seem to need to be informed that in representing Dr. Clarke as the 'oracle' of Methodism, they only manifest their usual want of acquaintance with the history and state of this troublesome 'sect,' which has of late attracted so much of their attention. We are far from thinking, at the same time, 'that nothing can be more injurious to [our] cause' than that this distinguished man should be so considered. We believe we could name some 'gentlemen' in this country whom it would be infinitely more injurious to us 'to hold out to the public' as our oracles. We beg leave to inform them, however, that the true and only 'oracle' of Methodism is *the Bible*, and that we call no man, living or dead, Master, except in so far as we believe that he speaks 'as the oracles of God.' This is one of our fundamental articles of faith, and in our Compendium of Doctrines and Discipline, is thus expressed:

'The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.'—p. 8.

We do indeed esteem Dr. Clarke very highly in love and reverence for his works' sake; and not a particle the less for the flippant tone which the gentlemen of the Christian Spectator hold toward him. Their love and favor for him we did not expect. He shows too little mercy to *their* 'decrees,' and those of Mr. Calvin; though the 'decrees of *God*,' as he conceives them to be revealed in the Bible, Dr. Clarke holds and defends to the utmost extent of his ability, as we also do.

Among uninspired men we had supposed that John Wesley had usually been regarded by our opponents as 'the oracle of Methodism;' and after him, perhaps, John Fletcher. Yet it might be possible to pick out a sentence, or a word, even from their writings, which we should not choose to consider as *oracular*. As commentators, moreover, we have not only Wesley, and Clarke, but also the very valuable and excellent works of Coke, and Benson. Indeed, after all the clamor against us of want of learning, and even of opposition to it, (though no charge could possibly be more false,) few denominations, if any, have produced more able commentators on the sacred books, or have supported them by more ready and extensive patronage. And although these commentators will probably seldom or never be found to differ materially on important doctrines, and on essential ones certainly never, yet, on points of criticism, they afford a deep and interesting variety of thought and research, with abundant matter of edification and profit both for the learned and the unlearned.

It is true the Christian Spectator, in speaking of Dr. Clarke's Commentary, treats us, in its usual manner when 'Methodists' are concerned, with the following sneering language:—

'Precisely what proportion of his brethren in this country, whether bishops, priests, or laity, will be able to follow him in his quotations from the Saxon, Latin, Greek, Hebrew, Samaritan, Arabic, and Ethiopic languages, with which he has variegated his pages, we cannot say.'—p. 55.

Nor can we say *precisely* what proportion of our Congregational brethren, or even of our Reviewers, are able to do it. From some remarks of their own in another article, we are apprehensive that it is a very great mistake to suppose that any very remarkable depth or breadth even of *Hebrew* literature exists in that quarter,—to say nothing of Saxon, Arabic, and Ethiopic. For, if it be true, as the gentlemen themselves, in reviewing another work, affirm, 'that to buy a Hebrew Grammar, Lexicon, or Bible, *at the cheapest rate*, application should be made to one who has been a few years from a theological school,'—then we do not hesitate to say that the knowledge of Hebrew possessed by those thus sent forth from such theological schools, must be extremely superficial. Were it otherwise,—were they capable of using a Hebrew Bible, even with the help of a Lexicon and Grammar, it is impossible that they could thus value it 'at the cheapest rate.' And if they have so little knowledge of the *Hebrew*, and so little taste even for its cultivation, what can be expected from them in Arabic, and Ethiopic! We do not doubt, indeed, that to such 'the stiff and stately Hebrew, [and perhaps even] the nimble Greek, [as well as] the sprawling Arabic, and almost all other conceivable characters, are found parading the pages [of Dr. Adam Clarke's works] in dumb show.' But we can nevertheless assure the gentlemen that there is a respectable number of Methodist ministers who hold at least their *Hebrew* Bibles, and Lexicons, in a very different estimation.

The remarks of the Christian Spectator, in regard to those who are sent out from some theological schools in this country, are so very much in unison with some of Mr. Wesley's on the false opinion usually entertained in relation to what has been commonly called the learned world, that we beg leave here to quote them. He was answering the objections then urged by some, in England, against the Preachers in connexion with him; and among others that they were 'unlearned.'

'The ground of this offence [he says,] is partly true. Some of those who now preach are unlearned. They neither understand the ancient languages, nor any of the branches of philosophy. And yet this objection might have been spared, by many of those who have frequently made it: because they are unlearned too, (though accounted otherwise.) They have not themselves the very thing they require in others.

Men in general are under a great mistake with regard to what is called "the Learned World." They do not know, they cannot easily imagine, how little learning there is among them.

How few men of learning, so called, understand Hebrew! Even so far as to read a plain chapter in Genesis! Nay, how few understand Greek! Make an easy experiment. Desire that grave man who is urging this objection, only to tell you the English of the first paragraph that occurs in one of Plato's Dialogues! I am afraid we may go farther still. How few understand Latin! Give one of them an Epistle of Tully, and see how readily he will explain it without his Dictionary. If he can hobble through that, 'tis odds but a Georgick in Virgil, or a Satire of Persius, sets him fast.

And with regard to the Arts and Sciences: how few understand so much as the general principles of Logic!——Can one in ten of them [the clergy of that day, or of the Masters of Arts in either University,] demonstrate a Problem or Theorem in Euclid's Elements? Or define the common terms used in Metaphysics? Or intelligibly explain the first principles of it? Why then will they pretend to that learning, which they are conscious to themselves they have not? Nay, and censure others who have it not, and do not pretend to it? Where are Sincerity and Candor fled?

I will easily be observed, that I do not depreciate Learning of any kind. The knowledge of the Languages is a valuable talent; so is the knowledge of the Arts and Sciences. Both these one and the other may be employed to the glory of God, and the good of men. But yet I ask, Where hath God declared in his word, that he cannot, or will not make use of men that have it not? Has Moses, or any of the Prophets affirmed this? Or our Lord? Or any of the Apostles? You are sensible all these are against you.'—*Farther Appeal to Men of Reason and Religion.*

In regard to the views of the Methodist denomination on the subject of education and learning, and their actual state among us, the Christian Spectator has indulged itself in a strain which, on the part of persons possessing even a moderate share of information, and feeling in any measure the responsibilities of Christian writers, is to us perfectly unaccountable, and

indeed utterly incomprehensible. In truth, their statements and insinuations are such, that, if intended as an experiment on the utmost capacity of the public mind for the reception of false impressions, they could not possibly be more completely adapted to the purpose. A few quotations from their article will illustrate these remarks, and show also the systematic and studied continuance of the same tone and spirit toward us, on the part of the conductors of that work, as were exhibited in their review of the economy of Methodism, noticed in our last number. In the outset of their article they denominate us 'a sect *distinguished* for *fervid declamation against human learning*.' They 'regret that some one [some *one*] could not be found [among all our 'bishops, priests, and laity,'] to correct so obvious a slip of the pen, as occurs in a translation of a short Hebrew phrase where Dr. Clarke twice writes *day* for *night*, as well as to present his Hebrew quotations to the American public without the blunder of making them read [as in one instance referred to] from the lower line to the one above.' We take leave here to inform the gentlemen that the work to which they allude was not issued from the Methodist press; and this they must have seen from the imprint. Their insinuation, at the same time, however applied, is not the less illiberal. In their review of Dwight's Travels in Germany, containing many times more errors, of the press probably, as well as improprieties and slovenliness of style, they could, nevertheless, charitably impute such things to want of care and attention, rather than to want of ability or learning, which we are very willing as charitably to believe. Yet for a work which they leave their readers to believe was issued from *the Methodist press*, though not so, no such allowance it seems could be made. We can assure the gentlemen, however, that their own work contains at least as many errors as they have pointed out in the edition of Dr. Clarke's Discourses, [which, by the way, to do justice to the young tradesmen who published them, are, on the whole, very creditably printed,] and errors too of such a nature that school boys ought to have been able to correct them. We should think it a very small business at the same time to impute them to incapacity in the conductors of the Christian Spectator, or among its friends, for 'some one' surely '*could*' be found among them who *does* know how to spell common words better than to write and print of sermons, that they were 'thickly *studied* with figures denoting numerical divisions,' p. 556;—'resistence,' p. 660;—'a clergy*men*,' 662:—'the advantages—*is* obvious.' *Ib.* We do not doubt either that some one could be found among them able to 'calculate with greater accuracy' than to represent a ship as sailing from Salem, Mass., to Calcutta in Bengal in '*two* months,' viz. from February 19 to June 18, (p. 17, vol. ii;) a slip of the pen or of the printer, equal to that of 'day' for 'night.'*

Slips such as the above, which have met our eye in a hasty glance over a few of the pages of the Christian Spectator for other purposes, we shall leave to those who have a taste for magnifying such matters. Proceeding with that pertness of style with which alone it would seem the gentlemen can 'stoop to notice' Methodists, they add,—'Perhaps the very vehemence with which they ["our Methodist friends"] had decried "human know-

* In the 2d vol., recently published, of Dr. Clarke's Discourses, at p. 254, near the bottom, instead of 'and day clearly demonstrates knowledge, (or science,) unto day,'—it ought to read,—and night clearly demonstrates knowledge, (or science,) unto night. That the error was a 'slip of the pen,' or perhaps of the typographer, must be obvious even to the mere English reader, if he will look at the second sentence afterward, where the sentiment is correctly repeated in reference to 'the *night*.' The same error exists in the London copy; but whether Dr. Clarke wrote it as it is printed, does not appear, nor is it of any consequence. The error in the American edition, pp. 253-5, of making the Hebrew quotations read from the lower line to the one above, does not exist in the English edition. This is certainly a blunder. But whether it resulted from want of Hebrew knowledge in the American corrector of the press, or from his nodding at the time, we cannot tell. We know not who the corrector was.

'edge,' only prepared them to hail, with greater rapture, so powerful an auxiliary, [Dr. A. Clarke,] and even to overrate his prowess, when they saw him coming to their aid, loaded with the spoils of so many unknown languages and nations.'—'To *decry learning*,' they represent as 'one *broad feature*' in our character, which Dr. A. Clarke's work they think 'will tend powerfully to change:'—they then continue thus,—

'Should the change in this respect become complete in all our existing denominations, it would not be surprising, if a new sect should arise to promote ignorance as its distinctive object; and thus allure to its standard, the miserable remnant of those who should still believe that a preacher is the more likely to be aided with a direct inspiration from heaven, just in proportion as he is incapacitated to read or understand the revelation which God has given in his word. Lest any one should think this conjecture extravagant, we beg leave to add, that we once knew of a preacher in a distant part of our country, who openly boasted in a public assembly, as he requested a woman to find and read his text, that he had never been able to read himself, but had received his gift of preaching from a higher source. This man found not a few to admire and caress him. We ought in justice, however, to say, that he was not a Methodist.'

This passage, taken in connexion with their preceding remarks, was so obviously intended for the 'sect' still so perseveringly spoken against, that the gentlemen, feeling the inevitableness of the application, if not expressly disclaimed, were compelled in conscience to add, that the individual last alluded to was not a Methodist. We wish this internal monitor had been as operative on some other occasions. This specific exception, however, only leaves the general application so much the stronger.

The gentlemen seem to be under an impression that Dr. Adam Clarke is the first, if not the only, literary star that has appeared in the horizon of Methodism, of that ever attained any eminent altitude; and that the 'temporary splendor' which the brightness of his rising has thrown 'over the cause which he has espoused,' though, in their judgment, a false, delusive splendor, has nevertheless produced, or is producing, a *revolution* in the views of Methodists with regard to the utility of learning. And 'however unprofitable in itself,' as they modestly insinuate Dr. Clarke's learned Commentary to be, (though their own work 'it is hoped' will be deemed worthy of being adopted as a 'national' one,) yet the 'indirect' bearing of it they think will be propitious; because it will make the 'sect' of which they consider him the 'head,' 'cease to decry learning;' and they 'hope' it will even lead this said 'sect' to 'become its zealous promoters, and to do much to raise the standard of knowledge among the more uninformed in this country and in Great Britain.'

That a denomination recognising and claiming as their founders, under God, men who were themselves accomplished scholars, and ardent lovers and promoters of learning, should 'vehemently' decry learning, and make the promotion of ignorance its 'distinctive object,' would be an 'anomaly' indeed,—a paradox too great for intelligent readers, or, if we may adopt the *gentlemanly* language of the Christian Spectator, even for 'their ignorant brethren.' The Rev. John Wesley, after having received the necessary preparatory education at the Charter House, was removed, at the age of seventeen, to Christ Church College, Oxford, and was there distinguished for his literary and scientific attainments. After having resided in that ancient and eminent seat of learning about six years, and passed through the usual degrees, before he was twenty-three years of age he was elected Fellow of Lincoln, and shortly afterward appointed Greek Lecturer and Moderator of the classes. But instead of then relaxing in his studies, though enjoying the honors of the University, he formed for himself a scheme of which the following is an outline, and from which he resolved not to vary for some years at least:—

'Mondays and Tuesdays were allotted for the classics; Wednesdays to logic and ethics; Thursdays to Hebrew and Arabic; Fridays to metaphysics and natural philosophy; Saturdays to oratory and poetry, but chiefly to composition in those arts; and the Sabbath to divinity. It appears by his diary, also, that he gave great attention to mathematics.'—*Southey's Life of Wesley*, vol. i, p. 42.

In addition to the above branches of study, he made himself acquainted also with the French and German languages.

It is, in fact, a very remarkable circumstance, and one seldom paralleled, that the whole Wesley family, parents and children, male and female, were as singularly distinguished for talents, and love of letters, as for deep and rational devotion. It was the opinion of Mr. Southey, indeed, that 'talents of no ordinary kind, as well as a devotional temper, were hereditary in this remarkable family.' We quote Mr. Southey the rather, because we presume his authority will be listened to by the gentlemen, when they would smile, perhaps, at our quoting a *Methodist* biographer. Samuel Wesley, the oldest brother, distinguished himself first at Westminster, and afterward at Christ Church College, Oxford. Mr. Charles Wesley, also, the associate and fellow labourer with his brother John in establishing the Methodist societies, first passed through his preparatory course at St. Peter's College, Westminster, and afterward completed his studies at Christ Church, Oxford, where he took his degrees in the usual course.

The truth is, that Methodism, in its distinctive origin, had its first organization in the very lap and bosom of literature and science. There was its earliest 'local habitation;' and there it received its distinctive name. The first Methodists were *all* collegians. The first Methodist Society consisted wholly of the members of a University, and one too of which 'Yale' might consider it no dishonor to be an humble appendage.

Since the days of the apostles, we doubt whether there have ever lived two holier or more thoroughly and uniformly devoted and zealous ministers of Christ, than *John Fletcher*, and *Thomas Walsh*,—the former a clergyman of the Church of England, and the great and steady friend and coadjutor of Mr. Wesley;—and the latter one of the most eminent among his early lay preachers. In the Life of Fletcher, by Benson, it is stated that

'He passed the early part of his life at Nyon, [in Switzerland,] where he soon discovered an elevated turn of mind, accompanied with an unusual degree of vivacity. After having made a good proficiency in learning, he was removed, with his two brothers, to Geneva, where he was distinguished equally by his superior abilities, and his uncommon application. The two first prizes, for which he stood a candidate, he carried away from a number of competitors, several of whom were nearly related to the professors: and on these occasions he was complimented by his superiors in a very flattering manner. During his residence at Geneva, he allowed himself but little time, either for recreation, refreshment, or rest. After confining himself closely to his studies all the day, he would frequently consume the greater part of the night in noting down whatever had occurred, in the course of his reading, worthy of observation. Here he acquired that true classical taste, which was so frequently and justly admired by his intimate friends, and which all his studied plainness could never conceal. Here also he laid the foundation of that extensive and accurate knowledge, for which he was afterward distinguished, both in Philosophical and Theological researches. After quitting Geneva, he was sent by his father to Lutzbourg, a small town in the Swiss Cantons, where he not only acquired the German language, but diligently prosecuted his other studies, to which he ever discovered a passionate attachment. On his return from this place he continued some time at home, studying the Hebrew language, and perfecting his acquaintance with mathematical learning.'—pp. 17, 18.

After he came to England, and perfected himself in the English language, he was first a tutor in the family of Mr. Hill, and subsequently superintended Lady Huntingdon's college at Trevecca, from which he withdrew when that lady required all persons in the college to disavow the doctrines of Mr. Wesley's minutes, or leave the place.

Thomas Walsh, a native of Ireland, was, it is true, 'the son of a carpenter.' Yet our reviewers, we trust, will not despise his memory for this. In the diligent study of the Scriptures he was almost unparalleled; and preached in Irish, as well as in English. This gave him a great advantage among his countrymen.

'Even the poor Catholics listened willingly, when they were addressed in their mother tongue: his hearers frequently shed silent tears, and frequently sobbed aloud, and cried for mercy; and in country towns the peasantry, who, going there upon market day, had stopped to hear the preacher, from mere wonder and curiosity, were oftentimes melted into tears, and declared that they could follow him all over the world.——In conversation, too, and upon all the occasions which occurred in daily life, at inns, and upon the highway, and in the streets, the

remarkable man omitted no opportunity of giving religious exhortation to those who needed it: ——— [Even] 'the beggars, to whom he frequently addressed himself in the streets, would fall on their knees, and beat their breasts, weeping, and crying for mercy.'*

Mr. Walsh possessed an intellect 'of no common order;' and such was his absolute absorption in religious things, that

'It is said that he walked through the streets of London with as little attention to all things around him, as if he had been in a wilderness, unobservant of whatever would have attracted the sight of others, and as indifferent to all sounds of excitement, uproar, and exultation, as to the passing wind. He showed the same insensibility to the influence of fine scenery and sunshine: the only natural object, of which he spoke with feeling, was the starry firmament,—in it there he beheld infinity.'

But with all this extraordinary heavenly mindedness, which exhibited itself if possible still more astonishingly in his preaching, did this devoted and zealous man 'decry learning?' Let the gentlemen read even Mr. Southey's account of Thomas Walsh's love of letters, and his 'intemperance in study.' Mr. Wesley, whom we hope even his enemies will allow to have had some claim to at least a literary character, declared that Mr. Walsh, though 'a young man,'† was 'such a master of Biblical knowledge' as he had never seen before, and never expected to see again. That he was, in fact, 'so thoroughly acquainted with the Bible, that if questioned concerning any Hebrew word in the Old, or any Greek word in the New Testament, he would tell, after a little pause, not only how often the one or the other occurred in the Bible, but also what it meant in every place.' '*Hebrew*,' in short, says Mr. Southey, 'was his favorite study.'

——— "O truly laudable and worthy study!" he exclaims concerning it: "O industry above all praise! whereby a man is enabled to converse with God, with holy angels, with patriarchs, and with prophets, and clearly to unfold to men the mind of God from the language of God!" And he was persuaded that he had not attained the full and familiar knowledge of it, which he believed that he possessed, without special assistance from Heaven. At this study he frequently sat up late; and his general time of rising was at four. When he was entreated to allow himself more sleep, by one who saw that he was wasting away to death, his reply was, "Should a man rob God?"'

In this place, Mr. Southey, inadvertently we presume, not only destroys the appositeness and force of Mr. Walsh's reply, but makes him speak nonsense. The true occasion of the reply was this;—a lady, compassionating Mr. Walsh's wasting, dying condition, said to him once,

"Sure Mr. Walsh, you may at least lie longer in bed on *Sunday* morning, when the preaching is not so early." To which he replied with his usual zeal and plainness, "Should a man rob God?" He was commonly up earliest on the Lord's day, for which he had the highest veneration.'—*Morgan's Life of Walsh.*

In this reference, the reply has a pungent propriety which it would be well for Christian professors, and ministers especially, duly to consider.

In the year 1776, *Dr. Coke* first became united with Mr. Wesley, and of all his fellow labourers was soon regarded as one of the most efficient. No other clergyman of the Church of England, who adopted the views of Mr. Wesley and coöperated with him, entered so entirely into the affairs of the societies. He gave wholly to them himself, his fortune, (which was con-

* The Irish language is said to be remarkable for its expressiveness and pathos; and hence the saying in Ireland,—"When you plead for your life, plead in Irish." The following anecdote, related in Morgan's Life of Thomas Walsh, is a striking illustration.

'In a journey once between Cork and Bandon, he fell into conversation with a man who rode with him, till, as was his constant manner, he began to apply something to his heart, concerning the worth of his soul, and the way of salvation. But he savouring not the things of God, became grievously offended. Nay, his prejudice ran so high, that he declared, though he was shot for it he would have satisfaction: adding with an oath, "Thou shalt never deceive another, for I am resolved to be the death of thee just now."

'I was quiet in my mind, [says Mr. Walsh,] being persuaded that the God of Daniel was still the same. I did not feel the least anger, or rising of revenge towards him; and still reproved him whenever he swore. In the midst of his rage I reproved him in *Irish*. He was certainly amazed; and replied, "Why did you not speak so to me, in the beginning?" The man became a lamb, and I then let him know, still speaking in *Irish*, what Christ had done for sinners. He departed with a broken heart."

† He died in his 28th year.

siderable,) his life,—every minute that could be employed in active exertions. He occupied a place in the connection second only to that of the Messrs. Wesley themselves, and was soon regarded, indeed, as Mr. Wesley's more immediate representative. Like him, he travelled as a general inspector, wherever his presence was thought needful, and in Ireland, particularly, visited the societies alternately with Mr. Wesley, so as to secure an annual visitation. Now this early Methodist leader too, was a polished scholar, and richly endowed with University lore. He had received an elementary education at the college school of Brecon, was subsequently entered a gentleman commoner at Jesus College, Oxford, and took his degree of Doctor of Laws in 1775, being then in the 28th year of his age.

The late *Rev. Joseph Benson*, author of a most valuable Commentary on the Bible, in five vols. quarto, Life of Fletcher, Sermons, &c, was also one of the most influential of the early Methodist ministers, and a man of deep and various learning. His education, originally, was with a view to the ministry in the established Church of England. With the Latin and Greek classics he was familiar, and was well acquainted also with Hebrew. The Greek Testament he is said to have perused so frequently and carefully, that he could almost repeat it verbatim. In 1766 he was appointed by Mr. Wesley classical master of the school at Kingswood. In 1770 he received from Lady Huntingdon the appointment of Head Master of her College at Trevecca; from which Institution he was subsequently removed on the same ground as before mentioned in the case of Mr. Fletcher, but with a clear and full testimonial as to his capacity and diligence, from her Ladyship herself. In 1769 he was entered in the University of Oxford, kept his terms regularly in St. Edmund Hall, and diligently cultivated the various branches of a University education. It was his purpose to continue at Oxford till graduated in the usual course. But in consequence of having occasionally exhorted and prayed with some people, when in the country, (as he still spent a part of his time at the Kingswood school and a part at the College at Trevecca,) the Vice Principal of Edmund Hall, regarding this as a violation of the statutes of the University, and perhaps as being religious overmuch, informed him peremptorily that he never would sign his testimonials for orders. In this Mr. Benson considered himself very harshly treated, as he had not been aware that his course would be regarded in so offensive a light, had never been admonished to desist, was charged with no immoral or wilfully disorderly act, and had not the liberty granted him of even altering his course. His true crime, and that no small or pardonable one in some people's eyes then, as well as now, doubtless was,—he was a 'Methodist.' In this state of things, perceiving that his primary object in entering the University would be defeated, after having spent two years there he left it without the usual honors, though far better entitled to them, as to his literary qualifications, than multitudes on whom, either there or here, such honors have been conferred. But though he left the University, he never left his love of learning, through the residue of an eminently active and useful life of more than threescore years and ten; much less did he ever 'decry' learning. That eminently chaste and eloquent preacher, himself an accomplished scholar, the *Rev. Jabez Bunting*, A.M., bears witness, from personal knowledge, that Mr. Benson, to the latest stage of his life, carried the intensity of his application to study, if there was any fault in him in this respect, even to an extreme. 'He knew not [says Mr. Bunting,] how to spare himself, and it was no uncommon thing for him, even late in life, to occupy his study, with but few and inconsiderable intervals from literary and pious toil, from four o'clock in the morning, until ten or eleven at night.'*

The first Bishop of the American Methodists was the Rev. Dr. Coke, of

* Memoirs of the Rev. Joseph Benson, by the Rev. J. M'Donald.

whom a brief sketch has already been given. Contemporary and associated with him, in the same office, was the *Rev. Francis Asbury.* This apostolic man did, indeed, like many others of the most eminent men, rise from a very humble origin. Literally, he wore 'no mitre,'—'no robes of greatness;' and though the dignitaries of some other Churches might 'smile at his lack of external splendor, and despise him for the "bend sinister" [in their estimation, but not we hope in that of Congregationalists and Presbyterians,] in his Episcopal escutcheon,' yet he did indeed wield 'an actual and effective power' in the hearts and affections of hundreds of thousands, 'which many a right reverend prelate, glorying in the [fancied] uninterrupted succession of his official genealogy, might be strongly tempted to envy.' But Francis Asbury never 'decried learning;' much less was it his 'distinctive object' to 'promote ignorance.' In the midst of labours and travels almost unparalleled, for more than half a century, he still redeemed time both to cultivate his own mind, and to aid in the most benevolent plans for the improvement of others. He was not only remarkably energetic, tasteful, and correct, in the use of his own native tongue, (the English,) but had made himself also respectably acquainted with his *Hebrew* Bible, which, pressing as his wants sometimes were, we assure the gentlemen of the Christian Spectator, he would hardly have been willing to sell at all, (and certainly not, if he could not have procured another,) much less 'at the cheapest rate.'

But enough. Of the living we will not speak; and of Dr. Clarke we certainly need not speak. Yet, after all, perhaps the gentlemen exclaim, What does all this argue? What if the Wesleys, and Fletchers, and Walshes, and Cokes, and Bensons, and Asburys, and Clarkes, and a host of others, have been lovers of letters, and friends of learning? What if one of Mr. Wesley's most prominent and early acts was the establishment of a classical school at Kingswood, which flourishes still, and if the preachers in connexion with him in England have since, by great exertions, established another of the same character, but more extensive, at Woodhouse Grove;—what if one of the very first acts of the Methodist bishops and conference in America, immediately after the organization of the Methodist Episcopal Church, and in the midst of their poverty and privations, was the establishment of a college on an extensive scale, at Abingdon, in Maryland;—what if near $50,000, in that infancy of Methodism here, were collected through the continent for that institution; and if, after it was burnt down some ten years subsequently, another effort was still made to establish another college in Baltimore, which, to the dismay of its friends, was shortly afterward also burnt;—what if Bishop Asbury, the very soul of the body, it would seem, in the estimation of some gentlemen, had it especially at heart to see a school under the special patronage of Methodists, established *in every district,*—all which are *facts;*—yet what does all this prove?—Does it prove that the Methodists have not been a 'sect' hostile to learning; and that it has not been their 'distinctive object' to promote ignorance?' We shall not answer the question. And if either ignorance or malice answer it against us, we have no hope that any thing that we can say will mend either the heart of the one, or the head of the other. Before Methodists, however, can 'decry learning,' they must *learn* to decry their own founders, and the most eminent, devoted, holy, zealous, indefatigable, and successful men, who have ever espoused and adorned their cause; and they must, moreover, exhibit the anomaly of a people imbued with a spirit and with principles diametrically opposite to those of their most distinguished guides and leaders. We doubt whether any considerable number even of individuals among Methodists have ever done so; much less the 'sect.' And if any have, the unworthy acts of such individuals ought no more to be charged to the denomination than other unworthy acts of other unworthy individuals, in our own denomination or

in others. Among the constant charges to every Methodist preacher are,—'Be diligent.—Never be unemployed: never be triflingly employed.—Never trifle away time.'—To these are added, 'Search the Scriptures,'—constantly,—some part of every day: regularly,—all the Bible in order: carefully,—with notes: seriously,—with prayer: fruitfully,—immediately practising: meditating,—at set times: hearing,—at every opportunity.'—To instruct the people, not only publicly, but 'from house to house.' In order to this, they are assured that they will need to exercise all the sense and grace they have, and 'all the knowledge' they can 'procure,' or the grace they can 'attain.' And thus, thoroughly to furnish themselves, and to be able to instruct others, as workmen that need not to be ashamed, rightly dividing the word of truth, they are advised, and exhorted, to redeem every fragment of time,—'As often as possible to rise at four;—from four to five in the morning, and from five to six in the evening, to meditate, pray, and read the Scriptures, with notes;—to read the most useful books, and that regularly and constantly,—steadily to spend all the morning in this employment, or at least five hours in the four and twenty, in addition to their other duties. If any plead that they have not a taste for this, they are advised to contract a taste for it, by practice, or to quit the ministry. If any plead that they have not books,—they are enjoined to be 'diligent to spread the books,' and then they will find them wherever they go.

By the way, it will be recollected that this very rule about spreading the '*books*,' and taking care 'that every society be duly supplied with *books*,' was brought against us on a former occasion as a matter of taunting and reproach. The immense diffusion of 'books' all over this continent, by the 'Methodist book concern,' greatly distressed the gentlemen. They thought it absolutely alarming. And now, forsooth, our 'distinctive object,' it would seem, has been 'to promote ignorance!'—How is this?—We believe we understand the matter, and so do 'Methodists.'—'Look at the book list!'—Bibles and Testaments, (Hebrew, Greek, Spanish, French, and English,) Hymnbooks, Commentaries, (Wesley's, Coke's, Benson's, and Clarke's,) Theological Institutes, (Watson's,) Dictionaries of the Bible and of Theology, (by Martindale, Wood, Buck,) Sermons, (by Wesley, Benson, Clarke, Coke, Drew, &c.) Ecclesiastical History, Philosophy, Works of Fletcher, Apology for the Bible, (Watson's, Bishop of Llandaff,) Sturm's Reflections, Watts on the Mind, Manners of the Ancient Israelites, (from the French of Abbe Fleury, by Dr. Clarke,) Biographies of Wesley, Fletcher, Coke, Benson, Martyn, &c, &c; Dictionaries and Lexicons, (English, Latin, Greek, and Hebrew;) Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, with numerous smaller works, devotional, historical, and literary. What a catalogue of 'ignorance' to be so industriously spread over this whole continent, and not a *Hopkinsian* work in the whole 'list!'

We have already noticed the extensive and repeated efforts of the first American Methodist bishops and preachers, with the aid of the societies, to establish a college for general and liberal learning, so early as 1755,—before the 'dazzling' lustre of Dr. Clarke's literary 'splendor' had as yet beamed across the Atlantic. And we will now submit an official document which will show the anxious desire which early existed among us, not only to promote a 'refined education' among those possessing leisure and means for acquiring it, but also to contribute our share toward the education of the whole mass of our rising population,—rich and poor,—male and female. It was drawn up by Bishop Asbury, and published in the Minutes of the Conferences for 1791. The following is an extract.

'*To the Brethren in the united societies of the Methodist Episcopal Church in America.*

DEARLY BELOVED IN THE LORD,—I rejoice to see so many thousands of the present generation, happy subjects of knowledge and grace. A real concern for the rising offspring a-

the children yet unborn, has been very weighty on my mind for many years. We have been at a small expense to provide a house for refined education, to serve those whose wealth and desires lead them to improve the minds of their children. This will not extend to all, neither will it meet the ideas and wishes of those who have personal and located interests. What I now recommend, as your duty and privilege, is to give the key of knowledge in a general way, to your children, and those of the poor in the vicinity of your small towns and villages. It is recommitted to your serious consideration, providence, and charity, whether a plan of Christian education may not be brought into execution. In every large society, where the members are able and willing, to build a school house for your sons, and to appropriate land——to employ a single, skilful pious young man of the society; fix his salary according to that of a travelling preacher; or if a married man, the same with that of a married preacher. The worship of God in the school house, should be reading the word of the Lord, singing and prayer, every morning and evening. Playing strictly prohibited.——To enjoin manly exercise, working in the garden or field, walking, reading, or speaking in public, or bathing. To admit the children whose parents are not in our society, by paying and submission to the rules—to take as many out of our own, and others as you can. To build a separate school [house] for your daughters, and put these under a gracious woman of abilities, to learn to read, write, sew, knit, mark, and make their own clothing—to have their religious exercises and instructions the same as your sons—to expel the false, obstinately wicked, and incorrigible of either sex. The leader can spend a day in the school once in two weeks to see how both parts of education are attended to. It might be well to elect and appoint three men, wise, good, and willing, as trustees or stewards, to serve a year; in order to manage the temporalities, visit at set times, admit or expel, after consulting the Elder: and three very discreet, godly women, for the assistants, who shall do the same.

The school [edifice] may be erected, and finished, clear of debt or rent, for one hundred pounds. Some pious people will probably, at their death, leave legacies; and annual subscriptions should be opened through the society and for any others that will assist. A charity sermon once a year, and public collections may be necessary; perhaps sixty or seventy pounds will be sufficient for the annual expense. The sisters must collect amongst their own sex, and also see how the mistress performs her duty.——We have but small hopes of coming properly at the lambs of the flock, till you have schools of your own founding, and under your own direction, that neither yourselves nor the teachers, may be under any restraints from reformatory men. If what I have advised, with any improvements, shall be found acceptable, it will give rest and joy to my mind. I have served you almost twenty years. I can only say that *we your* children I want taught, and can assure you it is in my heart to live and die with, and for, both parents and children.

Your Brother, Friend, and Servant, for Christ's sake, F. Asbury.
Near Salem, New-Jersey, Sept. 16, 1791.'

We will not speak of the 'course of study,' prescribed to all candidates for admission into the itinerant Methodist ministry, and on which they are examined, and required to give satisfaction, previously to their admission into full connexion. Nor will we speak of the standing order of the General Conference for a 'committee on education;'—nor of the able report of that committee drawn up and adopted at the last session of the General Conference, and published by order of that body;—nor of the 'seminaries' which, by the exertions of Methodists, the gentlemen admit are now 'rising in different parts of our land with considerable promise.' They are pleased to insinuate that these modern efforts are produced by the circulation among us of such works as Dr. Adam Clarke's Commentary. If so, then Dr. Clarke's Commentary, were it for this cause alone, ought to be very highly prized, and a hundred fold more widely circulated. The gentlemen themselves do, indeed, declare that, 'after all,' they 'do not object in the least' to the extensive circulation given to it. On the contrary, that they 'only wonder at it,—and wondering, rejoice to see it,' p. 554. But they must excuse us for subjoining, that, if their joy be sincere, they have adopted, we think, a most wonderful mode of showing it. It does not seem to have entered into their thoughts, that, without any change of principle, our enlarged exertions and success in the cause of education latterly, may be, in part at least, the result of increased numbers, and of the consequent increase of both means and wants, together with our ratio of participation in the general impetus which the whole civilized world has felt on the subject of education. From the beginning, Methodists have always esteemed it both a duty and a privilege to take part in every good work, for the glory of God, or the melioration of man; and in coming up, under Christian auspices, to the help of the Lord against the mighty, in the good work of

education, they are acting perfectly in character, and according to their first principles. Were they to do otherwise, they might be much more justly reproached with a shameful dereliction of the principles of their fathers.

What then can the gentlemen mean by charging us with decrying learning? They have themselves, though unwittingly perhaps, furnished a clue, which affords the best apology that we can conceive of for their extraordinary mistake. In immediate connexion with this charge they add, (and distinguish the addition with italics,) 'and *man-made ministers*.' Aye;—to this count in the indictment we plead guilty:—these we do decry. And we have little doubt that this is the solution of the mystery. Methodists have decried the *substitution* of 'human learning,' in the place of other qualifications which they deem essential to the Gospel minister. They have decried the fixing of certain *standards* of 'human learning' which the Master hath not fixed, as *indispensable* to the Gospel ministry. They have decried the disowning, and contemptuously treating as 'incompetent,' and 'inefficient', all ministers who do not come up to those *human standards*, although such ministers may be well learned in what God has called them to teach, and although *He* owns and blesses their labours perhaps ten thousand times more than those of some who sit at ease in College chairs and ridicule them. But solid and liberal learning, however deep or wide, such as that of the Wesleys, of Fletcher, of Walsh, of Coke, of Benson, or of Clarke, *in connection* with the proper personal and sacred qualifications for the Gospel ministry, and with God's holy seal and blessing, they do not decry, and never did decry. On the contrary, they think it greatly desirable, and highly to be honored. Yet, in the wants of the world, and the perishing condition of millions, we should consider it, in fact, as a very great and cruel *sin* absolutely to exclude from the ministry very many who do not possess such high literary qualifications, yet are well qualified in other respects, and may be, and are, eminently instrumental in turning many to righteousness, and shall shine as the stars in the firmament for ever, and ever. This is being wise above what is written, and assuming an authority which the Master never granted. The late *Rev. Joseph Eastburn*, of Philadelphia, an authorized minister of the Presbyterian Church, was an example of such as we mean:—a man who would not only have been an *ornament*, but what is better, a blessing, to any Christian Church or pulpit. Yet Mr. Eastburn, previously to his admission to the ministry, was, we believe, as the phrase is, an unlearned mechanic. He was, nevertheless, well learned in experimental and practical godliness, and in the Holy Scriptures, and an able and successful minister of the New Testament.

But, from the manner in which the gentlemen speak of 'man-made ministers,' it would seem doubtful whether they believe there are any such, or that there is any occasion to guard against the introduction or the manufacturing of them in this country. If the gentlemen will look into Dwight's Travels in Germany, (an interesting work, notwithstanding the faults above noticed,) they will find in his account of the Lutheran Church of Prussia, under the head 'Theological Candidates,' that there may be not only 'man-made,' but devil-made 'ministers,' such as, if '*intellectually* qualified,' are not required even to profess 'belief in revelation.' If there *are* such in Germany, there *may* be danger of such in this country; and Methodists do say, and we hope every true Christian says, from such 'Good Lord deliver us.'

We have purposely, in this article, confined ourselves chiefly to the subject of education and learning, with a view of leaving the gentlemen's 'metaphysical smoke' for a distinct notice, in a future number.

It is with pain that we have now to revert to the source of the philippics against us, which periodically appear in the Christian Spectator. In an advertisement in one of the journals of this city, it is stated that the Christian Spectator is conducted by officers of Yale College, with the assistance

f officers in many other colleges and theological institutions. We certainly feel not the slightest repugnance to professors of colleges being engaged, so far as their academical duties will admit, in conducting scientific, literary, or critical journals,—such, for example, as that of Professor Silliman, of Yale. Such journals come within the appropriate sphere of their profession, and may be read by persons of all denominations, without finding themselves periodically insulted. Neither do we object to the officers of theological seminaries being engaged in conducting theological journals, combined, if they please, with such miscellaneous disquisitions as they may judge expedient. But, in our poor opinion, there is a manifest impropriety in the officers of such a college as Yale being the conductors of so decidedly sectariana journal as the Christian Spectator, and especially one in which another denomination, one of the most numerous in this country, is periodically assailed, and vilified. As a literary and scientific institution, Yale College has always commanded our high respect, and we sincerely regret the necessity which drives us to this posture of defence against the course which some of its officers think proper to pursue toward our denomination. In such a state of things what Methodist, or friend of Methodists, could subject his son or ward to the degradation of being confined within the walls of an institution where his parents and guardians are thus treated?—and where he must be continually exposed to the insult of finding himself surrounded with the Christian Spectator, and with the atmosphere of its creation,—with all the powerful influence which the names of the professors connected with it cannot fail to give it *there*. That professors of colleges may have an abstract right, if they choose, to employ their time in such publications, and to give them the weight of their names, is not what we here dispute. How far such a course may comport with the implied pledge that the officers of such institutions will pursue a course that shall enable the whole public, with equal freedom, to participate in their benefits, it may become others more than it does us, to inquire. That very many Methodists, and friends of Methodists, do send their sons and wards to the various colleges in our land, and by no means confine them to those under our own direction, is a well known fact. The question which has been asked among us hitherto, in selecting a college, has been,—where can we find the best, on the most moderate terms? But those officers of Yale College who conduct the Christian Spectator have commenced a course which will compel us to add—and where our principles and feelings will at least not be assailed and outraged? and this question must, and it will be asked: nor can our right to ask it in return, be denied or doubted.——The gentlemen, in short, have condemned themselves to a most ungracious and Sisyphean task; and if the ponderous mass which they are at the pains to roll up against us, in their successive numbers, be found tumbling back upon their own heads, we again remind them, in the language of the orator of antiquity, that those who have arraigned us before the bar of the public, must justly be considered as the cause.

In their number for March, the gentlemen say they have 'showed that the entire "temporal economy" of Methodism is calculated to render the ministry as independent of the people as possible;' that 'the laity have only to obey,'—and that we 'have not ventured to deny one of [their] material positions.' If, with the information they have now had, they still 'stoop' to iterate such assertions, it will not be easy to stoop lower. In our number for January, p. 109, we averred that the statement assumed by them, that 'the bishops and preachers have nearly if not quite the entire control, not only of the spiritual, but also of the temporal concerns of the Church,' is 'untrue:' That their representations of our vast funds and revenues, were an 'aërial fabric,'—'a visionary figment,'—'purely fabled,'—and destitute of even 'the semblance of reality.'—pp. 111–12. In the same number, which we sent to the gentlemen, we stated that 'the sober *truth* is, there

is not a body of ministry in the world more perfectly *dependent* on those whom they serve, than the Methodist itinerant ministry,' p. 58. That the people 'hold over them, and over their wives and children, and all most dear to them, the fearful power of feeding or starving them at discretion,' *Ib.* That the true effective power 'is, in reality, in the hands of the people;—more so, in fact, than in almost any other denomination;—and such a power that the preachers must be mad to provoke its array against them, and more than men to be able to resist it,' p. 60. That the people know that they have this 'complete check,' and that the system never can even be so altered by the ministry, as to put it in their power to oppress the people, or to enforce any regulations which should be generally obnoxious to our members, pp. 60–61. Yet the gentlemen still affirm that we have not ventured to deny one of their material positions! And hundreds will see their statements who will never see ours, and will perhaps consider them as 'drawn from Methodist authorities alone'!

They say they 'deemed it proper to inform the public what sort of a system Methodists propose to establish in the place of those institutions——which have made New-England what it is—.' Nay, 'Methodism' claims a share of the honor of making it what it *is;* and of rescuing it from that 'Congregational tyranny' under which it formerly groaned, when the arm of the *law* was the sceptre of an 'ecclesiastical aristocracy.' And lastly was it wielded. Persons were taxed, and the scanty chattels even of the poor were seized and sold, to support ministers of whose doctrines and ministry they disapproved. This odious and vexatious system Methodism has contributed to 'subvert.' It moreover allows no saddling of a minister on the people for *life*, so that they are obliged afterward to *buy* him off, if they find him 'incompetent' or 'inefficient.' It does not suffer its ministers even to make a *contract* which shall bind the people, and of which they might afterward repent. It not only does not suffer such contracts for life, but not for a year, nor a day, nor an hour. Its ministers are obliged to rely on the *voluntary contributions* of the people for *daily* sustenance, and if the people choose to withhold even this, Methodism admits of no process, either civil or ecclesiastical, for compelling them to furnish it. Let this be compared with the unblushing declaration that our 'entire "temporal economy" is calculated to render the ministry as independent of the people as possible!' And should the gentlemen even not 'stoop to notice' us again, it will be a favor higher than we had anticipated. If otherwise, however, we trust they will do it in some way more worthy of Christian neighbours, and which may enable us to reciprocate kindlier offices.

Note 1. The Editors have presumed it understood that the 'paper' alluded to in our January No., (pp. 55–8,) as forming the basis of certain resolutions of the General Conference, was not delivered as an *official* one. This was distinctly stated in the 'Remarks' appended to our pamphlet edition of the Report of the Committee on Petitions and Memorials. But though that paper was not binding as an official act, yet as it was drawn and delivered by one of the agents of 'reformers,' with the expression of his opinion that it would be concurred in by them if accepted by us, this has been deemed an ample vindication of the Conference against the odium attempted to be cast on it for the adoption of the substance of the paper as the basis of the pacificatory resolutions. This is our position, and it is made the stronger by the fact that the said agent was consulted on the resolutions, with the substance of the paper thus incorporated, previously to their being brought before the Conference, and no objection was made either to the resolutions, or to the use of the paper. The other agent was then in a state of affliction which did not admit of his being consulted; and there were, we believe, but two, strictly commissioned, both of whom were members of the General Conference.

Note 2. Since our article on 'Sacred Poetry' was put to press we have ascertained, from a work in our possession, that the author of the hymn entitled 'The God of Abrah'm praise,' was the *Rev. Thomas Olivers*. We shall notice this hymn, and its author, again hereafter.

THE HON.ble WILLIAM GAMMELL,

No. 30.

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SERMON,

On the efficacy of Divine Truth as a preservative against Sin. By the Rev. Tobias Spicer.

'Thy word have I hid in my heart, that I might not sin against thee,' Psa. cxix, 11.

In all ages of the world, sin has been the source of misery to the family of man. It was sin that introduced death; and it is sin that leads to endless pain and wo. It is therefore of great importance to know how we may get rid of so destructive an enemy. How its guilt may be removed; and how we may effectually resist its fascinating charms, so that it shall not prove our eternal ruin.

Various expedients have been tried to effect this. Philosophy has exerted its utmost skill. It has brought forth its strong reasons, and laid down its best maxims, but all in vain. It has not effected a radical cure of this inveterate disease; for the heart of man 'is deceitful above all things and desperately wicked.' Superstition too has lent its aid to accomplish what mere philosophy could not; but with as little success. For although we come before the Most High with burnt offerings, and with calves of a year old, though we offer to him thousands of rams, or ten thousands of rivers of oil; or though we offer our first born for our transgression, the fruit of our bodies for the sin of our souls; we cannot thereby atone for one of a thousand of the sins that are past, nor effectually prevent our transgressions in future.

The inspired psalmist, in the words of our text, proposes a remedy against sin, which is effectual. This he had been taught by divine inspiration; and amid the innumerable temptations and snares with which he was surrounded, he had by his own experience proved its powerful efficacy. 'Thy word have I hid in my heart, that I might not sin against thee.'

I. It shall be our first endeavour briefly to show what is implied in hiding the word of God in the heart.

1. The expression 'word' is frequently applied to the Holy Scriptures. And this application is made with the greatest propriety; for as a word is expressive of one's mind, so holy men of old were inspired to write the Holy Scriptures, and reveal the mind or will of God concerning man; and thus the Holy Scriptures become the 'word' of God.

'Thy word have I hid in my heart.' The first thing implied in hiding the word of the Lord in the heart, is, *a firm belief in the truths it contains.*

The Holy Scriptures were written either by good men, or bad men. But whoever will examine them, cannot for a moment suppose they are the production of bad men. The morals they contain are too pure to admit such a conclusion. And whoever carefully examines the history, doctrines, and prophecies, contained in them, cannot suppose that even good men could write them, unless they had been 'inspired' from above. It is therefore but reasonable to conclude that 'holy men of old wrote as they were moved by the Holy Ghost.'

Infidelity is an effectual barrier to hiding the word of the Lord in the heart; for until a man believes the Scriptures to be the word of the Lord, he will never treasure them up, nor realize their divine efficacy. The evidences by which their divine authority will appear, are such as lie within the reach of any man who will candidly inquire for them. And the conviction these evidences produce on such inquirers, is not as feeble as some imagine. The Scriptures are not rejected because they are unsupported by evidence; but either because that evidence is totally disregarded, or because their doctrines are opposed to the iniquities of the human heart, and their precepts condemn the practices of the ungodly and the sinner.

Whoever would realize the efficacy of the word of God, must approach it as a system of divine truth; and although their feeble reason may not be able to fathom all its depths, its doctrines must be received as of divine authority,—as the word of God, and not of man.

2. The second thing that is implied in hiding God's word in our heart, is, *a careful endeavour to understand it.*

The Scriptures should not be read as an ordinary book, but they should be read with the greatest care, and with a faithful endeavour to understand their meaning. Nothing can be more improper than the neglect of those who seldom read the sacred pages, or than the practice of others, who, when they read them, hurry along without any inquiry what may be their meaning. It is because of this neglect, that so many continue to wander in error's thorny maze. They have neglected to read the Holy Scriptures, or else they have been too careless to understand them; and hence, with the Bible in their hands, they remain ignorant of the plan of salvation.

Although many things that are contained in the Holy Scriptures, owing to a variety of circumstances, are hard to be understood, it is nevertheless remarkable that those doctrines which are essential to be believed, and those duties which are essential to be performed, are easily discovered; and 'whoso readeth may run' in the way of life. In respect to duty, 'the wayfaring man though a fool need not err.'

There is a remarkable connexion in the Scriptures, which, when carefully observed, serves wonderfully to explain their several parts; and in order to observe this connexion, we should peruse them by course. Beside all our reading here and there, we should commence them and read them regularly through and through again.

Next to a careful perusal of the word of God, fervent prayer is recommended. We should implore the aid of that Spirit which inspired those 'holy men of old.' It has been remarked that God has a wonderful way of teaching by his Holy Spirit. With the psalmist therefore we should pray, 'Open thou mine eyes that I may behold wondrous things out of thy law.'

In order to assist us in understanding the word of God, we should peruse the writings of pious and judicious men, who have endeavoured to explain it; and especially we should carefully attend the preaching of the word, for here we shall not only have the word explained, but also faithfully applied to our conscience and experience, and to the daily practice of our life.

3. Another thing implied in hiding God's word in our heart, is, *committing certain portions of it to memory.*

It is certainly proper that whatever we read in the word of God we should endeavour to remember, at least so as to retain a general idea of it; but there are certain portions of the Holy Scriptures which have a special relation to our Christian experience and daily practice, which on that account are more especially important to us. Such portions we should carefully treasure up in our memory, that they may be always at hand, to administer instruction or reproof, that thus the man of God may be thoroughly furnished unto every good work.

4. Once more; in order to hide God's word in our heart effectually, we must firmly resolve faithfully to perform the duties it enjoins, diligently use the means it prescribes, and carefully cultivate the spirit it requires.

The Scriptures were not designed merely to gratify our curiosity, or fill our heads with speculative notions about religion; but they are designed for nobler purposes. Their great object is to make us wise unto salvation, to give us correct views of divine things, and regulate our hearts and lives. If the word of God does not have a practical influence on the temper of our minds, and upon our life and conversation, we have scarcely taken one step towards hiding it in our hearts.

Having thus briefly shown a few things which are implied in hiding the word of God in the heart, we now proceed,

II. To show the particular effect that will be produced by thus hiding the word of God.

1. The first effect which I shall notice, is, *an enlightened understanding.*

'I understand more than the ancients,' says the psalmist, 'I have more understanding than all my teachers, for thy testimonies

are my meditations.' The Scriptures are admirably calculated to enlarge and enlighten the understanding of man, and make him wise unto salvation. It is here we see the character of God displayed, and immortality is brought to light by the gospel. Our relation to God, and the obligation arising from that relation, are here exhibited. Here the deplorable condition of man by reason of sin, the depravity of the human heart, and our entire helplessness by nature, are clearly illustrated. Here also the plan of salvation through a glorious Redeemer is exhibited, and the way is pointed out by which man may escape from the wrath to come.

By an intimate acquaintance with the word of God, the scales of ignorance are made to fall from our eyes. Our understanding being enlightened, we are enabled to prove what is the good and acceptable and perfect will of God. We are the more effectually guarded against false and pernicious doctrines. Ignorance of God's word exposes us to be tossed to and fro, and carried about with every wind of doctrine by the sleight of men. But the more we are acquainted with the word of God, the better we are prepared to meet our enemies and the enemies of religion. We are thereby enabled to give to 'every man a reason for the hope that is within us:'—we are more likely to persevere in the way of well doing, and are made capable of greater enjoyment in our own minds, and of more extensive usefulness to others.

2. Another effect will be a *faithful conscience.*

What is a man's conscience, but the judgment he forms of the moral character of his conduct? The true character of his conduct can be known only by comparing it with the divine requirement. The quality of our actions is to be ascertained by weighing them in the balance of the sanctuary; and in proportion to our knowledge of the law of the Lord, is the degree of faithfulness of our conscience.

It may perhaps be said, that an inspired apostle declares that they who have not the written law, have nevertheless a 'conscience bearing witness, and continually accusing or else excusing' them. This is readily admitted; but it must be recollected, that the same apostle says, that those Gentiles who have not the written law in their hands, do nevertheless show the work of the law written on their hearts; that is, they have a portion of divine influence, by which the will of God as respects them, is in some measure made known to them. Therefore they are not entirely destitute of a knowledge of the divine requirement; but their consciences accuse and excuse them only in proportion to their knowledge of duty. If therefore we would have a faithful conscience,

> 'Quick as the apple of an eye
> The slightest touch of sin to feel,'

let us hide the word of the Lord in our hearts, that we may not sin against him.

3. Another effect is, we *are thereby fortified against the power of temptation.*

Satan, the world, and our own fallen nature, are our combined enemies. From these sources arise numerous temptations to sin; and how shall we effectually guard against them so as not to be overcome? The psalmist says, 'thy word have I hid in my heart that I might not sin against thee.' When Joseph was tempted to commit sin he knew that it was contrary to the divine law; his conscience therefore forbade him, and he exclaimed, 'How can I do this great wickedness, and sin against God?' It was owing to the influence of God's law on their hearts that the three Hebrews were enabled to answer the king, 'we will not serve thy gods, nor worship the golden image which thou hast set up.' And when our Saviour was tempted of the devil, he repelled the foul temptation by means of the word of God. 'Command these stones to be made bread,' said Satan; '*It is written*,' said Jesus, 'Man shall not live by bread alone;' 'Cast thyself down,' said Satan; Jesus said unto him, '*It is written*, Thou shalt not tempt the Lord thy God.' 'Fall down and worship me,' said Satan; Jesus said, 'Get thee hence, Satan, for *it is written*, Thou shalt worship the Lord thy God, and him only shalt thou serve.' It is added, 'Then the devil leaveth him, and angels came and ministered unto him;' see Matt. iv, 1–11.

The apostle says, 'Resist the devil and he will flee from thee;' but how shall we so effectually resist him as by the 'sword of the Spirit, which is the word of God'? This is the weapon which God himself has provided for us, and this will be mighty, through him, to repel those temptations with which we may be assailed, and 'put to flight the armies of the aliens.'

4. Another effect will be a *lively exercise of faith.*

'Ye believe in God,' said Christ, John xiv, 1, 'believe also in me.' The word of God is admirably calculated to produce faith in God, as our heavenly Father, and in his son Jesus Christ, as our Saviour. The Scriptures present God in the dispensations of his providence, as a Father providing for his numerous family. They present him as manifesting a special care over his people; 'His eyes are over the righteous, and his ears are open to their prayers.' We behold him preserving Noah while he brings a flood upon the ungodly. We see him preserving Lot while the inhabitants of Sodom and Gomorrah are made to suffer the vengeance of eternal fire. We see his care over the Israelites while persecuted and pursued by the Egyptians. We behold him quenching the violence of fire, stopping the mouths of lions, causing the weak to become strong, and enabling those who trust in him to triumph over their enemies.

The word of God presents Christ as the hope of Israel. Promises, prophecies, and types, have all their fulfilment in Jesus of Nazareth. The excellency of his character, the purity of his doctrine, and the greatness of his miracles, as exhibited in the word of God, convince us that he is indeed 'the Christ, the son of

the living God;' and that 'he is able to save to the uttermost all that come unto God by him.'

The apostle tells us that 'faith cometh by hearing, and hearing by the word of God.' When we contemplate the numerous instances of God's care over his people, and the many great and precious promises contained in his word, and especially when we see Christ bearing our sins in his own body on the tree, becoming our advocate with the Father, exalted a Prince and a Saviour; when we behold him as presented in the word of God, able, willing, and ready, to save us to the uttermost, we are thereby enabled to believe in God, and also in his son Jesus Christ.

God gives us faith by exhibiting truth to our view, supporting it by sufficient evidence, and enabling us by his Spirit to see and apprehend it; so that faith is the gift of God, and at the same time an exercise of the creature. Thus we see that the more careful we are to hide the word of the Lord in our heart, and the more we are under its influence, the more strong and lively will be our faith.

5. Another effect will be *the sanctifying influence of the Holy Spirit.*

Man by sin has lost the moral image of God, his affections are alienated, and his will is perverse. It is only by the influence of the Holy Spirit that he can in any measure be restored to the divine image; and the word of God as revealed in the Scriptures is the ordinary means by which this work is to be accomplished. When the prophet of Israel was sent to prophecy to the dry bones, he was directed to say to them, 'O ye dry bones, hear the word of the Lord.' And while he proclaimed the word of the Lord to them, 'behold there was a shaking, and the bones came together, bone to his bone.' When the Holy Spirit applies the word, it becomes 'the power of God to salvation, to every one that believeth;' and certainly those who have hidden this word in their heart, are most likely to experience its divine efficacy. 'The law of the Lord is perfect,' says the psalmist, 'converting the soul.' 'The ingrafted word' says the apostle, 'is able to save your souls.' 'The word of God is quick and powerful, and sharper than any two-edged sword.' And the Saviour when praying for his disciples, said 'Sanctify them through thy truth, thy word is truth.'

Divine truth then, is the ordinary means by which the Spirit affects the heart of man. The powerful efficacy of divine truth is frequently alluded to in the Scriptures; and the experience of thousands can testify that they were 'begotten by the word of God unto a lively hope, through faith in Christ Jesus.' The Spirit of God not only uses the word to convert, but also to comfort and quicken believers. Many have been ready to faint in the multitude of their trials, but the Spirit of the Lord has brought to their recollection some circumstance of God's care over his people, or some promise of his holy word, and thereby the power of the adversary has been

broken, and the drooping soul has again rejoiced. How many has the Holy Spirit enabled to claim the promises of God while passing 'through the valley of the shadow of death?' While the 'silver cord was loosing, and the golden bowl was breaking,' the Christian has triumphantly exclaimed,

> 'O death! where is thy sting? Where now
> Thy boasted victory, O grave?'

Yes, with the apostle they have joyfully exclaimed, 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.'

6. Another effect, and by no means the least, will be *a calm resignation to the Divine will.*

Among the first lessons we learn in the word of God is that 'the Lord reigneth,' and on this account it is added, 'let the earth rejoice.' How exceeding gloomy would be our prospects if we were not assured that infinite wisdom directs all our affairs,—that 'the eyes of the Lord are over the righteous, and his ears are open to their prayers.' And that not a hair of our head falleth to the ground without our heavenly Father's notice.

The view of Divine providence which is given us in the word of God is admirably calculated to inspire the soul with holy submission, and prepare it for every event, however afflictive. And he who carefully hides this word in his heart will be enabled to sing,

> 'Give joy or grief, give ease or pain,
> Take life or friends away;
> But let me find them all again
> In that eternal day!'

CONCLUSION.

From the view we have taken of this subject we see what an invaluable blessing to the world is the word of God. It was this that dispelled the darkness which had rested for ages on the nations of the earth. It was this that burst the gloom in which the Christian world was sunk before the reformation. It is this which will carry the light of truth to all the nations that sit in darkness, break up every system of idolatrous worship, and fill the earth with the knowledge and glory of God.

The word of God is the only true and infallible standard of religious doctrine. This reveals to us the will of God, and the plan of salvation; a secret which the discoveries of science could never reveal. This answers the question, What must I do to inherit eternal life?—a question which the researches and acquirements of literature could never settle. It is this that exerts a transforming influence on the heart of man, and produces obedience to the Divine commands, and resignation to the Divine will. Literature may exalt the understanding, but it will not produce practical godliness. It may store the mind with the wisdom that has been accumulating for ages, and furnish us with sources of great intellectual pleasure, but it can never produce holiness of heart, 'without which no man shall see the Lord,' nor will it ever

sustain the departing soul with the hopes of endless felicity in heaven.

If such be the character of the word of God, what veneration ought we to have for it. It should be the source from which we draw our religious creed; it should be our rule of action, and the test of our religious experience. To decide the character of these we must have recourse to the law and to the testimony. A more complete exhibition of truth is not to be expected on the earth; therefore, until the 'visions of futurity' open on us, we must rest satisfied with what is already revealed.

Let us then receive God's word with gratitude and reverence; let us receive it as a lamp to guide us in the way to eternal life. Let us revere it as the word of God which is able to make us wise unto salvation, through faith which is in Christ Jesus. Let us carefully read its pages, and pray for divine illumination. Let us cordially receive its doctrines, faithfully conform to its requirements, and by its decision carefully test the genuineness and depth of our Christian experience. In a word, let us hide it in our hearts that we may not sin; for it is by this word we must be judged in a coming day.

And, finally, let us endeavour to send God's holy word abroad among all the nations of the earth, until it shall find its way into the hands and hearts of all the human race. And may the Holy Spirit accompany it, and make its influence and powerful efficacy to be universally felt.

MEMOIR OF THE LATE REV. BISHOP GEORGE.

Continued from page 142.

[A combination of rare and peculiar qualifications is undoubtedly necessary to constitute an able and useful minister of the gospel. This subject has been less calmly and judiciously considered than the intelligence and liberality of the age would entitle us to expect. Though we may possibly differ in this matter from some others, we place first in the scale of importance, for practical efficiency and permanent usefulness in the work of the ministry, those qualifications which distinguish the individual who possesses them as a man and a Christian. His soul must be deeply imbued with the spirit of the gospel which he preaches to others. He must have an abiding sense of his call from God to the work, and feel that the duties it involves are superior to all considerations of personal ease, accommodation, or worldly interest, such as commonly influence men of other professions and pursuits. Besides an aptness to teach, and a good understanding of men and things, so as to be able to accommodate himself to all cases and conditions he may meet, in a way best calculated to render his labours acceptable, he needs a more than ordinary share of firmness of mind, and magnanimity of soul, to carry him steadily through. Without these he never can succeed. The constant

sacrifices he will have to make, together with the persecutions he will be called to suffer from the world, and in some instances, the ingratitude and unkindness of professed friends, to which he will always be liable, and which would effectually prostrate and overcome feelings less fortified and holy: all these sufficiently indicate how great a share of Christian meekness and forbearance, combined with zeal and devotion, is necessary to sustain a minister of the gospel in his work. Of qualifications of the kind here described, Bishop George was eminently possessed. Young and inexperienced as he was at the time of which we write, with all the endearments of home, in the neighbourhood of which it seems he might have travelled, and with all the advantages of remaining among friends and comforts to strengthen and encourage his heart, he could not endure to hear the bishop incessantly and unsuccessfully calling for volunteers to go to remote and destitute parts of the work; and in the ardour of his zeal he determined, while his modesty induced him to suppose others better qualified, that if they did not offer to go, he would. In the same spirit with which he undertook this work, he prosecuted his labours through life, as far as his health would permit. He speaks of the occasion of his going to the south, which was in 1793, as follows:—]

About this time, at a conference in North Carolina, Mr. Asbury for several days called for preachers to offer themselves as missionaries for South Carolina and Georgia. I was grieved to think the preachers so limited in their views that none would offer to go from North to South Carolina. I consulted my special friends on the propriety of my offering to go if others would not; they laboured to dissuade me from it, yet my purpose was fixed to go, if no senior preacher volunteered. When the conference was about closing, Mr. Asbury complained of the local views of the preachers, and I tremblingly said, 'Here am I; send me.' M****, of painful memory, offered himself as my companion. This unfortunate man, instead of honoring God and the cause, would sink every thing by his petulance and self importance. We set off, and when the expenses were paid, nothing was left. My services with this man soon terminated.

I had only time to travel from Virginia and North Carolina, the scenes of Mr. O'Kelly's division, to South Carolina, to meet with another schism of the same spirit, carried on with the same views and epithets. But Mr. Hammet and his partisans disappeared in a few years.

[In 1794, Mr. George's name stands on the general minutes for Great Pee Dee circuit; and in '95, for Edisto circuit, and three months in the city of Charleston: upon the events of these two years he briefly remarks:—]

My labours were of the most painful kind; in a desert land, among almost impassable swamps, and under bilious diseases of every class, which unfitted me for duty in Charleston, or among

the hospitable inhabitants of the 'Pine Barrens.' In the midst of all this my mind was stayed upon God, and kept in perfect peace. Prospects in general were discouraging.

[Such a state of things was always peculiarly distressing to Bishop George. He could endure labour and fatigue without a murmur. To privations and sufferings of almost every description, he had become inured and bore them patiently. Even the inconveniences which necessarily fell to his lot in his tours through his wide field of labour, such as long rides without refreshment, want of accommodation for rest when worn down with fatigue, and the ungrateful reproaches and obloquy which some are always wont to bestow, and which most men would make the common fire side topics among their friends, he left to be told by others who might chance to witness them. Under all such circumstances he was still cheerful and happy, and unmoved by resentment. But intelligence unfavourable to the prosperity of religion always disquieted him. We have often witnessed the agonies of his soul, expressed in strong cries and tears before the Lord, at being informed, on arriving within a given circuit or station, that the state of religion among the people was low. We have heard him counsel and advise preachers and people with respect to this point, and urge them to labour and pray earnestly for holiness of heart themselves, and for a revival of the work of God. This was his constant theme. Even in making out the appointments for the preachers, he ever seemed desirous of having those who were most devoted to the work, and whose labours had been most successful, stationed in such places as were represented to be in a low state. And it has often been remarked, that whenever a religious paper fell into his hands, and especially the Christian Advocate and Journal, he would hasten to see what was contained in the department on revivals, and peruse every article with evident signs of deep and heartfelt interest. Such was the concern this good man cherished for the prevalence of experimental piety in the latest periods of his public labours. And it appears from the following remarks that he was influenced by similar feelings from the commencement. He says:—]

At the second conference of my labouring in this region, Bishop Asbury inquired whether we knew of the conversion of any souls within the bounds of the conference, during the year; and to the best of my recollection the whole of us together could not remember one! At this conference [1796] nearly all the men of age, experience, and talents, located. I was appointed a presiding elder, and besought the preachers and people to unite 'as one man,' and seek by fasting and prayer a revival of the work of the Lord in the midst of the years of declension and spiritual death. The Lord heard, and the 'displays of his power and glory' were so manifest that nearly two thousand members were added to the district in a few months.

[It is natural to suppose that good men, whose hearts and lives are devoted to the work of the gospel, have, as well as others, their local attachments and interests; and that they feel equally the pain of being separated from their family connexions, and other endeared objects. When, therefore, they voluntarily break themselves loose from all these, and for years together endure all kinds of privation and toil, we are constrained to suppose that some strong motive must influence their conduct. We know, indeed, that individuals have made similar sacrifices, in pursuit of the riches and honours of the world, where these objects have displayed their imposing charms. But where these objects do not, and in the nature of things cannot exist, as motives to influence their conduct, we must look for some other cause. For the zeal and perseverance of the ministers of Christ, through constant sacrifices and sufferings, the only satisfactory reason is furnished by the apostle, who says, 'The love of Christ constraineth us.'—In proportion as this love influences their hearts, they are concerned for the salvation of sinners, and manifest that concern by applying themselves diligently to the work whereunto they are called. That they should feel a desire to be accommodated, when it can be done consistently with the great object of their calling, is indeed not at all surprising. But when their private wishes and the public good happen to weigh in opposite scales, it is then that we are enabled to see by what spirit they are actuated. Even under such circumstances the man of a truly missionary spirit will yield his own inclinations to the judgment of those who are charged with the general oversight of the work, and leave the event with God, knowing that he can cause all things, even those which appear fearfully appalling, to work together for his good. Such were the views and feelings which influenced the conduct of the late venerable Bishop George, and which so eminently qualified him for the responsible office he was called in after life to fill. His narrative proceeds thus:—]

I will here mention a circumstance which explains in some measure the nature of itinerant operations. At the conference just spoken of, Mr. Asbury was much concerned for the church, and inquired how many preachers were going to the ensuing General Conference. (In those days all who wished could attend.) He ascertained that nearly all expected to go. He then said to me, with apparent anguish and great emphasis, '*You* must stay on the district, and keep house.' This was a painful injunction, as I had been from home several years; but I intended to submit. When the revival commenced, all the preachers except one declined going, and he said he would stay unless I went.

[We have here an instance of the deep concern of the preachers for the spiritual welfare of their charge, and of their simultaneous determination to remain in the work, on the commencement of a revival, rather than go to the General Conference. The zeal of

our fathers was a true apostolic zeal; and without such a paramount concern for souls, and particularly for the interests of those committed to our care, a man is ill qualified for the gospel ministry, and more especially for the Methodist itinerant ministry. It may be well worth the serious consideration of brethren of the present generation, whether our circuits and stations are not sometimes unnecessarily left destitute of regular ministerial service; whether the causes of leaving them are always sufficiently important to justify it; and whether the periods of absence are not frequently too long, especially before and after the sessions of the conferences. Among those holy and devoted men whose is the glory of having been in the first class of Methodist preachers in America, we have reason to believe that no one considered himself at liberty to leave his appointed field of labour without the direction, or at least the consent, of his superior in office. Indeed, without imperious and urgent reasons, we believe such permission was seldom either asked or desired; and in times of revival especially, those exemplary and faithful men were reluctant to leave their charge even to attend the conferences. In Great Britain, at the present day, we believe it is rarely the case that a circuit or station is at any time left entirely destitute of itinerant services. It is there deemed more important that some of the younger preachers particularly should remain in the work, to carry it on, and to take care of the flock. And many of these, indeed, consider this a privilege, rather than to crowd the place of the session of the conference, where there may be no special or more important occasion for their attendance. All who were intimate with Bishop George, must have observed how difficult it was to reconcile his feelings to any course of conduct in a preacher calculated to excite a suspicion that he was capable of unnecessarily leaving his work. Such a solicitude on this point was natural to a man who had witnessed so extensively the spirit which had from the beginning actuated the great body of his fellow labourers in the vineyard of the Lord, and which he considered as an essential characteristic of the Methodist ministry. At the time alluded to in the narrative, although he and his brethren had inducements to attend the General Conferences, which would have been weighty in the minds of men influenced by other motives and feelings, yet, the commencement of a revival of religion produced a change of their purpose, and all except one declined going; and it was not until he refused to go without company, that Mr. George, in order to have that section of the work represented, consented to go with him :—of which he says,]

We two set off to represent South Carolina. When I met the bishop and offered an apology, he smiled and retired. From this I hoped he would not object to my continuing in the northern states, as it was evident a southern climate would ruin my constitution. But when I made known my wishes, he refused to grant them. I made a second application through his travelling companion, Henry

Hill, but with no better success. Finding I must return, I submitted, and started with appointments for Dr. Coke, from Richmond Va., to Charleston S. C. Having accomplished this, I returned and met the Doctor nearly two hundred miles from Charleston, and travelled with him into the city. In him I found excellencies not common to man. His true Christian courtesy taught him to treat the poor with respect, and to show the same care for the souls of the poor slaves as for those of their rich masters. In Charleston we held our conference. I understood from Bishop Asbury that I was appointed for Georgia. [It appears from the General Minutes that he was presiding elder there in 1797.] This was another trial, as my late district was in peace and prosperity, while Georgia was full of contention and strife. In this case remonstrance would have been as fruitless as in the other. I prayed for grace to bear the cross, and entered upon my duties. After all my 'fear and trembling,' my religious enjoyments in that year have not been surpassed in any year of my itinerancy. Religion revived in almost every part of the district. The prosperity of the work, and my appointment, were the 'Lord's doings, and marvellous in our eyes.' But this ended my labours in the South Carolina conference. My exertions were so great in this day of visitation, that I injured a blood vessel, which, with my old companion, the bilious fever, brought me near to the gates of death. I wrote to the bishop, who directed me to come on to the north. I did so as expeditiously as my disease would allow, and meeting the Virginia conference, was appointed for Brunswick circuit. When I ascertained the labour required, I declined entering it; and after a few months rest, accompanied Mr. Asbury to New-York; but he, finding my health still inadequate to the labour, gave me a further respite, and advised me to visit the Warm Springs in Berkley county, Va. I did so; but finding no relief, I went to the Sulphur Springs near Newtown, Frederick county. Here I obtained relief from the spasms in my side; and lest I should be burdensome to my friends, I opened a school, the profits of which paid my board and secured a little money to help me on to the Virginia conference. Finding my strength still insufficient for the duties of the itineranecy, I asked for and obtained a location, being determined never to burden the cause I could not assist.

I then commenced a regular course of travelling for my health, which by the blessing of Providence, was so far restored as to enable me to attend to a large school. It continued to improve until I was able to take my place among my itinerant brethren in the Baltimore conference. Here my first scene of labour was Rockingham circuit in Virginia, where the goodness of the Lord, and the kindness of friends, gladdened my heart. Again the windows of heaven were opened, and grace descended upon us. [This appointment does not appear on the minutes, but was probably filled by some arrangement which must have been made about the year

1799.] Having laboured a year on this circuit, the bishop appointed me [in 1800] presiding elder of Potomac district, reaching from the Alleghany mountains on the west, to the Chesapeake Bay on the east, and extending from the extremities of Pendleton and Alleghany circuits, down to Lancaster, a distance of from four to five hundred miles. This made my travelling from 1000 to 1200 miles every quarter, which, with the return of my old complaints, made my situation exceedingly painful. My spirit was willing, though my flesh was weak. But I did the best I could, and we saw the prosperity of Zion. In those days the preachers 'ceased not to warn every one night and day with tears,' in doing the work given them, and exerted themselves not only to increase the numbers, but the holiness of the people.

It was our duty to attend diligently to the Africans, in forming and establishing societies; but as their masters would not allow them to attend the meetings during the day, we were obliged to meet them at night. Oftentimes this kept us up and out till late at night, in this unhealthy climate, which had a destructive influence upon our health. We were 'very zealous for the Lord of hosts;' and having for the most part no family ties, we wanted 'but little here below,' and were ready to 'count all things but loss,' that we might 'take heed unto, and faithfully fulfil, the ministry we had received of the Lord Jesus,'—

'To *taste* his love our only joy,
To *tell* that love our best employ.'

In this way I laboured with more zeal than my feeble body could endure, and my health failed a second time. I determined to act in conformity to my established principle,—not to eat when I could not work,—and accordingly asked a location from my brethren in conference. But here I cannot fail to record their kindness, which nearly overcame my principles. Having made the application, and retired while they deliberated, they sent a messenger desiring me to receive a superannuated relation. This I conscientiously refused to do, and received a location.

Thus the second time I was cast on the waves of a disordered world, dependent on my single efforts for support. My thoughts pressed heavily upon me. I reflected, the flower of my days have passed, and when others would have laid up a store for time to come, I am almost pennyless and comfortless. But when it pleased God to show me the light of his countenance, I remembered that 'all things work together for good, to them that love God.' My intention was purely to promote the glory of God, and the 'profit of many that they might be saved;' and I was convinced, that if, like Lazarus, I should die of pining sickness and consuming want, yet, like him, I should be lodged in Abraham's bosom:—my light and momentary afflictions would work for me glory, honour, immortality and eternal life.

[Among the amiable qualities which distinguished the charac-

ter of Bishop George, we notice here the noble generosity of his heart, in repeatedly waiving his claim for support from the church, when he had become unable to render it efficient service. This he says he did in conformity to a principle he had adopted. The reader is not to infer, however, that he had adopted it as an established principle, that a superannuated preacher ought not to receive a support from the church. Such an inference would be in direct opposition to his known conduct in respect to those in that afflicted and afflicting condition. No man ever manifested more concern on account of the immense deficiencies reported from time to time at the conferences, than he always did; and none could be more diligent in devising means for the relief of the destitute, or more ardent and pressing in urging upon preachers and people a consideration of their situation. The truth appears to be, that he had determined, in the event of his failing, knowing the scanty provision made for the preachers, and the distress to which many, who had families to maintain, were reduced, not to throw himself upon the pittance furnished for their support, and thereby increase the amount of their distress, but rather to endeavour if possible to procure the means of subsistence for himself. This perfectly accords with that spirit of kindness and sympathy which shone so eminently in all his conduct; and will appear with increased lustre, when we take into consideration with how much justness he might have urged his claim for support, and yet how magnanimously, patiently, and resolutely, he toiled to provide for himself, rather than endure what would have been so much more painful to his generous feelings, to increase the distress of those whose condition he considered more afflicting than his own. The soliloquy in which he indulged on this occasion is tenderly touching to the benevolent heart, and calculated eminently to show the stability of his meekness in suffering, and his peace in believing. We hesitate not to say, that there are few conditions to which men are exposed in life, calculated more effectually to test the strength of their religious feelings, than that of dependent superannuated preachers, unless it be indeed the anticipation of such a consequence as the result of spending the vigour of life in the itinerant service.

It is admitted by all who know any thing of the matter, that the extent of the provision made for the support of Methodist travelling preachers, is barely sufficient, with the most rigid economy, to furnish them with the necessaries of life. It seems not to be expected, in any place, that the people will feel concerned to raise more for them than their immediate wants require. An affirmative answer to the question, 'Have they enough to enable them to live?' is deemed satisfactory in the most wealthy circuits and stations. Beyond this scarcely an inquiry is made, or an interest excited. Of course, to meet deficiencies—which we are obliged to say occur generally, with but too few exceptions, and often to a great amount—and to provide for losses and exigencies to which all men

are liable, the preachers are under the necessity of narrowing down their economy within the limits, in some cases, of absolute penury. And then, after all this stern practice of economy, when they fail in health, they are left destitute. The pitiful dividends of from thirty to forty dollars on the hundred of what is allowed them by Discipline, and more frequently *under* than *over* this proportion, is a sorrowful provision indeed for one whose health is gone, perhaps with a dependent family, and with no place of his own where to lay his head. Looking at the condition of his brethren under such circumstances, and hoping that by employing the little strength he had left in teaching a school, he might possibly get along without drawing upon these meagre funds, Mr. George took a location instead of a superannuated relation.

His thoughts, indeed, pressed heavily upon him. With himself he reflected, that the flower of his days had passed; and that, when others would have laid up a store for the time to come, he was almost pennyless and comfortless. He too, with an ordinary blessing, might have laid up such a store. Had he devoted his early days to the acquirement of some other profession, he had talents to have rendered him a distinguished man. Or had he, at that propitious period, engaged in commercial or agricultural pursuits, or any other lucrative enterprise, by which many of far inferior qualifications have rendered themselves wealthy, who will say that his prospects were not as fair as those of others? that he might not have been, at the very moment when he was 'pennyless and comfortless,' as wealthy and independent as many others?—Such reflections, it is reasonable to suppose, mingled with those he has recorded in his narrative. And few men situated as he was would not have urged them, (which certainly might have been done with justice,) as a reason why he, and others in like circumstances, ought to be provided with at least the necessaries of life, by those for whose benefit they exhaust their strength and substance. But as these considerations were sufficiently obvious and plain to strike every reflecting mind without being called up and urged by him, it was natural for him to leave the matter with others to judge of their own duty, and render their own account, and quietly submit himself to bear the sufferings of this present life, by whatever circumstances occasioned, knowing that his reward was in heaven. It pleased God at this moment of trial to show his servant the light of his countenance, and to comfort his heart with his promises. Thus strengthened and encouraged, he says:—]

With these feelings I commenced a school in Winchester, Virginia, and found in that populous borough more patronage and success than I could reasonably have expected. My school contained forty-five scholars, the number allowed by the regulations of the trustees, and they engaged my time and talents. I taught the children to seek the wisdom that cometh down from above, and many of them would join me in singing hosannahs to Jesus, and

imploring his blessing upon our souls, bodies, friends, enemies, and the institution. On the Lord's day I generally encouraged my friends and others to serve the Lord in the beauty of holiness, and lay up for themselves treasures in heaven. In this employment I continued for some time. And having given up all hopes of itinerating again, I resolved to change my situation and provide a home of my own. In selecting a partner, I sought not riches, but piety and congeniality of mind and manners. I found a help meet indeed; one that was not surpassed for piety, industry, sympathy, and sincere affection, by any I have known. She lived an humble, happy Christian; and died in the city of Washington, full of immortality. Permit me to instance one mark of her devotedness to the cause of God. When we were married, she understood that my itinerant course was ended, and that she should not therefore be left alone while I 'ran to and fro.' But when rest and the blessing of God had so far restored me that I was able again to take the field, so far was she from objecting, that she encouraged me in the name of the Lord to go, while she attended to our family concerns.

When it pleased God, who had given her, to take her away, I was left with four helpless children, and seemed stripped of every earthly comfort. But I trusted in Him who is the helper of the fatherless and motherless, and he raised up, according to his promise, fathers and mothers, and brothers and sisters, and bestowed houses and lands. The youngest child, a little daughter, was 'nourished and brought up' by a special friend of her mother's, who treated her with as much tenderness as though she had been her own. The other children being sons, I was able to board them with the teachers to whom I entrusted their religious and literary education. But even this plan was attended with almost insuperable difficulties, in prevailing on children to submit to the discipline of strangers, and prevailing on strangers to exercise that authority over them which is necessary to 'train them up in the way they should go.' Indeed it appeared that my faith was tried 'so as by fire.' 1. My wife was suddenly removed. 2. My children were left helpless, without any visible means of support; and 3, to crown the whole, my brethren, I suppose, thought I could render them some assistance in superintending the Methodist Episcopal Church, as, at the ensuing General Conference, in a few weeks after the death of my wife, they elected me to fill that weighty and highly important office. I can truly say that my mind was 'tossed with tempest' on this occasion. I must leave my children for one and two years together, without the possibility of doing any thing personally for them, or neglect the duties of my high and responsible station. But my duty to God and the Church prevailed, and I gave myself and children to Him who clothes the lilies of the field, and feeds the sparrows, and in whose eyes we are of much more value than they. I then gave myself to the work. In it all my views were realized, and I found that the office of an American

Superintendent, or Bishop, is the most arduous and responsible in the church. He who discharges the duties of this office, will find no time for loitering, or self indulgence. He must diligently, regularly, steadily, and perseveringly, hold on his course unto the end, 'not counting his life dear unto himself.' He must,

> ——— 'His *head* and *tongue*, and *heart* and *all*,
> "Spend and be spent," in service so divine.'

In the origin of the itinerant system, it was designed that every labourer should give all diligence 'if by any means he might save some.' And the itinerant who is inclined to halt by the way, or turn aside to the right hand or the left, will be censured by his brethren, and despised by those among whom he is appointed to labour. But the conscientious and zealous 'servants of the most high God,' in showing to men the way of salvation, are instant in season—out of season—do the work of evangelists—make full proof of their ministry—reprove, rebuke, exhort with all long suffering and doctrine. They are examples to them that believe, in word, in conversation, in charity, in spirit, in faith, in purity! In a word, they keep that which was committed to them, giving thanks unto God, even the Father of our Lord Jesus Christ, in that he has counted them faithful putting them into the ministry, according to the glorious gospel of the blessed God, which is committed to their trust. Such was the venerable and apostolic Asbury!

> 'Strong in the great Redeemer's name,
> He bore the Cross, despised the shame;
> And like his Master here
> Wrestled with danger, pain, distress,
> Hunger, and cold, and nakedness,
> And every form of fear.'

Men who lived and laboured in contracted spheres, saw him, and heard good and evil of him, again and again; but had they followed him in his annual tours of duty, for more than forty years, from the province of Maine, to the farthest verge of our western settlements, and thence into the south, crossing and recrossing mountains, traversing wildernesses, wading marshes, and fording rivers, all for the love of Christ, and

> 'To pluck poor brands out of the fire,
> To snatch them from the verge of hell,'

would they have spoken lightly of him? His equal has not been seen in the last century, unless it be his father in the gospel, the Rev. John Wesley. What Wesley said of Fletcher, his friend and the champion of truth, I may say of Asbury,

> ——— 'Take him for all in all,
> I may not look upon his like again.'

[It has already been remarked that Bishop George's narrative contains no dates. It does not appear from this document at what time he gave up his school in Winchester, and reëntered the travelling connexion, nor what appointments he filled thereafter pre-

viously to his being elected a bishop. From the General Minutes, however, it appears that he was located about two years; was reädmitted in 1803, and travelled Frederick circuit; in 1804, Baltimore district; 1805 and '6, Alexandria district; 1807, stationed in Georgetown; 1808, on Frederic circuit; 1809, Montgomery; 1810, Baltimore circuit; 1811, '12, '13 and '14, on Potomac district; 1815, on Georgetown district; and in 1816 he was elected to the office of Bishop, which he filled during the remainder of his life.]

(To be concluded in our next number.)

INTEMPERANCE.

We insert below the substance of an Address on the subject of this article, originally delivered in the county of Livingston, N. Y., by A. A. Bennett, Esq., counsellor at law, and communicated for publication. As introductory to it, we quote the following interesting observations on the same subject, from the 'Biblical Repertory,' a quarterly journal edited by an association of gentlemen in Princeton, N. J., and its vicinity.

'Every friend of religion, of good morals, and of human happiness, must, undoubtedly, have rejoiced to witness the recent triumphs of the Temperance cause. The formation of Temperance societies in every part of our country, and the zeal manifested by many of these associations in enlightening the public mind, in overcoming prejudices, and in rescuing, to all appearance, multitudes of the young and the old from the jaws of that monster which is daily swallowing up thousands;—cannot be contemplated by any benevolent man without heartfelt pleasure,—without cordial thankfulness to that God who has put it into the heart of his people to take these measures, and who has been pleased thus far to crown them with an abundant blessing.

It is also the opinion of the writer of this article, that the plan upon which all Temperance societies ought to be formed—the *only* wise and efficient plan—is that of *total abstinence* from ardent spirits, unless when prescribed by a physician as a medicine; and a physician, too, who is not himself a tippler. The idea of parleying or treating with such an insidious enemy is as hopeless as it is criminal. He keeps no faith with his votaries. There is every reason to adopt with decision the opinion of the venerable and eloquent *Dr. Dwight*, that he who *habitually* drinks *any portion* of ardent spirits, *however small*, ought to deem himself, and to be regarded by others, as in the high road to intemperance, and as in real danger of coming to that deplorable result. Indeed it is delightful to perceive that the public mind is more and more approximating to the conclusion—undoubtedly the correct conclusion—that for persons *in health, of all ages*, WATER is the only proper drink: the most healthful, the most strengthening, and in every respect the most salutary drink. Our *children* ought to be trained up in this habit, both by example and precept; and no one who wishes to live out all his days, and to make the most both of his mind and body, ought ever to allow himself in any other habit. There can be no mistake about this matter. That *all* stimulants, in proportion to their

concentrated power, consume the vital principle, and thus undermine the physical strength, is just as demonstrable as any proposition in mathematics. The only wonder is, that enlightened and thinking people should have been so extremely slow in coming to a conclusion which ought, centuries ago, to have been universally admitted and acted on.'

ADDRESS.

'Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, until wine inflame them,' Isaiah v, 11.

This is a part of a glowing, though true picture, drawn by divine inspiration, of a nation abandoned to intemperance and vice, sinking down into ruin and death, under the frown of an offended God. At the top of the canvas is penciled out the harp and the viol, the tabret and pipe, the giddy multitude revelling in the feast, mingling wine and strong drink. The middle of the picture is occupied by the chains of captivity, the miserable skeletons of poverty, the walking ghosts of famine, pestilence, and disease. At the bottom of the canvas, in bold relief, hell opens her mouth without measure; and the revellers, and their glory, and their multitude, and their pomp, descend into it. What a picture! And can this picture apply to this nation? The subject presented is *Intemperance;* and I purpose to remark upon some of its *causes*, its *symptoms* and *progress*, its *effects*, and its *remedy*. I am aware that but a small part of the subjects of this division can be compassed in one short address; and I know, also, that some, if not most of these subjects have been brought before the public by master spirits of our age, in a manner which I cannot imitate; still I proceed, in my feeble way, to observe, 1. That among the causes of Intemperance is, *parental indiscretion*. No mortal was ever born into the world a drunkard: children have no natural appetite for inebriating drinks; this appetite is cultivated and gradually increased by fond foolish parents. The feeble infant, having none but the appetites of nature, scowls, and writhes, and strangles, at the first dose of this vegetable poison. To make it tolerable, and to prevent strangulation, the liquid fire is diluted with water, and made sweet with sugar, to disguise its burning taste, that the child may be beguiled into the draught: and this is done by a parent's hand! Alas, dear mother! dost thou know that thou art creating a taste, which, if not checked, will become insatiable as death; make the darling of thy bosom a drunkard; and bring down thy gray hairs with sorrow to the grave. As the child grows up and goes abroad with his parents, he must taste their sling at the hotel, and to keep out the cold he is urged by these tender guardians of his life and health, to drink off the sweet bottom, and is told it will do him good. In this way, and by a frequent repetition of the habit, an artificial taste is created; the repugnance of nature to the stimulating bane is overcome; the child relishes what he once loathed; and by degrees he dispenses with the water to dilute, and the saccharine to sweeten, and swallows the dose for its own sake.

Add to this the force of *parental example*, which is all but omnipotent with the child. Children are the creatures of imitation—they almost invariably do what they see their parents do. And what are the examples of parents in this particular? To say nothing of the example of a *drunken* father, whose jug, and bottle, and glass, are ranged on every shelf, and are hourly emptied in the presence of his children, take the case of what is called a temperate man. His friends drive up to the door, are ushered into the best apartment; the sideboard is emptied of its contents, and on its polished surface are ranged elegant decanters, tumblers, pitchers, wines, filled with various liquors,-of varying colours, from the crystal gin to the blushing crimson wine. The guests, in the most courteous manner, are invited to drink. The father makes his most respectful obeisance, as he pledges their health with a full glass in his hand. The blandishments of polite society are thrown around the circle; all seem happy, convivial, and free. As the glass passes round, they become witty and talkative; the little ones of the house are spectators of this scene, they are enchanted with the elegant furniture, charmed with the manners, and wit, and repartee, of the company; drinking they associate with all that is fashionable and genteel. As they come forward in life, they mimick the manners of their parents. At the grocery, at the recess, in the ball room, they, too, present the bottle and the glass, and are polite, convivial, and talkative with their friends. They even excel the example, and early become more adept than their teachers. Their future progress I will detail to you in the sequel—their final catastrophe the records of eternity will unfold. Again, the indiscretion of parents is witnessed in their neglect to furnish suitable employment for their sons in the heyday of youth. It has become a notion with too many, that regular manual labour is degrading to a son whose parent is wealthy. The stripling is taught to assume the airs of manhood. Furnished with a horse and chaise, a watch and whip—pockets full of money, he is launched out to display his brilliant parts, and impose his consequence upon the world. Thus equipped, you will see the pampered coxcomb puffing his cigar, calling for the punch, cracking his whip, displaying his horse and watch, and boasting of his father's wealth. Follow him a little further, and you will find him in the billiard room, at the card table, in the brothel, or drunk at a Bacchanalian revel. Alas! poor child! destruction has marked thee for her prey—thy orphaned sister shall weep over thy early grave. Alas! dear father! thy indiscretion has murdered thy child, squandered thy estate, planted thorns of anguish in thy dying couch. The grave shall cover thee; but thy monument shall tell the *indiscretion of a father.*

2. Another fruitful source of this evil, are *the facilities furnished by operation of law.* To say nothing of the extensive toleration of trade in ardent spirits, unrestrained by adequate duties; leaving out of view the many ships yearly chartered in the import, the

thousands of men employed, the millions of capital abused, and worse than wasted; we will just produce two glaring illustrations of the fact, that the law connives at, or aids the evil of intemperance. Look at the innumerable *distilleries*, scattered and multiplied, belching out pestiferous fumes and liquid death, in every glen, and corner, and nook, of this extended empire. On them the law imposes no restraint. The excise, while it sells indulgences to the petty dealer in drams, virtually proclaims to the wholesale manufacturer, at the distillery,—Go on, mighty engine of destruction; convert the bread corn of the land into burning fourits of fire water, and send it out in a thousand streams, burning and foaming, carrying in their course desolation, and death, and putrefaction. Again, contemplate the appalling number of groceries and *dram shops*, directly licensed by law. No less than 4000 of these poison venders are licensed in the city of New-York. In the whole state about 7000. In the United States, at a safe estimate, 25,000. What an overwhelming fact is this! 25,000 men employed to inveigle and seduce 300,000 more of their fellow mortals into the snare of intemperance, until their feet are made fast in fetters, and their steps take hold on death. And skilful seducers they are. To ensure success in their business, they hold out their gilded bait in the most fascinating forms. Their recess is shaded with evergreen, and cooled with myrtle, as if it were the bower of love; ranged around their enchanted alcove, in curving rows, sparkle decanters, labeled with gold; and cut glasses, which reflect the prismatic colours of the rainbow from the varying liquors within. The board on the door post tells of choice viands, of brandies and wines, and lemons, and juleps, and citrons, and ice creams, to be had within. Youth, in swarms, light there, first for repast and relaxation: regaled by the cooling shade, exhilarated by the cheering beverage, and charmed by the fascinating politeness of the host, they repeat their visits, come again and again, oftener and oftener, and stay longer and longer, until they are strangers at home, and the dram shop becomes the place of their ordinary habitation. Youth of America, listen to my voice! And O that my voice could sound in the ear of every heedless youth in this wide world! Come not near that bower of wine, turn aside, and pass by—fly! O fly! for death is there! There intemperance marshals her recruits, enlists her volunteers, and trains them up for hell. Over that gateway to ruin, mothers made childless, and children made fatherless, pour out tears of blood. From that Golgotha shall depart armies of affrighted ghosts, of victims slain there, to mingle their babblings with the wailings of the damned.

II. We proceed, secondly, to mark some of the *symptoms* of this terrible malady. Intemperance, like other chronic diseases, rarely comes on at once. Its predisposing causes are various; but in its process it is gradual, gaining by degrees, little by little, till the disease is confirmed, and the man is marked for the grave. Perhaps

no one, in the opening of life, ever designed to die a drunkard;—yet, thousands of men, from respectable pretensions in early life, by small beginnings in this course, move on step by step; are covered with rags and sores at forty; and are eaten by worms at fifty. The biography of one of these victims will show the symptoms and progress of this dire disease. His first essay was with a dozen companions at the hotel.—Surely it could be no harm to snatch an hour from the toils of life, to make merry with his friends. As the glass goes round, the company become talkative and boisterous. He is at first shocked with the vulgar obscenity and profane ribaldry of the company; but a few more rounds bring him up to their standard, and make them all hail fellows, well met. The carousal continues till the shrouds of midnight hang around them. His *hour* of relaxation is turned into *six hours* of revelry and wine. He lies down upon his couch, swims in doubtful existence, until the morning dawns upon his misery and shame. Conscience, still awake, stings him with her rebukes. In the moment of remorse, he half resolves, that, as this is the first, so it shall be his last step in the drunkard's path; but no sooner has nature restored his lapsed powers, and his companions warmly press him to spend another jovial hour, than his resolution is abandoned, and he goes again and again, until he can quaff his full bumper with the best, and boast, and be vulgar, and blaspheme, with the stoutest of them. At length the returning hankerings of his factitious appetite lead him to the house of drams, even without his companions. His history tells us, that he daily stole along the side path, by the fence, to the grocery, for his morning bitters; proving that stolen fruit was sweet, and a drop taken in secret delicious. As yet, the man had no thought of being a drunkard: even a censorious world had not registered his name among the incorrigible; but soon his increasing appetite overcomes his diffidence and sense of shame; he is seen on holydays, raisings, and at general reviews, proclaiming his own infamy. He boasts of wealth which he never had. He has paid his debts, and has money to lend! He can fight with a Samson, wrestle with a Hercules, lift with an Ajax, and jump over the moon! Creation is too small for his prowess; and the universe too narrow for his imagination. Poor man! He is deranged. These are but the fantasies raised in the cranium, by the liquid devil within; when he awakes to reality, he awakes to poverty, wretchedness, and despair. To drown the reproofs of conscience, and to raise the ebbing tide of life, a resort is again had to the bottle; and the same fantastic scene is acted over and over again. At this period, loss of business, loss of friends, deranged circumstances, broken fortune, blasted reputation, heart-broken wife, and beggared children, followed in the train of ills to fill up the measure of his cup. And now abused nature hangs out her signs of distress. The bloated face, the carbuncle nose, the bleared blood-shot eye, the parched tongue, the trembling hand, beg for relief. Nature asks bread;—the wretch

gives her poison; she pleads for the cooling water of life;—he answers with the liquid fire of death. And now disease, meagre and grim, summons her motley band, to punish the wretch who has thus warred upon nature, and insulted God. Lingering dyspepsia, yellow jaundice, foaming epilepsy, bloated dropsy, swollen apoplexy, haggard mania, and *delirium tremens*, stand around their victim, disputing their claims to strike the blow, which shall lay him among the worms. He anticipates the blow, drains the cup of Hercules in a drunken fit, staggers under a hedge at night, and is found dead, and stiff, and bloated, in the morning. Desperate man! thus to rush into the presence of thy awful Judge 'with all thy sins and imperfections on thy head, unhouseled, unanointed, unanneal'd.' His children are in the alms house; his wife sleeps in her narrow home till the morning of the resurrection; his body pollutes the ground it rests upon;—the residence of his soul, the final judgment shall declare. Other trains of symptoms, varying with different constitutions and temperaments, producing in some listlessness, stupor, and silly idiocy; in others, restlessness, moroseness, jealousy, cruelty, and violence, it were easy to point out; but I hasten

III. To notice some of the *effects* of intemperance. And here innumerable topics cluster around me, and press with almost equal claims upon my consideration; but I am admonished not to trespass upon your patience. We will look at its effects for a few moments upon corporeal man—intellectual man—social man—and moral man. Some of its effects upon the body have already been anticipated, in tracing the symptoms of the disease: but I proceed to observe that, however various the symptoms in different subjects, the invariable effect is, first to derange, second to shake, and third to pull down the curiously wrought machine, the human body. Nature has prepared the only proper aliment for man, in the simple untortured properties of vegetable and animal matter which surrounds him. Wholesome food contains enough of stimulus for the healthful operations of all the organs of physical man. If by artificial stimulants, the tone of the stomach is raised above its healthful state, when the stimulant is gone it will sink as far below; and not only the stomach, but the arterial and nervous system, will feel the shock, and sympathise in the prostration and tremor. Hence it occurs, that intemperate men, in their intervals of soberness, when their over-worked organs are relaxing, and the life streams are ebbing, and the thermometer of nature is sinking down to zero from its late high elevation, feel the agonizing want of renewed stimulus, to bring them up from this depth of trembling and death: and hence they return to the bottle, as a cure of the disease which the bottle has produced. But nature resents these repeated intrusions upon her empire. She retaliates upon the wretch, who has so wantonly sported with her fairest works. The principles of life become exhausted by these frequent excitements. A hundred avenues are opened for disease; and listen, O listen! to the catalogue

of diseases, which intemperance produces. Dr. Rush enumerates loss of appetite, dyspepsia, inflammation of the bowels, inflammation, obstructions, enlargement, suppuration and schirrus of the liver, jaundice, dropsy, rheumatism, gout, inflammation of the brain, epilepsy, palsy, apoplexy, and madness. Other eminent physicians have thought that intemperance might be the cause of almost every disease which afflicts mankind. It predisposes the system to take in and welcome the 'pestilence that walketh in darkness, and destroys at mid day.' Hence the fact, that in prevailing fevers, or other epidemics, drunkards die off in scores. For instance in New-Orleans, the hot bed of yellow fever, when the disease breaks out, all the intemperate are forewarned of their doom;—the clods falling upon the first coffin, is the departing knell of a thousand drunkards. Oh! fell monster, what hast thou done! engendered a host of diseases—thyself the worst of all; relentless as the grave, inexorable as hell. In thy train follow weeping widows, forsaken orphans, catacombs of premature tenants, desolation, and smoking ruins. Nor is the effect of this dire disease less apparent in the world of mind, than in the corporeal world. Intellect distinguishes men from brutes—drunkenness levels the distinction, and leaves for man no preëminence. If it be admitted that the first effect of stimulus upon the mind is to embolden the fancy, and fire the imagination to a loftier conception, yet, let me add, that the effort is like the phrenetic spasm of the maniac, wild and extravagant at first, producing in the end exhaustion and stupor. Besides, in the best efforts of this sort, the understanding sleeps; and the sober deductions of reason have no place in the performance. You would not entrust your accounts in the hands of a drunken clerk; your cause in the hands of a drunken lawyer; much less, your life in the hands of a drunken physician. Look around the circle of your acquaintance, and contemplate with astonishment and tears, the ravages of this monster among the sons of genius. You have known accountants, quick, acute, and penetrating; physicians, learned and ingenious; lawyers, emulating the reputation of a Murray, or a Sheridan; statesmen, commanding the senate, and shedding a lustre upon the name of man:—You have seen these giants of genius become weak like other men; nay, you have seen them cast down, vanquished, and wounded, and bound in fetters, by this strong man armed. And must I add, that this monster has sometimes invaded the sanctuary of God; filled Zion with lamentation and tears; shrouded the sacred desk in mourning, and driven a son of Levi from his sacred office, to the house of rags, or to crying and cutting himself among the tombs. 'His wounds were not closed, neither bound up, neither mollified with ointment.' Alas! is it not enough that genius shall weep over the ashes of her fallen sons, but must religion strow her mourning weeds, and sprinkle her precious tears, on the grave of her ministers, prostrated by this foe. 'Wo unto them that rise up early in the morning, that they may

follow strong drink,' for they have opened the floodgates of ruin upon the world, poisoned the springs of life, murdered the body, corrupted the soul, dimmed the eye of genius, and put out the light of hope.

And how tremendous the effect of this evil to social man, as connected with his country and his family. Every man who is protected and defended by the government under which he lives, is bound to contribute to the common stock the regular application of his labour, and the best efforts of his mind, for the general good. But, alas! how are these objects defeated, and this duty abandoned by the intemperate. Instead of promoting the wealth and happiness of the nation, they clog the wheels of prosperity, make a wide and deep stained blot upon the body politic, and open the floodgates of poverty and ruin upon the country. According to the best estimates which have been made by statistical writers, there are now in the United States sixty millions of gallons of ardent spirits annually consumed. This, at an average of fifty cents per gallon, costs thirty millions of dollars. Add to this the time wasted in its consumption, in mixing and retailing it, the years of human life cut short by its intemperate use; the pauperism produced, in consequence of which one hundred and fifty thousand of these self-made beggars are to be supported at the public expense; the costs of litigation, produced by this single cause; the increase of physicians' bills; and finally all the incidental expenses which grow out of this single habit, in all its diversified relations, and I have no doubt it will exceed one hundred millions of dollars per annum. What a loss to the public revenue have we here? One hundred millions of dollars, annually robbed by the intemperate, from the national chest! If an army of Vandals should rush in upon us and rob us of this sum, the whole nation would fly to arms. We should appeal to the God of battle for vengeance upon such a mighty spoiler. If a fire should ravage our fairest cities, and consume this amount, or a mildew from heaven should blast the fruits of the earth, producing such a loss, the nation would be dressed in mourning; a national fast would be proclaimed; and the whole empire would be on their knees, in humble deprecation. Well, this army has landed on our coast; three hundred thousand drunken Vandals have besieged the country; the lurid fire is raging in our cities, and hamlets, and towns; the blast and mildew of the drunkard's breath are consuming our substance; and who is in arms to-day, to vanquish this foe? and who is on his knees for Divine protection? Convert this army of drunkards into farmers, and the wilderness would blossom like a rose; make them artisans and manufacturers, and the import of foreign commodities might cease; turn them, if called for, into citizen soldiers and mariners, and they would form a bulwark of defence around the nation, man every vessel in our ports, and defend us from the combined powers of the world. The money thrown away in intemperance, would pay off the national debt; defray the expenses

of government; support our civil, social, and sacred institutions; checker the empire with canals and rail roads; adorn the country with public edifices and churches; and make this western hemisphere to bloom like the garden of God!

But how shall I describe this evil, as it affects man in his domestic relations? The miserable victim staggers home to a shattered hovel, rendered more drear by the want of fire and candle, to lighten or warm. His little ones hear his dreaded footstep upon the threshold, and fly, in terror, to hide themselves from their unnatural father. That faded form, that once was woman, the living image of melancholy and distress, armed with the reckless courage of despair, alone remains to receive the storm of his fury. And is this he, who, at the nuptial altar, vowed protection and undying love to his confiding partner, who threw herself, her hopes, her all, upon his plighted honor and his vows?—Alas! how changed—He stands, or reels, before her, the type of fallen manhood—nay, rather the incarnate demon. And now begin censures, criminations, curses, babblings, violence, and blows. Though the storm howls around, and shakes the crazy cottage, the scream of distress pierces the gloom of night, rises above the convulsed elements, and falls on the ear of the benighted traveller; and see, the pursued victim, with ghastly fear and dishevelled hair, rushes from the cottage door, followed by the fell monster, with uplifted axe; throws her wild scream of *murder*, upon the wings of the storm! Look at yon widowed and childless maniac, wandering and picking the withered heather from the frost-covered graves. She is the widowed relic of a drunken husband. When she went forth into the world, with the man of her choice, the stream of life flowed out placidly before her. She looked forward with hope, and indulged expectation that her days would be many, and crowned with good; unaccustomed to hardship, unprepared for disaster, with the dear pilot of her heart, she hoped to glide smoothly down the stream, plucking the fruit from either bank, quaffing the pure water, and regaling in the cooling shade, until they should moor their mutual bark in the haven of rest, with those who die in hope. But how short was her transport! The clouds of misfortune came over them; the dangerous waterfalls were before them; she saw her partner foundering among the rocks and shoals which jeopard the all of the intemperate. And now he is caught in the giddy whirlpool of dissipation—now he trembles, for a moment, on the dizzy verge—and now he plunges into the yawning vortex, and the waves of death shut over him. Man cannot tell the deep agonies of her widowed heart! The cold dew drops on her forehead, the quivering lip, the death sickness that came over her, told of a broken heart! One prop alone remained—she still had a son, an only son; to him she turned, and fondly clung, as her last refuge from despair:—But the example of the father had poisoned the son. He too became intemperate; and before life had fairly dawned upon him, he fell at a horse race,

and closed his eyes for ever. Ah what death-chills seized the widowed mother's heart. The last tie that bound her to existence was severed. The world was drear and desolate. Her eyes were fixed, and had strangely forgotten to weep. A wild delirium came over her; the frenzy of despair banished reason from her empire; and lost! lost! lost! was written upon their habitation, as the poor maniac rushed forth to dwell among the tombs of those she once had loved!

Again, intemperance fills our streets with beggars, our poor-houses with paupers, our jails and prisons with debtors and convicts, and the scaffold and gallows with felons and murderers. The reports of our poor-houses testify that two thirds of the paupers are made so by rum. My experience in courts of justice enables me to declare, that three fifths of the criminals, condemned for crime, are slaves to intemperance; and most of their crimes are committed under its influence. But this fell monster not only kills the body, dims the intellect, weakens the hands of government, pours distress and ruin upon families, and opens the flood-gates of poverty and crime upon the world; but, Lastly, *it murders the soul.* Its effect reaches beyond the grave, and takes hold of the pangs of the second death. While there is hope for probationary man, that he will obtain the favour of God, the drunkard, of all others, mocks this hope, and turns it to despair. The melting invitations of the gospel; the pathos of the cross; the moving eloquence of heaven, are alike unheeded. To-day he may drop a drunken tear in the grave of his child, but to-morrow he will stumble over its ashes with a bottle in his hand. Even on this side death, his doom seems to have been sealed; he has closed the gate of mercy against himself, curtained the heavens with blackness, and forestalled the sentence of the last day; as if the Almighty fiat had gone forth, 'Depart, ye cursed, into everlasting fire.' 'Wo unto them that rise up early in the morning, that they may follow strong drink;' for they have devoured the substance of the land, forged chains for the prisoner, wrung the tear of anguish from suffering innocence, made desolate the habitations of men, despised the long suffering of God, barred the gate of heaven, and said to destruction,—Thou art my brother; and to the never dying worm, Thou art my sister; and to the blackness of darkness, Thou art my habitation for ever. Since the evil of intemperance is so great, I hasten to offer a few remarks,

IV. Upon its *remedy.* And is there no remedy? Shall this hydra monster hold his empire over creation from generation to generation, to the end of time, holding in his grasp his million victims, until their feet are made fast in fetters, and their souls are locked in the prison house of hell? O! 'Is there no balm in Gilead, is there no physician there? why then is the health of the daughter of my people not recovered?' For veterans in this cause, the confirmed intemperate, there is but little hope; we tremble for such; their disease [unless by Almighty power and grace] is incu-

rable; they will go on their way, wax worse and worse, till their 'feet stumble upon the dark mountains of death, and their steps take hold on hell.' But for the beginner in this course, and especially for the rising generation, we proceed to observe, that no one specific will be effectual for the remedy of this disease. A few things which I think calculated to check this evil, will now be enumerated; and 1. Remove the causes of the disease if you would work a cure. To parents, then, I would say, Beloved fathers and mothers, teach not your little ones to relish poison; tamper not with their appetites, by feeding the liquid fire of death. Amend your examples in their presence. Let them 'not look upon the wine when it is red;' banish spirits from your house, as an article of consumption; never throw the blandishments of fashion and politeness around the wretched habit, to allure them, by elegant association, into the vortex of ruin. And O! as you value your son who bears your name; as you hope to recline upon him in the weakness of old age, and rest your head upon his bosom in the hour of death, as you would dread the thorns of anguish in a dying pillow, train up your children to shun the drunkard's path. O! when you preside over the morality of the fireside, when the eyes of your little hearers glisten with the dews of filial love, tell them of the drunkard's woes; his fears, his tremors, his wife and little ones; point them to the drunkard's end, his agonies, his horrors; warn them of the drunkard's doom, his wailings and gnashing of teeth, in the blackness of darkness for ever. Fix their principles in early youth; establish their habits, ere they leave the parental board; let them go forth into the world blessed with a father's precious legacy, *temperance and sobriety*:—So shall Heaven smile upon your pious course; your children shall 'rise up and call you blessed;' the gates of paradise shall open to your eye of hope, and supernal glory shall beam upon your latter end.

2. Another remedy for this evil is to make the use of ardent spirits unfashionable; to fix a stigma and disgrace upon it. No one can tell the potency of public sentiment, in suppressing a vicious habit. And here, I address myself to the higher circles of society; to those who give tone and character to the manners and morals of the age. What responsibility rests upon *you*. You hold the destiny of millions in your hands. As you fix the standard of morals, or point the course of fashion, multitudes will follow in the train. Would you see society improved; the primeval dignity of man regained; the moral face of earth changed to resemble heaven? lend your example—interpose your influence on the side of temperance—raise your voice in warning, expostulation, and entreaty, to all within your influence. Your word will tell to a wide-extended circle. Your authority will extend to the rising generation. Your influence will be felt, when the tall grass waves over your grave. It will tell in that day when God shall number up his jewels. Let judges preach temperance in their charges from the bench; advo-

cates plead it before juries; physicians descant upon it in their dissertations, and enjoin it upon their patients; ministers sound it forth from the sacred desk; editors spread it abroad in their news prints and pamphlets; teachers of schools, and officers of colleges, impress it on their pupils; farmers, manufacturers, merchants, and mechanics, interdict ardent spirits, and affectionately plead the cause of temperance among those in their employ. Let the combined energies of all these be exerted; let them fix a stigma upon intemperance, and few will be found so reckless of character and consequences as to become drunkards. The mighty river that now deepens, and broadens, and foams, and tumbles, as it empties into hell, would be dried up. Their chains would fall from a million of captives, tears would be wiped from millions of eyes, and God would smile upon the habitations of men.

And lastly, the formation and efforts of temperance societies are not among the least of the remedies I would mention. Gentlemen of this society, [concluding with an address to a particular society,] you have recorded your names among the benefactors of mankind; you have come forward at the call of an humanity that suffers, and a religion that weeps under the influence of a tyrant vice. In the language of inspiration, When you have seen the enemy come in like a flood, you have lifted up a standard against him. Untiring efforts in this cause will crown you with victory, and cover you with glory. Already a star of hope gleams athwart the gloom. A voice comes from the mercy seat saying, 'It is enough; I will not be angry for ever.' Even now, the giant staggers from his wounds; the drunkard's empire trembles to its base. Press the onset, and the victory is won. The shout of triumph shall be heard on Zion's side; conquering myriads shall return with 'songs and everlasting joys upon their head;' angels shall strike their harps and triumph with us in the song, 'The dead's alive, the lost is found;' a flood of glory shall be poured upon the scene; and a voice from the Eternal shall proclaim, 'Well done, good and faithful servants, enter ye into the joy of your Lord.'

RESOLUTION OF THE NEW-YORK ANNUAL CONFERENCE.

At the session of the New-York Annual Conference in May last, the following resolution was adopted on the subject of the preceding article.

'*Resolved, &c.*—That we will use our best endeavours to carry into effect our rules on the subject of ardent spirits; and also to form, within our respective circuits and stations, voluntary associations, (on the principle of total abstinence, [from ardent spirits,] except as prescribed by a physician,) embracing all that may choose to unite in them, both among our members and others: Provided that no pecuniary means, by subscriptions, or otherwise, shall be employed in prosecuting the objects of such associations.'

A respectful invitation to the other conferences was also added, to take the subject into consideration, and to adopt the same or some similar resolution. The following paragraphs from the Biblical Repertory, a highly respectable journal before quoted, we find in close accordance with these views, and with the course proposed by the New-York Conference.

'If it be asked, what course professing Christians, as such, shall take as far as possible to banish this destroyer [intemperance] from our land—I reply,

1. Let them go on with untiring and growing zeal to do what they have so laudably and efficiently begun to do. Let them fill every town, village, congregation, college, academy, and private school, in the United States with voluntary temperance societies, formed upon the total abstinence plan. Let these societies circulate, as numerously and widely as possible, well written, popular tracts, adapted to enlighten and impress the minds of all classes of people on this subject. Let ministers, elders and private Christians coöperate with zeal in forming such societies, in circulating such publications, and in expressing suitable sentiments on the subject, on every proper occasion, in public and private. In short, let them endeavour to enlist the whole population of the land in voluntary associations, and in voluntary efforts, of all wise and lawful kinds, to put down so enormous an evil. But let them all be *voluntary*, entirely *voluntary*; and they will all be, unless I utterly mistake the character of the human mind, on that very account, the more acceptable, and the more effectual.

2. Let all our churches be more careful than they have ever yet been to exercise vigilant and faithful discipline when any of their members subject themselves, in the least palpable degree, to the charge of intemperance. There have been by far too much indulgence and laxity on this subject in most of our churches. Aberrations of this kind have, in many cases, passed unnoticed, until they became habitual and gross. This ought no longer to be the case. Let the rulers of our churches be as watchful and decisive in calling to an account and censuring those who are visibly intemperate, as they usually are with respect to some other sins, not more destructive either to personal character, or to social order, than this, and the consequences will, undoubtedly, be happy.'—*Vol.* ii, *New Series*, p. 249.

We will barely add that the circulation of *tracts* on this particular subject, which is highly advisable, may be easily accomplished through the instrumentality of auxiliary *Tract* societies, which ought to be formed every where, as well as temperance societies. This will supersede the necessity of raising any specific *funds* for this particular purpose, and was the view of the New-York Conference. And as to agents, every minister of Christ ought to consider himself an agent in this cause, and make it an object of his prayerful and untiring attention.

REVIEW.

Theological Institutes: or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By RICHARD WATSON. *First American, from the second London edition. Three volumes octavo, pp. 1480. New-York, Published by J. Emory & B. Waugh, (late N. Bangs & J. Emory,) for the Methodist Episcopal Church, at the Conference Office, 14 Crosby-street.*

THE completion of this valuable work has been long and anxiously looked for. Its publication was commenced in England in 1823, and was continued with considerable intervals, in six successive numbers, the last of which was issued in the latter part of 1829. The known ability and sound theological orthodoxy of the evangelical and eloquent author, induced the American publishers to commence a reprint of the work before it was finished in England, and to furnish it to the American public, a volume at a time, as it was received from the British press. The first volume of the American edition was issued in 1825, and though the third and last, now just published, has been delayed (we are assured unavoidably) beyond our original expectation and hope, yet the anxiety with which it has been desired, and the frequency and eagerness with which it has been demanded, afford the best proofs of the high value of the work in the estimation of those who have enjoyed the benefit of the two preceding volumes. The length of time also occupied by the excellent author, in carrying through the press so important a work, has contributed to stamp it with an additional value, and evinces a cautious and judicious deliberation in his proceeding which we cannot but commend. A STANDARD BODY OF DIVINITY, as this was designed to be, and we have no doubt will be, 'adapted to the present state of theological literature, and neither Calvinistic on the one hand, nor Pelagian on the other,' ought not to have been hastily issued. Mr. Watson had previously been very advantageously made known to the public, especially the British public, by a variety of other interesting though minor publications,—such as the Observations on Southey's Life of Wesley, Defence of the West Indian Missions, Sermon on the Religious Instruction of slaves in the West Indies, Wesleyan Catechisms, Ordination Addresses and Sermons, Missionary Papers and Reports, and other miscellaneous productions of his ready and elegant pen. The 'Theological Institutes,' however, is the great work which has commanded all the energies of his acute, highly cultivated, and pious mind, and all the stores of his extensive reading, and long and deep meditations. It is this work, therefore, which is destined to be the chief monument of his fame as a profound and evangelical Christian Divine, and which we cannot doubt will be rendered a great and lasting blessing, not only to the numerous and wide-spread body of Christians with whom he is immediately connected, and particularly to our ministers and preachers, itinerant and local, but also to the Christian

community in general, and to gospel ministers of every denomination. For though it was originally undertaken, we believe, with a special and modest view to the aid and improvement of junior preachers among ourselves, yet no minister of any age or class, and indeed no Christian, nor any one desirous of understanding the nature and grounds of Christianity, its 'Evidences, Doctrines, Morals, and Institutions,' can read this work, we are sure, without finding himself well repaid, both for the cost of the work, and the time spent in its perusal. That Mr. Watson's useful life has been spared to consummate his design, is a matter of fervent gratitude. The favour, indeed we may say the eagerness, with which this, his chief work, has been received by the reading and intelligent community in which it was first published, may be conceived from the fact that a *second* if not a *third* edition was called for, before the first was completed. The American public certainly have not less need of such a work; and we shall be disappointed if they either evince less discernment of its merit, or thank us less for placing it within their reach. In the further notice we shall take of it, we shall avail ourselves chiefly of an able review prepared to our hand, and commenced in the British Wesleyan Methodist Magazine soon after the publication of the First Part of the Theological Institutes, and continued subsequently as the successive Parts appeared.

With us [says the English reviewer,] it has long been an occasion of deep regret, that although there are many systems of theology in the English language, there is scarcely one which is not either greatly defective, or seriously objectionable in point of sentiment. Some of them consist almost entirely of dry and unimpressive disquisitions concerning religious and moral duty, without a sufficiently prominent exhibition of the distinguishing doctrines of Christianity; and without that habitual reference to them by which the Apostolical Epistles are characterized, and which is indispensably necessary to render successful exhortations to piety and holiness. In others, those doctrines are openly impugned, and an attempt is made to supersede them by the substitution of Pelagian and Socinian speculations. And, in a third class, the vital truths of revelation, to a considerable extent at least, are neutralized, by being identified with the bold and revolting deductions of Calvinian metaphysics. Under one or another of these classes may be arranged many a system of divinity, from the semi-infidel production of Fellowes, the inanimate compilations of Fiddes and Stackhouse, and the cold and occasionally heterodox details of Limborch, to the high supralapsarian volumes of Witsius and of Gill. With whatever advantage some of these works may be occasionally consulted by men of learning and experience, whose minds are established in the knowledge and belief of the truth; we should feel greatly reluctant to put them, as authorities, into the hands of young men who are just entering upon the study of theology. Much valuable

information may doubtless be derived from the Lectures of Dr. Doddridge; but their mathematical form renders their general tendency injurious, rather than otherwise; as leading inexperienced minds to subject even the most sublime discoveries of revelation to a mode of proof of which they are not legitimately capable.

It is therefore with feelings of high gratification, that we find, from the pen of the able and excellent writer whose name appears at the head of this article, a systematic 'View of the Evidences, Doctrines, Morals, and Institutions of Christianity.' For this important and responsible task he was admirably qualified; and its execution has called into useful exercise his extensive reading, his correct habits of thought, and the various energies of his powerful and discriminating mind. We are the more pleased to see this work from the hand of Mr. Watson, because of that peculiar sobriety of manner with which he is accustomed to treat sacred subjects. Unlike many speculative theorists, in all his writings he displays the most implicit deference to the authority of Scripture, and a perfect inaptitude to associate its hallowing truths with philosophical refinements. On this subject one of the most profound thinkers that ever lived, has said, 'We ought not to attempt to draw down or submit the mysteries of God to our reason; but, on the contrary, to raise and advance our reason to the Divine truth. In this part of knowledge, touching divine philosophy, I am so far from noting any deficiency, that I rather note an excess: whereto I have digressed, because of the extreme prejudice which both religion and philosophy have received from being commixed together, as that which undoubtedly will make an heretical religion and a fabulous philosophy.'*

The First Part of Mr. Watson's work, treats exclusively of the Divine authority of the Holy Scriptures. This is a subject which has been often discussed by men of the greatest abilities, both natural and acquired; and on which, therefore, little that is strictly novel can be fairly expected. It would indeed be hazardous to the reputation of a man of ordinary attainments and qualifications, to enter at large into the evidences of revealed religion at the present time, when the writings of Leland, of Lardner, of Watson, [Bishop of Landaff,] of Paley, [of Chalmers,] and of others equally gifted, have occupied so much of the public attention; and when nearly all that is valuable in the volumes of those eminent men has been so ably embodied by Mr. Hartwell Horne, in his admirable 'Introduction to the Critical Study and Knowledge of the Holy Scriptures.' We are however far from considering this part of Mr. Watson's work to be superfluous. On the contrary, we have no hesitation in saying, that, in our judgment at least, it is one of the most valuable treatises of the kind that has ever issued from the British press. It contains none of those dangerous concessions on the subject of what is called natural religion, which several preceding apologists for Christianity have unhappily made; and in no pub-

* Lord Bacon.

lication with which we are acquainted, is the necessity of a revelation from God more strongly proved, or the evidence in favour of the Divine authority of the Jewish and Christian Scriptures placed in so just and advantageous a light.

Our author enters upon this work by establishing the moral agency of man; and then proceeds to show that the rule which determines the quality of moral actions must be presumed to be matter of revelation from God. In further support of this principle, he argues from the weakness, corruption, and uncertainty of human reason; and from the want of authority in opinions which are destitute of Divine sanction. To this succeeds an inquiry into the origin of those truths which are found in the writings and religious systems of the heathen. The necessity of a revelation is then clearly shown from the state of religious knowledge and of morals among pagans, both in ancient and in modern times; and from a survey of their different systems of religion. The evidences which are necessary to authenticate a revelation are next discussed. These are divided into three classes, the External, the Internal, and the Collateral; each of which is distinctly explained, and its proper rank assigned in this great argument. After these, we have an excellent chapter on the use and limitation of reason in religion.

Having gone through these preparatory discussions, our author proceeds to establish the antiquity of the Holy Scriptures, and to prove their uncorrupted preservation. The credibility of the testimony of the sacred writers is next examined, and their inspiration proved from the miracles they wrought, and the prophecies they delivered; as well as from the peculiar adaptation of Christianity to the state of men, its original propagation and establishment in the world, and its manifest tendency to promote the happiness both of individuals and of nations. [This part of] the work concludes by an answer to miscellaneous objections; especially those which are deduced from the infant science of geology.

On all these interesting topics Mr. Watson expatiates with great clearness and force of argument; but there are some parts of his book which are entitled to special attention. The facts which he has adduced to show the lamentable ignorance of pagan nations on the subject of religion, and their consequent depravity and wretchedness, are peculiarly impressive, and fully demonstrate the necessity of a revelation from God, to guide the feet of his erring and guilty offspring into the way of truth and holiness. Even those broken fragments of truth which lie scattered in pagan literature, Mr. Watson has clearly shown, were not the original discoveries of the men in whose works they are found, nor are they to be attributed to what is called 'the light of nature;' but were derived from those early revelations which were made by God to his chosen people. No proof whatever exists, that, when the knowledge of God and of the nature and sanctions of true religion had become extinct in any nation, such knowledge was ever recovered by the

mere efforts of the human intellect; even when that intellect has been the most gigantic, and in the highest state of scientific cultivation. The case of Zoroaster, the celebrated reformer of the religion of the ancient Persians, has been urged as an instance to the contrary; but without any authority, as Mr. Watson has manifestly proved.

[A large and interesting quotation from Mr. Watson's work, in support of this position, is here omitted from want of room.]

Mr. Watson urges the Internal and Collateral evidences of revelation with superior effect; but lays the main stress of his argument upon miracles and prophecy; and the manner in which he argues on these subjects is peculiarly convincing. It is difficult to select passages from a work which is strictly argumentative, without doing injury to the whole; for, however just and beautiful such selections may be in themselves, they unavoidably lose much of their effect when broken off from their connexion. The following extracts, however, on the miracles of Scripture, our readers will peruse with lively interest; though to feel their entire force, recourse must be had to the treatise from which they are taken.

'*A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act or by the concurrence or by the permission of God, for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person.*

The force of the argument from miracles lies in this,—that as such works are manifestly above human power, and as no created being can effect them, unless empowered by the Author of nature, when they are wrought for such an end as that mentioned in the definition, they are to be considered as authentications of a divine mission by a special and sensible interposition of God himself.

To adduce all the extraordinary works wrought by Moses and by Christ, would be unnecessary. In those we select for examination, the miraculous character will sufficiently appear to bring them within our definition; and it will be recollected that it has been already established, that the books which contain the account of these facts must have been written by their reputed authors; and that, had not the facts themselves occurred as there related, it is impossible that the people of the age in which the accounts of them were published could have been brought to believe them. On the basis then of the arguments already adduced to prove these great points, it is concluded that we have in the Scriptures a true relation of the facts themselves. Nothing therefore remains but to establish their claims as *miracles*.

Out of the numerous miracles wrought by the agency of Moses we select, in addition to those before mentioned in chapter ix, *the plague of* DARKNESS. Two circumstances are to be noted in the relation given of this event, Exodus x. It continued three days, and it afflicted the Egyptians only, for "all the children of Israel had light in their dwellings." The fact here mentioned was of the most public kind;

and had it not taken place, every Egyptian and every Israelite could have contradicted the account. The phenomenon was not produced by an eclipse of the sun, for no eclipse of that luminary can endure so long. Some of the Roman writers mention a darkness by day so great that persons were unable to know each other; but we have no historical account of any other darkness so long continued as this, and so intense, that the Egyptians "rose not up from their places for three days." But if any such circumstance had again occurred, and a natural cause could have been assigned for it, yet even then the miraculous character of this event would remain unshaken; for to what but a supernatural cause could the distinction made between the Israelites and the Egyptians be attributed, when they inhabited a portion of the same country, and when their neighbourhoods were immediately adjoining? Here then are the characters of a true miracle. The established course of natural causes and effects is interrupted by an operation upon that mighty element the atmosphere. That it was not a chance irregularity in nature, is made apparent from the effect following the volition of a man acting in the name of the Lord of nature, and from its being restrained by that to a certain part of the same country:—"Moses stretched out his hand," and the darkness prevailed, every where but in the dwellings of his own people. The *fact* has been established by former arguments; and the fact being allowed, the *miracle* of necessity follows.

'The destruction of the first-born of the Egyptians may be next considered. Here too are several circumstances to be carefully noted. This judgment was threatened in the presence of Pharaoh, *before* any of the other plagues were brought upon him and his people. The Israelites also were forewarned of it. They were directed to slay a lamb, sprinkle the blood upon their door posts, and prepare for their departure that same night. The stroke was inflicted upon only the first-born of the Egyptians, and not upon any other part of the family,—it occurred in the same hour,—the first-born of the Israelites escaped without exception,—and the festival of "the passover" was from that night instituted in remembrance of the event. Such a festival could not, in the nature of the thing, be established in any subsequent age in commemoration of an event which never occurred; and if instituted at the time, the event must have taken place, for by no means could this large body of men have been persuaded that their first-born had been saved, and those of the Egyptians destroyed, if the facts had not been before their eyes. The history therefore being established, the *miracle* follows; for the order of nature is sufficiently known to warrant the conclusion, that, if a pestilence were to be assumed as the agent of this calamity, an epidemic disease, however rapid and destructive, comes not upon the threat of a mortal, and makes no such selection as the first-born of every family.

The miracle of dividing the waters of the Red Sea has already been mentioned, but merits more particular consideration. In this event we observe, as in the others, circumstances which exclude all possibility of mistake or collusion. The subject of the miracle is the sea; the witnesses of it the host of Israel, who passed through on foot, and the Egyptian nation, who lost their king and his whole army. The

miraculous characters of the event are:—The waters are divided and stand up on each side;—the instrument is a strong east wind, which begins its operation upon the waters, at the stretching out of the hand of Moses, and ceases at the same signal, and that at the precise moment when the return of the waters would be most fatal to the Egyptian pursuing army.

It has, indeed, been asked whether there were not some ledges of rocks where the water was shallow, so that an army, at particular times, might pass over; and whether the *Etesian* winds, which blow strongly all summer from the north-west, might not blow so violently as to keep it back against the sea "on a heap." But if there were any force in these questions, it is plain that such suppositions would leave the destruction of the Egyptians unaccounted for. To show that there is no weight in them at all, let the place where the passage of the Red Sea was effected be first noted. Some fix it near *Suez*, at the head of the gulf; but if there were satisfactory evidence of this, it ought also to be taken into the account, that formerly the gulf extended at least twenty-five miles north of Suez, the place where it terminates at present.* But the names of places, as well as tradition, fix the passage about ten hours' journey lower down, at *Clysma*, or the valley of *Bedca*. The name given by Moses to the place where the Israelites encamped before the sea was divided, was *Pihahiroth*, which signifies "the mouth of the ridge," or of that chain of mountains which line the western coast of the Red Sea; and as there is but one mouth of that chain through which an immense multitude of men, women, and children, could possibly pass when flying before their enemies, there can be no doubt whatever respecting the situation of *Pihahiroth;* and the modern names of conspicuous places in its neighbourhood prove, that those, by whom such names were given, believed that this was the place at which the Israelites passed the sea in safety, and where Pharaoh was drowned. Thus, we have close by *Pihahiroth*, on the western side of the gulf, a mountain called *Attaka*, which signifies deliverance. On the eastern coast opposite is a headland called *Ras Musa*, or "the Cape of Moses;" somewhat lower, *Harnam Faraun*, "Pharaoh's Springs;" whilst at these places the general name of the gulf itself is *Bahral-Kolsum*, "the Bay of Submersion," in which there is a whirlpool called *Birket Faraun*, "the Pool of Pharaoh." This, then, was the passage of the Israelites; and the depth of the sea here is stated by Bruce, who may be consulted as to these localities, at about fourteen fathoms, and the breadth at between three and four leagues. But there is no "ledge of rocks;" and as to the "*Etesian* wind," the same traveller observes, "If the *Etesian* wind, blowing from the north-west in summer, could keep the sea as a wall on the right, of fifty feet high, still the difficulty would remain of building the wall to the left, or to the north. If the *Etesian* winds had done this once, they must have repeated it many a time before or since, from the same causes." The wind which actually did blow, according to the history, either as an instrument of dividing the waters, or, which is more probable, as the instrument of drying the ground, after the waters were divided by the immediate energy of the Divine power, was not a north wind, but an "east wind;" and as Dr.

* Lord Valentia's Travels, vol. iii, p. 344.

Hales observes, "seems to be introduced by way of anticipation, to exclude the *natural* agency which might be afterwards resorted to for solving the miracle: for it is remarkable, that the *monsoon* in the Red Sea blows the summer half of the year from the north, and the winter half from the south, neither of which could produce the miracle in question."

The miraculous character of this event is, therefore, most strongly marked. An expanse of water, and that water a sea, of from nine to twelve miles broad, known to be exceedingly subject to agitation, is divided, and a wall of water is formed on each hand, affording a passage on dry land for the Israelites. The phenomenon occurs, too, just as the Egyptian host are on the point of overtaking the fugitives, and ceases at the moment when the latter reach the opposite shore in safety, and when their enemies are in the midst of the passage, in the only position in which the closing of the wall of waters on each side could ensure the entire destruction of so large a force!

The falling of the manna in the wilderness for forty years, is another unquestionable miracle, and one in which there could be neither mistake on the part of those who were sustained by it, nor fraud on the part of Moses. That this event was not produced by the ordinary course of nature is rendered certain by the fact, that the same wilderness has been travelled by individuals, and by large bodies of men, from the earliest ages to the present, but no such supply of food was ever met with, except on this occasion; and its miraculous character is further marked by the following circumstances:—1. That it fell but six days in the week: 2. That it fell in such prodigious quantities, as sustained three millions of souls: 3. That there fell a double quantity every Friday, to serve the Israelites for the next day, which was their Sabbath: 4. That what was gathered on the first five days of the week, stank and bred worms, if kept above one day; but that which was gathered on Friday kept sweet for two days: and 5. That it continued falling while the Israelites remained in the wilderness, but ceased as soon as they came out of it, and got corn to eat in the land of Canaan.* Let these very extraordinary particulars be considered, and they at once confirm the fact, whilst they unequivocally establish the miracle. No people could be deceived in these circumstances; no person could persuade them of their truth, if they had not occurred; and the whole was so clearly out of the regular course of nature, as to mark unequivocally the interposition of God. To the majority of the numerous miracles recorded in the Old Testament, the same remarks apply, and upon them the same miraculous characters are as indubitably impressed. If we proceed to those of Christ, the evidence becomes, if possible, more indubitable. They were clearly above the power of either human agency or natural causes: they were *public*; they were such as could not admit of collusion or deception: they were performed under such circumstances as rendered it impossible for the witnesses and reporters of them to mistake: they were often done in the presence of malignant, scrutinizing, and intelligent enemies, the Jewish rulers, who acknowledged the facts, but attributed them to an

* Universal History, vol. i, c. 7.

evil supernatural agency; and there is no interruption in the testimony from the age in which they were wrought to this day. It would be trifling with the reader to examine instances so well known in their circumstances; for the slightest recollection of the feeding of the multitudes in the desert;—the healing of the paralytic, who, because of the *multitude*, was let down from the house top;—the instant cure of the withered hand in the synagogue, near Jerusalem, where the Pharisees were "watching our Lord whether he would heal on the sabbath day;"—the raising from the dead the daughter of Jairus, the widow's son, and Lazarus; and many other instances of miraculous power; will be sufficient to convince any ingenuous mind, that all the characters of real and adequately attested miracles meet in them."—(pp. 158–163.)

The resurrection of Jesus Christ from the dead is the broad seal of Heaven impressed upon the Christian Revelation. To that indubitable fact the Apostles confidently appealed, in their public ministrations, and when arraigned before the Jewish Sanhedrim. The evidence of this fact is well stated by Mr. Watson, and triumphantly applied in support of his general argument. The passage is too long to be extracted; and, like many other parts of this most valuable publication, would greatly suffer by abridgment.

Various attempts have been made to neutralize the argument which is drawn from miracles in favour of revealed religion. The sophism of Hume on this subject, and its triumphant confutation by Dr. Campbell, are well known. But the most formidable objection to this argument is derived from those passages of Scripture which have been understood to ascribe miraculous works to the agency of evil spirits. 'Miracles,' it has been urged, 'are no proof of a divine commission, since they have been wrought by diabolical agency; as in the case of the Magicians of Egypt, with whom Moses had to contend,' &c. This objection Mr. Watson has met with consummate ability, and has fully dissipated this subterfuge of unbelief. He has, we think, satisfactorily shown, that no proof exists in the sacred text, that any miracle whatever was performed by the magicians; that least of all was any miracle wrought to disprove the divine mission of Moses; and that, according to the express declarations of Holy Writ, evil spirits are utterly incapable of performing any real miracle, the production of such effects being the exclusive prerogative of God. The following is a fair specimen of the manner in which our author has treated this difficult subject:

'Now as the objection which we are considering is professedly taken from Scripture, its doctrine on this subject must be explained by itself, and for this reason the above particulars have been introduced: but the inquiry must go farther. These evil spirits are in a state of hostility to the truth, and oppose it by endeavouring to seduce men to erroneous opinions, and a corrupt worship. All their power may therefore be expected to be put forth in accomplishment of their designs; but to what does their power extend? This is an important

question, and the Scriptures afford us no small degree of assistance in deciding it.

1. They can perform no work of *creation;* for this throughout Scripture is constantly attributed to God, and is appealed to by Him as the proof of his own Divinity in opposition to idols, and to all beings whatever:—"To whom will ye liken me, or shall I be equal, saith the Holy One? Lift up your eyes on high, and behold who hath created these things." This claim must of necessity cut off from every other being the power of creating in any degree, that is of making any thing out of nothing; for a being possessing the power to create an atom out of nothing, could not want the ability of making a world. Nay, creation, in its lower sense, is in this passage denied to any but God; that is, the forming goodly and perfect natural objects, such as the heavens and the earth are replenished with, from a preëxistent matter, as He formed all things from matter unorganized and chaotic. No "sign," therefore, no "wonder," which implies creation, is possible to finite being; and whatever power any of them may have over matter, it cannot extend to any act of creation.

2. Life and death are out of the power of evil spirits. The dominion of these is so exclusively claimed by God himself in many passages of Scripture which are familiar, that they need not be cited:—"Unto God the Lord belong the issues from death,"—"I kill, and I make alive again." No "signs or wonders," therefore, which imply dominion over these,—the power to produce a living being, or to give life to the dead,—are within the power of evil spirits; these are works of God.

3. The knowledge of future events, especially of those which depend on free or contingent causes, is not attainable by evil spirits. This is the property of God, who founds upon it the proof of his Deity, and therefore excludes it from all others: "Show the things that are to come hereafter, that we may know that ye are gods," Isa. xl, 25, 26; xli, 23. They cannot therefore utter a prediction in the strict and proper sense; though from their great knowledge of human affairs, and their long habits of observation, their conjectures may be surprising, and often accomplished, and so, if uttered by any of their servants, may have in some cases the appearance of prophecies.

4. They do not know certainly the thoughts and characters of men. "That," as St. Augustine observes, "they have a great facility in discovering what is in the minds of men by the least external sign they give of it, and such as the most sagacious men cannot perceive," and that they may have other means of access too to the mind beside these external signs; and that a constant observation of human character, to which they are led by their favourite work of temptation, gives them great insight into the character, and tempers, and weaknesses of individuals, may be granted; but that the absolute, immediate, infallible knowledge of the thoughts and character belongs alone to God, is clearly the doctrine of Scripture; it is the Lord "who searcheth the heart," and "knoweth what is in man;" and in Jeremiah vii, 9, 10, the knowledge of the heart is attributed exclusively to God alone.

Let all these things then be considered, and we shall be able to ascertain, at least in part, the limits within which this evil agency is

able to operate in opposing the truth, and in giving currency to falsehood; at least we shall be able to show, that the Scriptures assign no power to this "working of Satan" to oppose the truth by such "signs and wonders" as many have supposed. In no instance can evil spirits oppose the truth, we do not say by equal, or nearly equal miracles and prophecies, but by *real* ones,—of both their works are but simulations. We take the case of *miracles.* A creature cannot *create;* this is the doctrine of Scripture, and it will serve to explain the wonders of the Egyptian Magi. They were, we think, very far above the sleight of hand of *mere men* unassisted; and we have seen, that as idolatry is diabolic, and even is the worship of devils themselves, and the instrument of their opposition to God, the Scriptures suppose them to be exceedingly active in its support. It is perfectly accordant with this principle therefore to conclude, that Pharaoh's priests had as much of the assistance of the demons whose ministers they were, as they were able to exert. But then the great principles we have just deduced from Scripture, oblige us to limit this power. It was not a power of working real miracles, but of simulating them in order to uphold the credit of idolatry. Now the three miracles of Moses which were simulated, all involved a creating energy. A serpent was created out of the matter of the rod; the frogs, from their immense multitude, appear also to have been created; and blood was formed out of the matter of water. But in the imitations of the Magi, there was no creation; we are forbidden by the doctrine of Scripture to allow this, and therefore there must have been deception and the substitution of one thing for another, which, though performed in a manner apparently much above human adroitness, might be very much within the power of a number of invisible and active spirits. Serpents, in a country where they abound, might be substituted for rods; frogs, which, after they had been brought upon the land by Moses, were numerous enough, might be suddenly thrown upon a cleared place; and the water, which could only be obtained by digging, for the plague of Moses was upon all the streams and reservoirs, and the quantity was in consequence very limited, might, by their invisible activity be easily mixed with blood or a colouring matter. In all this there was something of the imposture of the priests, and much of the assistance of Satan; but in the strict sense no miracle was wrought by either; whilst the works of Moses were, from their extent, unequivocally miraculous.

For the reasons we have given, no apparent miracles, wrought in support of falsehood, can for a moment become rivals of the great miracles by which the revelations of the Scriptures are attested. For instance, nothing like that of feeding several thousands of people with a few loaves and fishes can occur, for that supposes creation of the matter and the form of bread and fish; no giving life to the dead, for the "issues from death," belong exclusively to God. Accordingly, we find in the "signs and wonders" wrought by the false Prophets and Christs predicted in Matthew, whether we suppose them mere impostors, or the immediate agents of Satan also, nothing of this decisive kind to attest their mission. Theudas promised to divide Jordan, and seduced many to follow him; but he was killed by the Roman troops before he could perform his miracle. Another promised that the walls

of Jerusalem should fall down, but his followers were also put to the sword by Felix. The false Christ Barchocheba raised a large party; but no miracles of his are recorded. Another arose A. D. 434, and pretended to divide the sea; but hid himself, after many of his besotted followers had plunged into it in faith that it would retire from them, and were drowned. Many other false Christs appeared at different times; but the most noted was Sabbatai Sevi, in 1666. The delusion of the Jews with respect to him was very great. Many of his followers were strangely affected, prophesied of his greatness, and appeared by their contortions to be under some supernatural influence; but the Grand Seignior, having apprehended Sabbatai, gave him the choice of proving his Messiahship by suffering a body of archers to shoot at him, after which, if he was not wounded, he would acknowledge him to be the Messias; or, if he declined this, that he should be impaled, or turn Turk. He chose the latter, and the delusion was dissipated.

Now whatever "signs or wonders" might be wrought by any of these, it is clear from the absence of all record of any unequivocal miracle, that they were either illusions, or impostures.'—(pp. 176–179.)

On the subject of Prophecy, as an indubitable evidence of Divine inspiration, Mr. Watson's argument is as luminous and conclusive as that on Miracles. The human mind is, in itself, completely blind to the future: so that the apostolic declaration, addressed originally by St. James to the worldly speculatists of his age, is of general application: 'Ye know not what shall be on the morrow.' It is, however, an indubitable fact, that the sacred writers foretold events, and described their attendant circumstances, with the most perfect accuracy, at the distance not only of a few days or years, but of many centuries; events depending upon a thousand contingencies over which they could exercise no control. The books containing their predictions have been preserved with the utmost care; and history records their exact fulfilment. In vain shall we attribute their knowledge of those remote events to any cause, but to the inspiration of Him whose infinite mind is equally familiar with the future and the past, and to whom are known all his works, not only from the foundation of the world, but ἀπ' αἰῶνος, *from eternity.*

The following illustration of the prophecy contained in the first promise which was made to fallen man, is peculiarly excellent.

'The very first promise made to man is a prediction which none could have uttered but He whose eye looks through the depths of future ages, and knows the result as well as the beginning of all things. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In vain is it attempted to resolve the whole of the transaction with which this prediction stands connected into *allegory.* Such criticism, if applied to any other ancient historical book, bearing marks of authentic narration as unequivocal as the book of Genesis, would not be tolerated by the advocates of this absurd conception themselves, whether they are open or disguised infidels. In vain it is alleged

that a mere fact of natural history is stated; for if the words are understood to express no more than the enmity between the human race and serpents, it would require to be proved, in order to establish a special punishment of the serpent, that man has a greater hostility to serpents than to other dangerous animals, which he extirpates whenever he can master them by force or stratagem; and that serpents have a stronger disposition to do injury to men, than to those animals which they make their daily prey, or to others which they never fail to strike when within their reach. As this was obviously false in fact, Moses could not assert it; and, if it had been true in natural history, to have said this and nothing more, to have confined himself to the mere literal fact, a fact of no importance, would have been far below the character of Moses as a writer,—a lofty and sublime character, to which heathens, and sometimes infidels themselves, have done justice. In no intelligible sense can these celebrated words be understood, but in that in which they are fixed by innumerable references and allusions of other parts of the sacred volume, and which ought, in all good criticism, to determine their meaning. The serpent, and the seed of the woman, are the representatives of two invisible and mighty powers; the one good, the other evil; the one divine, though incarnate of the woman, the other diabolic; betwixt whom an enmity was placed, which was to express itself in a long and fearful struggle, in the course of which the seed of the woman should sustain a temporary wound and suffering, but which should issue in the bruising of the head, the inflicting a fatal blow upon the power of his adversary. The scene of this contest was to be our globe, and *generally* the visible agents of it men, under their respective leaders, the serpent on the one side, and the seed of the woman on the other, practising and advocating, and endeavouring to render dominant truth or error, virtue or vice, obedience to God, or rebellion against his authority. We ask then, has such a contest of principles and powers taken place in the world, or not? The answer must be in the affirmative; for every age bears witness to it. We see it commencing in Cain and Abel,—in the resistance of the Antediluvians to the righteousness taught by Noah;—in their punishment;—in the rise of idolatry, and the struggles of the truth in opposition to it;—in the inflictions of singular judgments upon nations, for the punishment and exposure of idolatry, as in the plagues of Egypt, the destruction of the nations of Canaan, &c. We trace the contest throughout the whole history of the Jewish nation down to the coming of our Lord; and occasionally we see it extending into the neighbouring pagan nations, although they were generally, *as a part of their punishment*, "suffered to walk in their own ways," and Satan as to them was permitted to "keep his goods in peace," till the time of gracious visitation should arrive. We see the incarnate Redeemer, for a time suffering, and at length dying. Then was "the hour and power of darkness;" then was his *heel* bruised: but he died, only to revive again, more visibly and powerfully to establish his kingdom, and to commence his spiritual conquests. In every direction were the regions, where Satan "had his seat," penetrated by the heavenly light of the doctrine of Christ; and every where the most tremendous persecutions were excited against its unarmed and unprotected preachers and

their converts. But the gates of hell prevailed not against the Church founded on a rock, and "Satan fell as lightning from heaven,"—from the thrones, and temples, and judgment seats, and schools, of the ancient civilized world; the idolatry of ages was renounced; Christ was adored through the vast extent of the Roman empire, and in many of the countries beyond its ample sweep. Under other forms the enemy revived, and the contest was renewed; but in every age it has been maintained. The principles of pure evangelical truth were never extinguished; and "the children of the kingdom" were "minished and brought low," only to render the renewal of the assault by unexpected agents, singularly raised up, more marked, and more eminently of God. We need not run over even the heads of the history of the Church: what is the present state of things? The contest still continues, but with increasing zeal on the part of Christians, who are carrying on offensive operations against the most distant parts of the long undisturbed kingdom of darkness; placing there the principles of truth; commencing war upon idolatry and superstition; and establishing the institutions of the Christian Church with a success which warrants the hope that the time is not far distant, when the "head of the serpent will be bruised" in all idolatrous countries, and the idols of modern heathen states, like those of old, be displaced, to introduce the worship of the universal Saviour, "God over all, blessed for ever."

May we not ask, whether all this was not infinitely above human foresight? Who could confidently state, that a contest of this peculiar nature would continue through successive ages: that men would not all go over to one or other of the opposite parties; nay, who could confidently conjecture in the age of Moses, (when the tendency to idolatry had become so strong, that the chosen seed themselves, under the constant demonstration of miracles, visibly blessed whilst they remained faithful to the worship of God, and as eminently and visibly punished when they departed from it, could not be preserved from the infection,) that idolatry should one day be abolished throughout the earth? Past experience, and all probabilities, were opposed to the hope that the cause of the seed of the woman would prevail, and yet it stands recorded, "it, [rather He,] shall bruise thy head." Infidels may scoff at a Redeemer, and deride the notion of a tempter; but they cannot deny that such a contest betwixt opposite parties and principles as is here foretold, has actually taken place, and still continues; that contest, so extended, so continued, and so terminated, human foresight could not foretell, and the fact established therefore is an accomplishment of a prophecy which could originate only in Divine prescience.'—(pp. 197–200.)

Equally valuable is Mr. Watson's illustration of Moses's celebrated prediction concerning the dispersion and misery of the Jewish nation.

'The apostasies and idolatries of this people were foretold by Moses before his death. "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days," Deut. xxxi, 29; and he accordingly prophetically declares their punishment. It is, perhaps, scarcely possible to fix upon a stronger circumstance than

this prediction, to prove that Moses was truly commissioned by God, and did not pretend a Divine sanction in order to give weight to his laws, and to his personal authority. The rebellious race he had first led into the desert had died there, and the new generation were much more disposed to obey their leader. At the moment he wrote these words, appearances had a favourable aspect on the future obedience of the people. If this had not been the case, the last thought a merely political man would have been disposed to indulge was, that his own favourite institutions should fall into desuetude and contempt; and much less would he finish his public life by openly telling the people, that he foresaw that event, even if he feared it. It may, indeed, be said, that he uttered this conviction for the purpose of giving a colour to the threatenings which he pronounces against disobedience to his law, and that the object of those fearful menaces was to deter the people from departing from customs and rules which he was anxious, for the sake of his own fame, that they should observe. To this we answer, that Moses could not expect any weight to be attached by the Israelites to his threat, that the Divine judgments would be inflicted upon them for not obeying his laws, unless their former rebellions had been immediately and signally marked by such visitations. Without this to support him, he would have appeared in a ridiculous, rather than in an impressive and sublime attitude before the people assembled to hear his last commands. For forty years his institutions had been often disobeyed, and if no inflictions of the Divine displeasure followed, what reason had they to credit the menaces of Moses as to the future? But if such infliction had resulted from their disobedience, every thing is rational and consistent in this part of the conduct of their leader. Let the infidel choose which of these positions he pleases. If he think that Moses aimed to deter them from departing from his institutions by empty threats, he ascribes an incredible absurdity to an unquestionably wise, and, as infidels themselves contend, a very politic man; but if his predictive threats were grounded upon former marked and acknowledged interpositions of Divine providence, the only circumstance which could give them weight, he was God's commissioned leader, and, as he professed, an inspired prophet.

It is a circumstance of great weight in the predictions of Moses respecting the punishment of the Jews, that these famines, pestilences, invasions, subjugations to foreign enemies, captivities, &c, are represented solely as the consequences of their vicious departures from God, and from his laws. Now, who could foresee, except an inspired man, that such evils would in *no instance* take place,—that no famine, no blight, no invasion would occur in Judea, *except* in obvious punishment of their offences against their law? What was there in the common course of things to prevent a small state, though observant of the precepts of its own religion, from falling under the dominion of more powerful neighbouring nations, except the special protection of God? And what but this could guard them from the plagues and famines to which their neighbours were liable? If the predictions of Moses were not inspired, they assume a principle which mere human wisdom or policy never takes into its calculations,—that of the connection of the national prosperity of a people inseparably and infallibly,

with obedience to their Holy Writings; and because they assume that singular principle, the conclusion is in favour of their inspiration. For let us turn to the facts of the case. The sacred books of the Jews are historical as well as prophetic. The history, too, is distinct from the prophecy; it is often written by other authors; and there is no mark at all of any designed accommodation of the one to the other. The singular simplicity of the historic narrative disproves this, as well as the circumstance, that a great part of it as recorded in the Old Testament is a transcript of their public records. Consult then this history, and in every instance of singular calamity we see a previous departure from the Law of Moses; the one following the other almost with the regularity and certainty of natural effects and causes! In this the predictions of Moses and the Prophets are strikingly accomplished; and a more than human foresight is proved.

Let us look farther into the detail of these threatened punishments. Beside the ordinary inflictions of failing harvests, and severe diseases, in their own country, they were, according to the prophecies of Moses, Deut. xxviii, to be "scattered among all people, from the one end of the earth even to the other;" and where is the trading nation in which they are not, in Asia, Africa, and Europe? Many are even to be found in the West Indies, and in the commercial parts of America. Who could foresee this but God; especially when their singular preservation as a distinct people, a solitary instance in the history of nations, is also implied? They were to find "no ease" among these nations; and the almost constant and long-continued persecutions, robberies, and murder of Jews, not only in ancient nations, but especially among Christian nations of the middle ages, and in the Mahomedan States to this day, are in wonderful accomplishment of this. They were to be "a proverb and a by-word among all nations," which has been in every place fulfilled, but was surely above human intelligence to foresee; and "the stranger that is within thee shall get above thee very high, and thou shalt come very low." For a comment on this, let the conduct of the "stranger" Turks and others, who inhabit Palestine, toward the Jews who remain there, be recollected,—the one party is indeed "very high," and the other "very low." Other parts of this singular chapter present equally striking predictions, uttered more than three thousand years ago, as remarkably accomplished; but there are some passages in it which refer in terms so particular to a then distant event, the utter subversion of their polity and nation by the Romans, as to demonstrate in the most unequivocal manner, the prescience of Him to whom all events, the most contingent, minute, and distant, are known with absolute certainty. That the Romans are intended, in verse 49, by the nation brought from "the end of the earth," distinguished by their well known ensign "the eagle," and by their fierce and cruel disposition, is exceedingly probable; and it is remarkable, that the account which Moses gives of the horrors of the "siege" of which he speaks, is exactly paralléled by those well known passages in Josephus, in which he describes the siege of Jerusalem by the Roman army. The last verse of the chapter, seems indeed to fix the reference of the foregoing passages to the final destruction of the nation by the Romans, and at the same time

contains a prediction, the accomplishment of which cannot possibly be ascribed to accident. "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." On this Dr. Hales remarks, on the authority of their own national historian, Josephus, "Of the captives taken at the siege of Jerusalem, above seventeen years of age, some were sent to Egypt in chains, the greater part were distributed through the provinces to be destroyed in the theatres, by the sword, and by wild beasts; the rest under seventeen were sold for slaves, and that for a trifling sum, on account of the numbers to be sold, and the scarcity of buyers; so that at length the prophecy of Moses was fulfilled,—'and no man shall buy.' The part that were reserved to grace the triumph of Vespasian, were probably transported to Italy in 'ships,' or by sea, to avoid a prodigious land journey thither through Asia and Greece,—a circumstance which distinguished this invasion and captivity from the preceding by the Assyrians and Babylonians. In the ensuing rebellion, a part of the captives *were sent by sea to Egypt*, and several of the ships were wrecked on the coast."

Thus at a distance of fifteen centuries, were these contingent circumstances accurately recorded by the prophetic spirit of Moses,—the taking of innumerable Jews captive,—their transport to Egypt,—their being sold till the markets for slaves were glutted, and no more buyers were found, and embarked on board vessels, either to grace the triumph of their conqueror, or to find a market in different maritime ports. Is it possible that these numerous and minute circumstances can be referred to either happy conjectures or human foresight?'—(pp. 202–205.)

The prophecies of Scripture which relate to Jesus Christ, are by far the most numerous and the most convincing. The proof which they afford of the Divine authority of those sacred records, is well stated in the following passage.

'We shall close our instances by adverting to the prophecies respecting the Messiah,—the great end and object of the prophetic dispensation. Of these not a solitary instance, or two, of an equivocal kind, and expressed only in figurative or symbolical language, are to be adduced; but upwards of *one hundred* predictions, generally of very clear and explicit meaning, and each referring to some different circumstance connected with the appearing of Christ, his person, history, and his ministry, have been selected by Divines, *exclusive* of typical and allusive predictions, and those which in an ultimate and remote sense are believed to terminate in him. How are all these to be disposed of, if the inspiration of the Scriptures which contain them be denied? That these predictions are in books written many ages before the birth of our Saviour is certain;—the testimony of the Jews who reject Christ, amply proves this. That no interpolations have taken place to accommodate them to him, is proved, by the same predictions being found in the copies which are in the hands of the Jews, and which have descended to them from before the Christian era. On the other hand, the history of Jesus answers to these predictions, and

exhibits their exact accomplishment. The Messiah was to be of the seed of David,—born in Bethlehem,—born of a virgin,—an incarnation of Deity, *God with us*,—an eminent, but unsuccessful teacher;—he was to open the eyes of the blind, heal the lame and sick, and raise the dead,—he was to be despised and rejected by his own countrymen, be arraigned on false charges, denied justice, and condemned to a violent death;—he was to rise from the dead, ascend to the right hand of God, and there being invested with power and authority, he was to punish his enemies, and establish his own spiritual kingdom, which shall never end. We do not enter into more minute predictions, for the argument is irresistible when founded on these alone; and we may assert that no man, or number of men, could possibly have made such conjectures. Considered in themselves, this is impossible. What rational man, or number of rational men, could now be found to hazard a conjecture, that an incarnation of Deity would occur in any given place and time,—that this Divine person should teach wisdom, work miracles, be unjustly put to death, rise again, and establish his religion? These are thoughts which never enter into the minds of men, because they are suggested by no experience, and by no probability arising out of the usual course of human affairs; and yet, if the prophets were not inspired, it would have been as impossible for them to have conceived such expectations, as for us; and indeed much more so, seeing we are now familiar with a religion which asserts that such events have once occurred. If then such events lay beyond not only human foresight, but even human thought, they can only be referred to inspiration. But the case does not close here. How shall we account, in the next place, for these circumstances all having met, strange as they are, in one person, and in one only among all the millions of men who have been born of woman,—and that person Jesus of Nazareth? He was of the house and "lineage of David,"—he was born, and that by a singular event, in *Bethlehem*,—he professed to be "God with us," and wrought miracles to substantiate his claim. At his word or touch, the "eyes of the blind were opened," "the lame leaped as a hart," the dumb spake, the sick were healed, and the dead lived, as the prophets had foretold. Of the *wisdom* of his teaching, his recorded discourses bear witness. His *rejection* and unjust *death* by his countrymen are matters of historic fact; his *resurrection* and *ascension* stand upon the lofty evidences which have been already adduced: the destruction of the Jewish nation, according to his own predictions, followed as the proof of the terror of his offended Majesty; and his "kingdom" among men continues to this day. There is no possible means of evading the evidence of the fulfilment of these predictions in the person of our Lord, unless it could be shown that Jesus and his disciples by some kind of concert, made the events of his life and death to correspond with the prophecies, in order to substantiate his claim to the Messiahship. No infidel has ever been so absurd as to hazard this opinion, except Lord Bolingbroke; and his observations may be taken as a most triumphant proof of the force of this evidence from *prophecy*, when an hypothesis so extravagant was resorted to by an acute mind, in order to evade it. This noble writer asserts, that Jesus Christ brought on his own death by a series of wilful and preconcerted

measures, merely to give his disciples the triumph of an appeal to the old prophecies! But this hypothesis does not reach the case; and to have succeeded, he ought to have shown, that our Lord preconcerted his descent from David,—his being born of a virgin,—his birth at Bethlehem,—and his wonderful endowments of eloquence and wisdom; that by some means or other he wilfully made the Jews ungrateful to him who healed their sick and cleansed their lepers; and that he not only contrived his own death, but his resurrection, and his ascension also, and the spread of his religion in opposition to human opinion and human power, in order to give his disciples the triumph of an appeal to the prophecies! These subterfuges of infidels concede the point, and show that the truth cannot be denied but by doing the utmost violence to the understanding.'—(pp. 207–209.)

Several unwarranted positions have been advanced, and an undue stress often laid, on the Internal Evidences of revealed religion. Many persons have assumed that they are perfectly competent to determine, *à priori*, what doctrines of religion are agreeable to the perfections of the divine nature, and conducive to the best interests of man. But this assumption supposes that they were beforehand possessed of *adequate ideas* on these important subjects; or, in other words, that a revelation was unnecessary. We are particularly pleased with those parts of Mr. Watson's book in which this subject is discussed. Without either giving up or neutralizing this branch of the evidence in favour of revealed religion, he has avoided those logical difficulties in which several preceding writers have unwarily involved themselves. He distinguishes between the *rational* and the *authenticating* evidence; the latter of which he deduces from *miracles and prophecy*, and the former from *the character and tendency of the doctrine revealed*, and the manner in which it is proposed. Having taken a general survey of the leading doctrines of the Bible, and demonstrated their adaptation to promote the purity and happiness of mankind, he sums up the argument in the following impressive manner:—

'When such is the moral tendency of Christianity, how obvious is its beneficial tendency both as to the individual and to society! From every passion which wastes, and burns, and frets, and enfeebles the spirit, the individual is set free, and his inward peace renders his obedience cheerful and voluntary; and we might appeal to infidels themselves, whether, if the moral principles of the Gospel were wrought into the hearts, and embodied in the conduct of all men, the world would not be happy;—whether if governments ruled and subjects obeyed, by the laws of Christ;—whether if the rules of strict justice which are enjoined upon us regulated all the transactions of men, and all that mercy to the distressed which we are taught to feel and to practise came into operation;—and whether, if the precepts which delineate and enforce the duties of husbands, wives, masters, servants, parents, children, fully and generally governed all these relations, a better age than that called *golden* by the poets, would not be realized, and Virgil's

'Jam redit et Virgo, redeunt Saturnia regna,'

be far too weak to express the mighty change? Such is the tendency of Christianity. On immense numbers of individuals it has superinduced these moral changes; all nations, where it has been fully and faithfully exhibited, bear, amidst their remaining vices, the impress of its hallowing and benevolent influence; it is now in active exertion in many of the darkest and worst parts of the earth to convey the same blessings, and he who would arrest its progress, were he able, would quench the only hope which remains to our world, and prove himself an enemy, not only to himself, but to all mankind. What then, we ask, does all this prove, but that the Scriptures are worthy of God, and propose the very end which rendered a revelation necessary! Of the whole system of practical religion which it contains, we may say of that which was embodied in our Lord's Sermon on the Mount, in the words of one, who, in a course of sermons on that Divine composition, has entered most deeply into its spirit, and presented a most instructive delineation of the character which it was intended to form: "Behold Christianity in its native form, as delivered by its great author. See a picture of God, as far as he is imitable by man, drawn by God's own hand. What beauty appears in the whole! How just a symmetry! What exact proportion in every part! How desirable is the happiness here described! How venerable, how lovely is the holiness!" "If," says Bishop Taylor, "wisdom, and mercy, and justice, and simplicity, and holiness, and purity, and meekness, and contentedness, and charity, be images of God, and rays of Divinity, then that doctrine, in which all these shine so gloriously, and in which nothing else is ingredient, must needs be from God. If the holy Jesus had come into the world with less splendour of power and mighty demonstrations, yet the excellency of what he taught makes Him alone fit to be THE MASTER OF THE WORLD."'—(pp. 251–252.)

Under the head of Collateral Evidence, Mr. Watson adduces the agreement of the final revelation of the will of God, by the ministry of Christ and his Apostles, with former authenticated revelations; so that the whole constitutes one body of harmonious doctrines, gradually introduced, and at length fully unfolded and confirmed. The original propagation of Christianity, and the beneficial effects which it has produced, and is still actually producing in the world, furnish arguments in support of his general subject, which our author urges with superior advantage. Our limits preclude the possibility of introducing many extracts; but we cannot deny ourselves the gratification of laying before our readers the following eloquent paragraph, on the moral revolution effected in the world by the religion of the Son of God.

'The *actual effect* produced by this new religion upon society, and which it is still producing, is another point in the collateral evidence: for Christianity has not only an *adaptation* for improving the condition of society; its excellence is not only to be argued from its effects stated on hypothetical circumstances, but it has actually won its moral victories, and in all ages has exhibited its trophies. In every pagan country where it has prevailed, it has abolished *idolatry* with its sanguinary and polluted rites. It also effected this mighty revolution,

that the sanctions of religion should no longer be in favour of the worst passions and practices, but be directed against them. It has raised the standard of *morality*, and by that means, even where its full effects have not been suffered to display themselves, has insensibly improved the manners of every Christian State: what heathen nations are, in point of morals, is now well known; and the information on this subject, which for several years past has been increasing, has put it out of the power of infidels to urge the superior manners of either China or Hindostan. It has abolished *infanticide* and *human sacrifices*, so prevalent among ancient and modern heathens; put an end to *polygamy* and *divorce*; and, by the institution of marriage in an indissoluble bond, has given birth to a felicity and sanctity in the domestic circle which it never before knew. It has exalted the condition and character of *woman*, and by that means has humanized *man*; given refinement and delicacy to society; and created a *new and important affection* in the human breast,—the love of woman founded on *esteem*; an affection generally unknown to heathens the most refined. It abolished domestic slavery in ancient Europe; and from its principles, the struggle which is now maintained with African slavery draws its energy, and promises a triumph as complete. It has given a milder character to *war*, and taught modern nations to treat their prisoners with humanity, and to restore them by exchange to their respective countries. It has laid the basis of a *jurisprudence* more just and equal; given civil rights to subjects, and placed restraints on absolute power; and crowned its achievements by its *charity*. Hospitals, schools, and many other institutions for the aid of the aged and the poor, are almost exclusively its own creations, and they abound most where its influence is most powerful. The same effects to this day are resulting from its influence in those heathen countries into which the Gospel has been carried by Missionaries sent out from this and other Christian States. In some of them idolatry has been renounced; infants, and widows, and aged persons, who would have been immolated to their gods, or abandoned by their cruelty, have been preserved, and are now "the living to praise" its Divine Author, "as they do at this day." In other instances, the light is prevailing against the darkness; and those systems of dark and sanguinary superstition which have stood for ages only to pollute and oppress, without any symptom of decay, now betray the shocks they have sustained by the preaching of the Gospel of Christ, and nod to their final fall.'—(pp. 257–258.)

The 'Answers to Miscellaneous Objections' are rather a specimen of the replies which may be successfully made to the exceptions of skeptics and unbelievers, than a lengthened refutation of the cavils which such men are in the habit of raising against the Holy Scriptures. Within the last few years the most plausible objections to the sacred volume have been furnished by geological speculations. To this subject, therefore, Mr. Watson has directed his special attention in the chapter before us; and has shown that many of the writers who have been the most forward to object to the Mosaic account of the creation, have had only a very inadequate conception of that which the author of the book of Genesis intended

to teach; and that the principles of geological science are by no means sufficiently ascertained, to warrant those bold conclusions which men of skeptical minds have so hastily deduced from them: for it is a fact, that men who are skeptics in religion, often display a voracious credulity on other subjects.

The following is Mr. Watson's emphatic conclusion of this very able and interesting part of his work: a conclusion fully justified by the lucid and powerful argumentation which he had previously laid before his readers:

'Such are the leading evidences of the truth of the Holy Scriptures, and of the religious system which they unfold, from the first promise made to the first fallen man, to its perfect exhibition in the New Testament. The Christian will review these solid and immovable foundations of his faith with unutterable joy. They leave none of his moral interests unprovided for in time; they set before him a certain and a felicitous immortality. The skeptic and the infidel may be entreated, by every compassionate feeling, to a more serious consideration of the evidences of this Divine system, and the difficulties and hopelessness of their own; and they ought to be reminded in the words of a modern writer, "If Christianity be true, it is *tremendously* true." Let them turn to an insulted, but yet a merciful Saviour, who, as to blasphemers, even now prays, in the words he once addressed to Heaven in behalf of his murderers, "FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO!"—(pp. 284–285.)

In regard to this part of Mr. Watson's work, we have further to add, that it is not characterized by those striking rhetorical embellishments which distinguish some of his other productions; but the whole is written in a strain of powerful and commanding eloquence; and we consider its publication at the present period as particularly seasonable. This is an age of rebuke and of blasphemy; an age in which the most daring and violent attempts are made to discredit that revelation of mercy which God has vouchsafed to his creatures in order to their salvation. Respecting the ultimate issue of this contest, we have no anxious forebodings; for the battle is the Lord's, and no opposition can finally prevail against his truth. Christianity survived the ten early persecutions; has triumphed over all her assailants, however numerous and formidable; still exists in all her pristine vigour; and will continue to bless the world till the trump of God shall awaken the nations of the dead. Those who presume to contend with their Maker, by a denial of his truth, are, we think, nevertheless entitled to the tenderest commiseration; and every attempt should be made to convert them from the error of their way. This cannot be more effectually done, than by pressing upon their attention the evidences of our holy religion; by which, if they are not convinced of the truth, they are at least left without excuse, and the professors of Christianity are guiltless of their blood.

Young ministers should consider it as an important part of their duty to form an acquaintance with the evidences of revealed religion.

Those who are devoted to the office of the Christian ministry are 'set for the *defence of the truth,*' as well as for the regular exposition of its doctrines; and should be able to 'convince gainsayers,' as well as to comfort and edify the Church of God. Private Christians also, according to their opportunities, should render their minds familiar with this deeply interesting subject. This is necessary as a means of strengthening their own faith, of qualifying them for usefulness in the world, and of preserving them from infidel apostasy. We have known some melancholy instances of persons whose attachment to the peculiar doctrines of Christianity was apparently sincere, and of whose religious experience we have had no reason to doubt; but who, in consequence of their criminal inattention to the Evidences of Divine Revelation, have been captivated by the sophistries of infidelity, and have openly denied the Lord that bought them. Let him that thinketh he standeth, take heed lest he fall; and be careful to fortify his mind against every attack of his subtle and malignant foe.

The day is not far distant, we hope, when a competent knowledge of the evidences of Christianity will be considered an essential branch of education; and when young men will not be left, as many of them now are, to the allurements of infidelity, with scarcely any apprehension of its folly, its guilt, and its danger. All classes of people are now made acquainted with letters; and infidelity assails the unsuspecting reader in every diversity of form. Its principles are artfully wrought up with the periodical literature of the day, and appear in the varied shape of metaphysics, philosophy, poetry and history. Besides, immense multitudes of British youth leave their paternal homes, and reside for considerable periods in the remote colonies of the empire, for professional or commercial purposes, where they see either the idolatries of heathenism or the mummeries of a perverted Christianity in their most ridiculous and revolting forms. In such circumstances, excluded as many of them unavoidably are from the pure ordinances of Christian worship, their minds are particularly liable to unfavourable impressions concerning revelation; and not a few of them therefore return with a complete indifference to religion; the whole of which they are taught to resolve into *an indefinite something* which they denominate 'superstition.' They seem pleased with the thought of having divested themselves of the prejudices of early life, and assumed what they regard as 'a philosophical character.'—But the evil does not rest here: infidelity leads to profligate habits, and deprives its subjects of comfort and of hope. How often have men of the most amiable character been completely ruined by its influence, both in regard to this world and that which is to come! By what means can the recurrence of such examples be prevented, but by the blessing of God upon a right education. Let parents, and the guardians of youth, be careful to impress upon the minds of their interesting charge a full conviction that Christianity is not a cunningly devised fable,

but an authentic revelation of the mind of God. Let them see that for its introduction and establishment in the world, God himself has signally interfered, so as to 'shake the heavens, and the earth, and the sea, and the dry land;' and that he has borne 'testimony to the word of his grace,' by 'signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.' When suitable care is exercised in the education of youth, the marts of blasphemy, by which this nation is disgraced, will be closed; and those who are now employed in supplying and in vending the unhallowed productions of the infidel press will be glad to resort to more honourable means of subsistence.

This is a subject to which we wish to call the special attention of Christian parents. Can they see their offspring embark on the ocean of life, without being anxious to preserve them from those rocks where so many have made shipwreck of faith, and have been for ever lost?

> 'O for that warning voice, which he who saw
> The Apocalypse heard cry in heaven aloud,'

that we might awaken the attention of the Christian world to the regard which is due to the rising generation! To the parents belonging to our own Connexion we wish particularly to address ourselves on the subject of rendering the minds of their children familiar, not only with the doctrines, the privileges, and the precepts of Christianity, but also with its evidences. In this truly Christian employment they will derive the most important assistance from Mr. Watson's publication. Indeed we know of no work which we can so cordially recommend for such a purpose. Some writers have defended the Christian religion as a bare system of ethics, or as any thing rather than an answer to the inquiry, which soon or late will be extorted from every human mind, 'What must I do to be saved?' Mr. Watson discovers in Christianity an atoning Saviour, and a sanctifying Spirit; objects which are important beyond all that language can express to depraved and guilty creatures; and which fully justify all that splendour of miracles and prophecy by which the religion of Jesus was ushered into the world, and show the propriety of that sacrificial dispensation which had continued for ages, and was designed to prepare the minds of men for its reception.

[After noticing the appearance of the *Second* Part of Mr. Watson's work, and expressing the conviction, from a careful perusal, that it was at least equal in excellence to the First, the British reviewer thus proceeds:]

In both, we discover an instructive developement of the same sound principles of theology, and an invariable display of the same discriminating and richly furnished intellect. On every subject discussed, the sources of error are faithfully detected, even though shaded by the branches and foliage of false philosophy and metaphysics; and the inquiring mind, athirst for sacred truth, is continually directed to its refreshing streams, as they flow in all their

purity from the adorable Fountain of unmixed Goodness. In the following eloquent paragraph, Mr. Watson marks out the path of his intended procedure in the execution of his plan, and specifies the temper which every student of divinity ought to cherish:—

'The *Divine Authority* of those writings which are received by Christians, as a revelation of infallible truth, having been established, our next step is seriously, and with simplicity of mind, to examine their contents, and to collect from them that ample information on religious and moral subjects which they profess to contain, and in which it had become necessary that the world should be supernaturally instructed. Agreeably to a principle which has already been laid down, I shall endeavour, as in the case of any other record, to exhibit their meaning by the application of those plain rules of interpretation, which have been established for such purposes by the common agreement of the sober part of mankind. All the assistance within reach from critics, commentators, and divines, shall however be resorted to; for, though the water can only be drawn pure from the sacred fountain itself, we yet owe it to many of these guides, that they have successfully directed us to the openings through which it breaks, and led the way into the depth of the stream.' (Vol. i, p. 289.)

Some of the most important doctrines of the sacred Scriptures, and those which, in fact, are the foundation of all the rest, refer to the existence of God, and the perfections of his nature. These are, therefore, the subjects of Mr. Watson's investigation in the Second Part of his 'Theological Institutes.'

When once the fact of God's existence is communicated by his own revelation, it is found to be capable of ample confirmation; and hence, on no subject has argument been more triumphant than on this. Two modes of demonstrating the being and attributes of God have been attempted: the one by arguments *à priori*, and the other, by arguments *à posteriori;* both of which are thus correctly explained by Mr. Watson:—

'An argument *à priori*, is an argument from something *antecedent* to something *consequent;* from *principle* to *corollary;* from *cause* to *effect*. An argument *à posteriori*, on the contrary, is an argument from *consequent* to *antecedent;* from *effect* to *cause*. Both these kinds of proof have been resorted to in support of the doctrine of the existence of God; but it is on the latter only that any dependence can be placed, and the demonstration is too strong to need a doubtful auxiliary.'—(Vol. i, pp. 309–10.)

The most popular work in which it is attempted to prove the existence of a first cause by arguments *à priori*, is the well known 'Demonstration' of Dr. Samuel Clarke, published about a century ago; a work which was viewed with considerable suspicion at the time of its first appearance. Five letters were privately addressed to the author, controverting several positions in his work, by a 'Gentleman in Gloucestershire.' This anonymous assailant proved to be the celebrated Dr. Butler, afterwards Bishop of Durham, who was then only twenty-one years of age, and was pursuing his

studies in a dissenting academy. A very able and elaborate reply to some parts of Dr. S. Clarke's work was also published by Mr. Gretton, in the year 1726, of which Mr. Watson has very successfully availed himself. He does not, however, appear to have adverted to the most formidable opponent of Dr. Clarke's mode of argumentation; we mean the celebrated Dr. Waterland, who had then succeeded Bishop Bull, as the champion of the Catholic faith concerning the Trinity. Waterland, who wrote on the subject of the argument *à priori* after the publication of Gretton's book, traces the history of that mode of proving the existence of God, mentions a considerable number of acute reasoners who have avowed their conviction that it is inconclusive and unsatisfactory, shows wherein its defects lie, and exhibits its injurious tendency. The metaphysics of Dr. S. Clarke were the more strictly scrutinized on this occasion, because there was reason to believe that one principal design which he had in view, was to prepare the way for the Arian heresy, of which it was well known that he had become an ardent admirer. 'He was a man greatly to be respected for his temper and scholarship,' says a modern writer, with his usual felicity of expression; 'but it happened unfortunately for his character as a Christian, that he wrote a celebrated book upon the *Being and Attributes* (or Perfections) *of God;* and having discovered, as he thought, by the force of his own wit, what God *was* and *must be*, in all respects, he rejected the Christian doctrine of the Trinity; and, to put the best face he could upon his unbelief, spent much of the remainder of his life in writing ambiguous comments, and finding various readings; that is, in *picking holes* in the Bible.'

In proving the existence of God, Mr. Watson discards the argument *à priori*, as being both defective and useless, and rests the weight of his cause upon the argument *à posteriori;* in the amplification of which he has given us many truly eloquent paragraphs, descriptive of the magnitude, the variety, the order, and the connexion of the works of creation. This part of his work is also greatly enriched by several valuable extracts from Howe's 'Living Temple,' and the 'Natural Theology' of Paley; the former of whom was one of the greatest and best of men, and the latter one of the most perspicuous and powerful reasoners, this country has ever produced.

Having proved the existence of God, Mr. Watson next proceeds to notice the attributes ascribed to him in the inspired volume. His unity, spirituality, eternity, omnipotence, ubiquity, omniscience, immutability, wisdom, goodness, and holiness, are successively discussed. The manner in which they are exhibited by the sacred writers, is noticed; and the difficulties which arise out of their exercise, in the arrangements of Providence, are specified and solved, so far as the human faculties have ever been competent to the task. We have felt especially gratified with Mr. Watson's disquisitions on the skeptical philosophy of Hume, in regard to the connexion be-

tween cause and effect; on the Divine foreknowledge, in which the different theories on that mysterious subject are examined in detail; and on the immateriality of the human soul, and the spirituality of the Divine essence, in opposition to the doctrine of materialism, as espoused by Lawrence, and by the philosophists of France, from whom Lawrence has borrowed his arguments and illustrations. The discussions upon these subjects are invaluable; and the serious study of them cannot fail to be attended with the most beneficial results, particularly in the minds of those who come in contact with the infidel philosophy of the age. We regret that our limits will not allow us to make those copious extracts which we had marked for quotation, and which would have greatly enriched our own pages. We cannot, however, deny ourselves the gratification of laying before our readers the following remarks upon the wisdom of God in the creation: they will show the manner in which Mr. Watson has treated that sublime and interesting subject:—

'From one material substance, possessing the same essential properties, all the visible things which surround us are made; the granite *rock*, and the central all-pervading *sun*; the moveless clod, the rapid lightning, and the transparent air. *Gravitation* unites the atoms which compose the world, combines the planets into one system, governs the regularity of their motions, and yet, vast as is its power, and all pervading as its influence, it submits to an infinite number of modifications, which allow of the motion of individual bodies; and it gives place to even contrary forces, which yet it controls and regulates. One act of divine power in giving a certain inclination to the earth's axis, produced the effect of the vicissitude of seasons, gave laws to its temperature, and covered it with increased variety of productions. To the composition, and a few simple laws impressed upon light, every object owes its colour, and the heavens and the earth are invested with beauty. A combination of earth, water, and the gases of the atmosphere, forms the strength and majesty of the oak, the grace and beauty and odour of the rose; and from the principle of *evaporation*, are formed clouds which "drop fatness," dews which refresh the languid fields, springs and rivers that make the valleys through which they flow, "laugh and sing."

'Variety of equally perfect operation is a character of *wisdom*. In the works of God the variety is endless, and shows the wisdom from which they spring to be infinite. Of that *mind* in which all the *ideas*, after which the innumerable objects composing the universe have been formed, must have had a previous and distinct existence, because after that pattern they were made,—and not only the ideas of the things themselves, but of every part of which they are composed, of the place which every particle in their composition should fill, and the part it should act,—we can have no adequate conception. The thought is overwhelming. This variety is too obvious to be dwelt upon; yet a few of its nicer shades may be adverted to, as showing, so to speak, the infinite resources and the endlessly diversified conceptions of the Creator. "O Lord, how manifold are thy works!" All the three kingdoms of nature pour forth the riches of variety; the varied forms

of crystallization and composition in *minerals;* the colours, forms, and qualities of *vegetables;* the kinds, and properties, and habits of *animals;* the gradations from one class of beings to another; from unformed to organic, from dead to living, from mechanic sensitiveness to sensation, from dull to active sense, from sluggishness to motion, from creeping to flying, from sensation to intellect, from instinct to reason,* from mortal to immortality, from man to angel, from angel to seraph. Betwixt similitude and total unlikeness, variety has a boundless range; but its delicacy of touch, so to speak, is shown in the narrower field that lies betwixt similarity and entire *resemblance,* of which the works of God present so many curious examples. No two things appear exactly alike, when even of the same kind. Plants of the same species, the leaves and flowers of the same plant, have all their varieties. Animals of the same kind have their individual character. Any two blades of grass, or particles of sand, shall show a marked difference when carefully compared. The wisdom of this appears more strongly marked when we consider, that important ends, both intellectual and practical, often depend upon it. The resemblances of various natural things in greater or less degree, become the means of acquiring a knowledge of them with greater ease, because it is made the basis of their arrangement into kinds and sorts, without which the human memory would fail, and the understanding be confused. The differences in things are as important as their resemblances. This is strikingly illustrated in the domestic animals and in men. If the individuals of the former did not differ, no property could be claimed in them, or when lost they could not be recovered. The countenance of one human individual differs from all the rest of his species; his voice and his manner have the same variety. This is not only an illustration of the resources of creative power and wisdom; but of design, and intention to secure a practical end. Parents, children, and friends, could not otherwise be distinguished, nor the criminal from the innocent. No felon could be identified by his accuser, and the courts of judgment would be obstructed, and often rendered of no avail for the protection of life and property.

'To variety of kind and form, we may add variety of *magnitude.* In the works of God, we have the extremes, and those extremes filled up in perfect gradation from magnificence to minuteness. We adore the mighty sweep of that power which scooped out the bed of the fathomless ocean, moulded the mountains, and filled space with innumerable worlds; but the same hand formed the animalcule, which requires the strongest magnifying power of optical instruments to make it visible.

* "It is not intended here to countenance the opinion that the difference between the highest instinct and the lowest reason, is not great. It is as great as the difference between an *accountable* and an *unaccountable* nature; between a being under a law of force, and one under a law of moral obligation and motive; between a nature limited in its capacity of improvement, and one whose capabilities are unlimited. The rash hypothesis, that the negro is the connecting link between the white man and the ape, took its rise from the arbitrary classification of Linnæus, which associates man and the ape in the same order. The more natural arrangement of later systems separate them into the binanous and quadrumanous orders. If this classification had not been followed, it would not have occurred to the most fanciful mind to find in the negro an intermediate link." —PRITCHARD *on Man.*

In that too the work is perfect. We perceive matter in its most delicate organization, bones, sinews, tendons, muscles, arteries, veins, the pulse of the heart, and the heaving of the lungs. The workmanship is as complete in the smallest as in the most massive of the works of God.

'The *connexion* and *dependence* of the works of God are as wonderful as their variety. Every thing fills its place, not by accident but by design; wise regulation runs through the whole, and shows that the whole is the work of one, and of one alone. The meanest weed which grows, stands in intimate connexion with the mighty universe itself. It depends upon the atmosphere for moisture, which atmosphere supposes an ocean, clouds, winds, gravitation; it depends upon the sun for colour, and, essentially, for its required degree of temperature. This supposes the revolution of the earth, and the adjustment of the whole planetary system. Too near the sun, it would be burned up; too far from it, it would be chilled. What union of extremes is here,—the grass of the earth, "which to-day is, and to-morrow is cast into the oven," with the stupendous powers of nature, the most glorious works of the right hand of God!' (Vol. i, pp. 452–4.)

[In the four concluding chapters of the Second Part, and in the beginning of the Third, the work before us treats of the doctrine of the Trinity.]

Having proved the Divine authority of the Holy Scriptures, and noticed the view which they give of the perfections of the Godhead, Mr. Watson goes on to examine the mode of the Divine existence, as revealed in the inspired records; from which it is manifest, that God is essentially and unchangeably One; but that in his infinite and undivided essence there are three Divine subsistences or persons, usually denominated the Father, the Son, and the Holy Ghost: in other words, that the one Divine Nature exists under the personal distinction of Father, Son, and Holy Ghost. Mr. Watson first states the doctrine of the Trinity, as held by orthodox Christians, and then adduces in its support the evidence of Holy Scripture. Our attention is next called to the pre-existence of Christ, and then to the more direct proofs of his Divinity. In support of this momentous thesis, Mr. Watson shows that Jesus Christ is the Jehovah of the Old Testament; and that the titles of the true God are all given to him, and that repeatedly, by the inspired writers,—such as Lord, God, the true God, the great God, the King of Israel, the Son of God, the Word of God; all of which, it is contended, are employed to designate his Divine nature. Our author then proceeds to show, that the essential and incommunicable attributes of the Godhead are expressly ascribed to Jesus Christ in the inspired volume,—such as eternity, omnipresence, and omnipotence; and that, as these are perfections which God alone can possess, so the acts which the Scriptures ascribe to Jesus Christ are such as God alone can produce. These are, the creation of the universe; the uninterrupted conservation of all things; working miracles by his own power; conferring upon his disciples

ability to perform miraculous works in his name; and sending upon his Church, by his own inherent right, the gift of the Holy Ghost. To complete the argument, Mr. Watson proceeds to show, that while the moral law, which is unchangeable in its obligation upon all intelligent creatures, expressly forbids, and that under the highest penalty, the offering of religious homage to any being, however exalted, except the Lord Jehovah; divine worship is actually paid to Christ by the true Church of God, both in earth and heaven, and all men are expressly required to 'honour the Son, *even as* they honour the Father.' The conclusion is irresistible: Jesus Christ is essentially one with the Father; and therefore the true God.

In discussing the several topics here enumerated, our author enters at large into the criticism of the New Testament, so far as the Socinian controversy is concerned, and has frequent occasion to expose the unwarrantable liberties which are taken with the sacred text by writers of the Unitarian school. To support a wretched hypothesis, they will sometimes violate the very first principles of grammatical construction; deny the authenticity of particular passages, without any authority from either ancient manuscripts or versions; and, in the plenitude of their temerity and presumption, even accuse the sacred writers, that is, the Holy Ghost, by whom those writers were inspired, with 'inconclusive reasoning;' so that a Christian Apostle, as a teacher of religion, is made to bow before a modern sciolist. In defending the true interpretation of the Holy Scriptures against Socinian glosses, Mr. Watson has produced a large portion of original criticism, of a very valuable description; and, independently of the proof which he has adduced of the supreme Godhead of Christ, he has presented to his readers an admirable exposition of many important texts. In Mr. Watson, also, the doctrine of our Lord's Divine and Eternal Sonship, as held by Mr. Wesley, and by orthodox Christians in general, finds an able and zealous advocate.

The doctrine of the Trinity Mr. Watson rests, not upon any of those principles of abstract speculation to which some metaphysical Divines have pertinaciously adhered, but upon the express testimony of God's own word; the only ground on which we are required to receive it, and on which it can be successfully defended. In this view it is not to be regarded as a mere opinion, which men may embrace or reject at their option: for if it forms a part of Divine revelation, it is a 'doctrine according to godliness,' and the denial of it implies a reflection upon the veracity of God: and this is equally the fact, whether the Scriptures are systematically discarded, or their obvious import explained away by violent and unnatural criticisms. Besides, this doctrine relates to the object of divine worship, and has an important bearing upon the appointed method of human salvation; it is therefore essentially connected with personal religion, both experimental and practical. In regard to ourselves, we are free to confess, that we can form no

conception of Christianity, as realized in the principles, the dispositions, and the conduct of men, when the Divine Redeemer and Intercessor, and the Divine Comforter and Sanctifier are discarded. In this case there is no love to the Father for the gift of a Divine Saviour; no reliance upon the infinitely meritorious passion of God's incarnate Son; no consciousness of pardon, through the sacrifice of his death; no love to him, as having died for the expiation of our guilt; no consecration of the body, soul, and spirit to him, as being his by right of purchase; no access into the presence of God through the intercession of Christ, founded upon his atonement; no acknowledged aid of the Holy Spirit in the discharge of any duty; and no purity of mind, no holy comfort, as the effect of his inspiration. If there be any meaning in the New Testament, when all this is dispensed with, Christianity is abandoned. We therefore look upon modern Socinianism, or Unitarianism, as it affects to be called, not as a particular modification of evangelical truth, but as a refined system of infidelity; which is the more dangerous, as it imposes itself upon the unwary by a professed regard for Jesus Christ, and for the Holy Scriptures. On this subject Mr. Watson has several impressive and valuable remarks.

After establishing the doctrine of our Lord's Divinity, by a series of scriptural arguments, Mr. Watson proceeds to the subject of Christ's humanity, and to the question of what is called the Hypostatic Union, the union of the Divine and human natures in the person of Jesus Christ; and concludes his discussions on these subjects with an enumeration of some of the most remarkable errors respecting the person of our Lord, that have ever obtained in the Christian Church.

In this very valuable work, the personality and Godhead of the Holy Ghost are the next subjects to which our attention is called, and in the discussion of which we have an able and triumphant refutation of Socinian sophistry, both in criticism and argument. The following beautiful and eloquent paragraph will remind the reader of the connexion between these topics and various branches of religious and moral duty. Speaking of the Holy Spirit, Mr. Watson says,—

'As a Divine person, our regards are, therefore, justly due to him as the object of worship and trust, of prayer and blessing; duties to which we are specially called, both by the general consideration of his Divinity, and by that affectingly benevolent and attractive character under which he is presented to us in the whole Scriptures. In creation we see him moving upon the face of chaos, and reducing it to a beautiful order; in providence, "renewing the face of the earth," "garnishing the heavens," and "giving life" to man. In grace we behold him expanding the prophetic scene to the vision of the Seers of the Old Testament, and making a perfect revelation of the doctrine of Christ to the Apostles of the New. He "reproves the world

of sin," and works secret conviction of its evil and danger in the heart. He is "the spirit of grace and supplication;" the softened heart, the yielding will, all heavenly desires and tendencies, are from him. He hastens to the troubled spirits of penitent men, who are led by his influence to Christ, and in whose hearts he has wrought *faith*, with the news of pardon, and "bears witness" of their sonship "with their spirit." He aids their "infirmities;" makes "intercession for them;" inspires thoughts of consolation, and feelings of peace; plants and perfects in them whatsoever things are pure, and lovely, and honest, and of good report; delights in his own work in the renewed heart; dwells in the soul as in a temple; and, after having rendered the spirit to God without spot or wrinkle, or any such thing, sanctified and meet for heaven, finishes his benevolent and glorious work by raising the bodies of saints in immortal life at the last day. So powerfully does "the Spirit of glory and of God" claim our love, our praise, and our obedience! In the forms of the Churches of Christ, in all ages, he has, therefore, been associated with the Father and the Son, in equal glory and blessing; and where such forms are not in use, this distinct recognition of the Spirit, so much in danger of being neglected, ought, by ministers, to be most carefully and constantly made, in every gratulatory act of devotion, that so equally to each person of the Eternal Trinity, glory may be given "in the Church throughout all ages. Amen."'

From the topics already enumerated, Mr. Watson passes on to the Fall of Man, and the doctrine of Original Sin; as preparatory to the evangelical doctrine of atonement, and of salvation, by Jesus Christ. In this part of his work, he first considers the nature of the moral government which God exercises over his intelligent creatures, and the requirements of that law under which they are placed. The nature of man is then examined, and the primeval state in which he was placed by his infinitely gracious Creator. His character is also unfolded; and 'the image of God,' in which he was created, is explained. The Mosaic history of the fall is next illustrated, and vindicated against the cavils of modern infidelity; and the agency of Satan is distinctly proved to have taken place in that awful transaction. The effect of Adam's transgression upon himself, and upon the whole of his descendants, is also considered; and some important and even difficult questions arising out of the fact that Adam stood in a federal relation to all his posterity, are discussed with great acuteness and moderation. Among these we have read with great pleasure what is advanced respecting the case of those who die in their infancy. We shall avail ourselves of an early opportunity to lay before our readers Mr. Watson's admirable disquisition on that deeply interesting subject, in the miscellaneous department of this Magazine. It contains satisfactory proof of the final salvation of all deceased infants, through the sacrifice of Christ, without giving up the important principle, that the whole human race are, in the order of nature, involved in the penal consequences of the first transgression.

There is scarcely any doctrine of Holy Writ more important in its bearings than that of the total and universal depravity of human nature, in consequence of the original transgression. It is upon this fact, that the doctrine of redemption by the death of Christ, of justification by faith, and of the new birth, is founded. Take away this foundation, and the doctrines just specified become inexplicable, and are therefore discarded. 'They that be whole have no need of a physician.' The most distinguished opponent of the orthodox doctrine of original sin, that has appeared in modern times, was the late Dr. John Taylor, of Norwich: a man whose character has been generally misunderstood. Perhaps no writer was ever so successful in concealing the real temper of his mind. If we were to judge from the works which he has published, we should consider him to have been one of the most cool, dispassionate, tolerant, and benevolent of men; and yet Gilbert Wakefield, who belonged to the same school of theology, and who succeeded him in the Socinian Academy at Warrington, says, 'He was, in reality, a very peevish and angry disputant in conversation, and dictatorial even to intolerance. So imperfect a judgment may be formed of the mildness or asperity of any author from the correspondent quality of his writings.' Dr. Taylor's publications were the more dangerous, inasmuch as he adopted the language which was generally used among serious Christians; and, under the garb of orthodox phraseology, attempted to subvert all the distinguishing peculiarities of evangelical truth. His design, however, was detected; and President Edwards, Dr. Watts, Mr. Wesley, and several other writers, exposed his sophistries, and exhibited to the view of the whole Christian Church the real nature and tendency of his system. Into the essential part of this controversy Mr. Watson has fully entered; and has produced, altogether, one of the most powerful and satisfactory defences of the doctrine of original sin that we recollect ever to have read.

[To all those who desire a minute and accurate acquaintance with this most important branch of Christian doctrine, and particularly with the views of it entertained by Wesleyan Methodists, we recommend a careful perusal of this part of Mr. Watson's work, and also Mr. Wesley's masterly production on the same subject, in answer to Dr. John Taylor, of Norwich.]

'The depravation, the perversion, the defect of our nature, [says Mr. W.] is to be traced to our birth, so that "in our flesh is no good thing," and "they that are in the flesh cannot please God;" but this state arises not from the infusion of evil into the nature of man by God, but from that separation of man from God, that extinction of spiritual life, which was effected by sin, and the consequent and necessary corruption of man's moral nature. For, that positive evil and corruption may flow from a mere privation, may be illustrated by that which supplies the figure of speech, "death," under which the Scriptures represent the state of mankind. For, as, in the death of the

body, the mere privation of the principle of life produces inflexibility of the muscles, the extinction of heat, and sense, and motion, and surrenders the body to the operation of an agency which life, as long as it continued, resisted; namely, that of chemical decomposition; so, from the loss of spiritual life, followed estrangement from God, moral inability, the dominion of irregular passions, and the rule of appetite; aversion, in consequence, to restraint, and enmity to God. (pp. 245–6.)

It will be observed, that the question here agitated, does not relate to the fact of man's natural, essential, and total corruption; this is admitted on both sides; but to the most scriptural mode of stating that fact, and of accounting for the process by which the transition from perfect purity to a state of entire sinfulness and depravity, was accomplished. The principle adopted by Mr. Watson, appears to us to be infinitely more consistent with those views which the inspired writers give of the Divine holiness, than the opinion which he controverts. When man was judicially abandoned by the Holy Spirit, he necessarily sustained the loss of holiness in every form, and all the affections and propensities of his mind, by unavoidable consequence, became evil and corrupt. In him there 'dwelt no good thing;' no redeeming principle; no power, no inclination, either to recover what he had lost, to resist the depraved propensities of his own mind, or to withstand the temptations arising from external objects.

We think, however, that Mr. Watson's argument might have been greatly strengthened by a reference to the doctrine of Satanic influence, to which such a prominence is given in the Holy Scriptures. For, though that influence may not be considered as a direct cause of our original depravity, which, in point of fact, has its seat in our inmost nature; yet it certainly exasperates that depravity, and renders the state of fallen man more wretched and degrading. The case of a backslider from God we apprehend to be, in some respects, analogous to that of Adam after the fall, and may therefore serve to cast some important light upon that subject. It appears, then, from various passages of Holy Writ, that when any man is made a partaker of God's pardoning mercy and renewing grace, he is delivered from the power of Satan, and brought under the immediate influence of God the Holy Ghost, by whom all his mental faculties are sanctified and directed. But when any man, thus favoured, grieves the Holy Spirit, so as to force him to depart; in exact proportion as that departure takes place, the soul is brought under Satanic dominion. See Matt. xii, 29; Mark iii, 27; Matt. xii, 43; and Luke xi, 24.

Now this we conceive to have been the case with Adam after the fall. His soul was not only abandoned by the Holy Ghost, the only source of life and purity, but was immediately occupied by Satan, to whom he had surrendered himself, when he departed from the living God. And that his degenerate posterity, in consequence of his apostasy, are placed in the same situation, we have

ample proof in the Inspired Records, that give the most awful and impressive views of the extent of that power which is exercised by Satan over the souls of unregenerate men. 'The tares,' our Lord has informed us, 'are the children of the wicked one," Matt. xiii, 38. Addressing such persons among the Jews, he says, 'Ye are of your father, the devil, and the lusts of your father ye will do,' John viii, 44. 'We know that we are of God,' says a Christian Apostle, and the whole world ἐν τῷ πονηρῷ κεῖται, '*is in the power of the wicked one*,' 1 John, v, 19. In perfect accordance with this strong declaration of St. John are the words of our Lord in his commission to St. Paul: 'The Gentiles, to whom now I send thee, ... to turn them . . . . . from the power of Satan to God,—τῆς ἐξουσίας τοῦ Σατανᾶ,—*the authority, the domination of Satan*,' Acts xxvi, 17, 18. 'Diabolus cujus imperio subjecti sunt omnes impii,' says Schleusner, in giving the sense of this passage: 'All the impious are subjected to the empire of the devil.'

And that all who are under this empire, are the subjects of diabolical operation, is manifest from the strong language used by St. Paul in describing the character of the Ephesians before their conversion to Christianity: 'Ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience,' Eph. ii, 2. By 'children of disobedience,' is understood, disobedient children; and in all such persons Satan worketh. The expression is general, though often unwarrantably limited in its meaning when quoted in the pulpit. He worketh in their *understandings;* producing darkness, error, and delusion;—in their *memories;* bringing past scenes of iniquity to their recollection, and inducing them to repeat their former sins, by meditating upon them with pleasure;—in their *wills;* stimulating them to choose that which God has prohibited, and to refuse what he has enjoined and recommended;—in their *imaginations;* leading them to form and cherish vain and sinful conceptions;—in their *affections;* stimulating them to anger, malice, envy, pride, discontent, self adulation, love of the world, aversion to God and to holiness, and every other depraved affection. By means of the mental faculties, Satan also exerts his power over the bodies of fallen men, employing their 'members as instruments of sin,' and 'bringing forth fruit unto death.' When the moral energies of man were lost, the bodily senses and appetites gained the ascendency, and his principles of action became 'earthly, sensual, and devilish.'

The language used by St. Paul to express the working of Satan in the soul of man, is exceedingly forcible. He not only denominates that infernal adversary, 'The prince of the power of the air,' which gives an alarming view of his destructive agency, but states that he (νῦν ἐνεργοῦντος) *now operates powerfully, efficaciously,* or *with energy*, as the word signifies. 'Vis et virtus agendi, efficacia, potentia,' is Schleusner's explanation of the word ἐνέργια. It signifies, 'to work with force and strength, with efficacy and power.' Similar

to this is the language of St. Paul in another place, where he terms Satan, as the passage is generally understood, 'The god of this world,' who 'hath blinded the minds of them which believe not,' 2 Cor. iv, 4.

Now when we consider the soul of man as not only abandoned by the Holy Spirit, in consequence of sin; but also, in the just displeasure of God, delivered up to Satanic dominion and influence, it is easy to account for the absence of all moral good in his nature, and the existence of all evil; as well as for that practical wickedness which has been so awfully manifest in his tempers and conduct in every age. This view of the fallen state of man furnishes the grand key to the evangelical doctrine of redemption by the sacrificial death of Christ.'

The residue of our remarks on Mr. W.'s work, will be reserved for our next number. Yet we should be deficient in duty were we to close the present notice of it, without recommending it to our readers in general, and especially to Ministers and Preachers, as a work replete with sound theological doctrine, and with enlarged and scriptural views of revealed truth. We regret that our limits will not allow us to enrich our own pages by the insertion of larger quotations from it. This regret, however, is alleviated by the reflection that our readers have it now in their power, at a moderate price, to put themselves in possession of the work itself *complete;* the careful study of which, while it increases their knowledge of religious truth, cannot fail, with the Divine blessing, to incite them also to a livelier faith, and to higher attainments in personal piety. There are few modern publications, [to continue the remarks of the British reviewer,] the value of which we estimate so highly.—The most difficult questions in Divinity are here discussed with great penetration and clearness, with admirable moderation, and with such a profound deference to the Holy Scriptures, as puts to just rebuke that levity of criticism, and of religious speculation, which is the bane of personal godliness, and one of the most prominent sins of the present age. Finding our own views of revealed truth, which, we trust, have been conscientiously formed, stated by Mr. Watson with much correctness, and defended with commanding energy both of language and argument, we have read his book with feelings of high gratification. —— That his valuable labours as an author will be duly appreciated by the religious community to which he belongs, and by judicious Christians in general, we have no doubt. His work is one of those standard publications, the purchase and careful perusal of which will be found, by theological students of every class, to supersede the necessity of many second rate and inferior books; and it has this important recommendation, that while it furnishes a useful digest of arguments and illustrations on the particular topics to which it is devoted, it exhibits an edifying specimen of the deeply serious and reverential spirit in which all such discussions ought to be most conscientiously conducted.

(To be concluded in our next number.)

'THE GOD OF ABRAH'M PRAISE.'

In our article on 'Sacred Poetry,' in the second number of this work, we stated that we knew not the author of the hymn in our collection beginning with the above lines. After that article had been put to press, we ascertained from a poem entitled 'The Conference,' by the Rev. Joshua Marsden, that the author of this 'noble' hymn was the *Rev. Thomas Olivers*, one of the early lay preachers in connexion with the late Rev. John Wesley. Mr. Olivers was a native of Wales, and was born at Tregannon, in Montgomeryshire, in the year 1725. Being left an orphan in childhood, he was placed under the care of a distant relation, an eminent farmer, who bestowed on him not only the common school education, but took great pains in imparting to him religious instruction also. Through the influence of evil companions, however, he became a very profligate and wicked youth. The instrument of his awakening and conversion was the Rev. George Whitefield, and the text from which Mr. Whitefield preached on the occasion was, '*Is not this a brand plucked out of the fire?*'

Mr. Olivers subsequently became connected with Mr. Wesley, and commenced his labours as an itinerant preacher in October, 1753. After serving many years as a travelling preacher, he was appointed the corrector of Mr. Wesley's press, an occupation which did not interfere with his preaching, though it made him stationary. He died at an advanced age, in the year 1799. The following is the brief notice of his death, in the Minutes for that year, in answer to the question, 'Who have died this year?'

'3. Thomas Olivers, who died advanced in years. In his younger days he was a zealous, able, and useful travelling preacher; but, for a considerable part of his life, he was employed by Mr. Wesley as the corrector of his press. His talents were very considerable, and his attachment to Mr. Wesley and the cause of Methodism, was fully evidenced by several masterly publications.'

Among those 'masterly publications,' was one entitled 'A Full Refutation of the Doctrine of Unconditional Perseverance: in a Discourse on Heb. ii, 3.' This work has been republished in this country, and may be obtained from our general agents, in a neat little bound volume of 214 pages, at the very low price of twenty-five cents.

Mr. Olivers had the honour to be one of the coadjutors of Sellon, and Fletcher, in defending Mr. Wesley's Minutes, in the memorable attack made on them by the 'Honourable' and Rev. Walter Shirley, under the wing of the countess of Huntingdon. Mr. Shirley was one of her ladyship's chaplains, and of the Calvinistic clergy who had formed a party under her patronage. The most conspicuous writers in that controversy, on the part of the Calvinists, were the brothers Richard (afterward Sir Richard) and Rowland Hill, and Augustus Montague Toplady, vicar of Broad Hembury, in Devonshire.

'Never [says Mr. Southey,] were any writings more thoroughly saturated with the essential acid of Calvinism, than those of the predestinarian champions. It would scarcely be credible, that three persons of good birth and education, and of unquestionable goodness and piety, should have carried on controversy in so vile a manner, and with so detestable a spirit.' Mr. Berridge, of Everton, who, the same writer remarks, performed the part of 'buffoon,' in the controversy, also engaged on their side; 'and even Harvey's nature was so far soured by his opinions, that he wrote in an acrimonious style against Mr. Wesley, whose real piety he knew, and whom he had once regarded as his spiritual father.'

'The ever-memorable Toplady, as his admirers call him, and who, they say, "stands paramount in the plenitude of dignity above most of his contemporaries," ——— was an injudicious man, hasty in forming conclusions, and intemperate in advancing them; but his intellect was quick and lively, and his manner of writing, though coarse, was always vigorous, and sometimes fortunate. A little before that Conference which brought out the whole Calvinistic force against Wesley, Mr. Toplady published a Treatise upon Absolute Predestination, chiefly translated from the Latin of Zanchius. Mr. Wesley set forth an analysis of this treatise, for the purpose of exposing its monstrous doctrine, and concluded in these words: "The sum of all this:—one in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Reader, believe this, or be damned. Witness my hand, A—— T——." Toplady denied the consequences, and accused Mr. Wesley of intending to palm the paragraph on the world as his. "In almost any other case," said he, "a similar forgery would transmit the criminal to Virginia or Maryland, if not to Tyburn. The Satanic guilt of the person who could excogitate and publish to the world a position like that, baffles all power of description, and is only to be exceeded (if exceedable) by the Satanic shamelessness which dares to lay the black position at the door of other men."

Most certainly Mr. Wesley had no intention that this passage should pass for Mr. Toplady's writing. He gave it as the sum of his doctrine; and stripping that doctrine of all disguise, exposed it thus in its naked monstrosity. After vindicating himself by stating this, he left Olivers to carry on the contest with his incensed antagonist. This provoked Toplady the more. "Let Mr. Wesley," said he, "fight his own battles. I am as ready as ever to meet him with the sling of reason and the stone of God's word in my hand. But let him not fight by proxy; let his coblers keep to their stalls; let his tinkers mend their brazen vessels; let his barbers confine themselves to their blocks and basons; let his blacksmiths blow more suitable coals than those of nice controversy: every man in his own order." And because Olivers had been a shoemaker, he attacked him on that score with abusive ridicule, both in prose and in rhyme.'*

* 'In private, however, Toplady did justice to this antagonist. After a chance interview with him, which, for its good humour, was creditable to both parties, he

One of the acutest metaphysicians of the present age, the Rev. Samuel Drew, (of England,) informs us himself, in the preface to one of his works, that he was originally a shoemaker, and learned to read, and to spell in fact, by dint of application, at the same time that he performed the daily labours of his trade. His father was a labouring man, and though not ignorant of the importance of education, yet was in such circumstances as not to be able to afford him any, except that acquired at a little reading school, in which he merely acquired a knowledge of the letters of the alphabet. Here his education ended. To a writing school he never was promoted; and when afterward, toward the close of his apprenticeship, he learned to read, yet so contracted was his knowledge of the import of words, that he was obliged to keep a dictionary continually by his side, and constantly to refer to it whilst reading. By this process, though tedious, his difficulties gradually wore away, and the horizon of his knowledge became delightfully expanded. These facts are here mentioned, in connexion with this brief notice of Mr. Olivers, with a hope, as Mr. Drew remarks in his own case, that they may afford encouragement to others, who, poor and unknown, may be struggling with adversity, and attempting to emerge from obscurity. And if they add another example to the many which might be adduced that in *England* 'poverty and the want of education are no obstacles to patronage and support,' how much more in *America?* Mr. Drew's works, 'On the Immateriality and Immortality of the Human Soul,' 'On the Identity and General Resurrection of the Body,' and 'On the Being, Attributes, and Providence of the Deity,' with many other miscellaneous productions, may serve to show to what, with God's blessing, even a poor 'shoemaker' boy, as he was, may attain, by industry, sobriety, piety, and love of letters. The case of our own *Franklin* also, the printer boy, is too well known to need being more than named. That Thomas Olivers, originally a shoemaker, was a very respectable controvertist and prose writer, the little volume above mentioned, entitled 'Olivers' Refutation,' will be sufficient to show. Were it not so, as Mr. Southey very justly remarks, his treatise would not have been sanctioned by Wesley, and praised by Fletcher. In truth, although the 'Vicar of Broad Hembury,' who had been 'bred at Westminster,' was provoked at what he seemed to think the personal indignity of being left by Mr. Wesley to be managed by a 'shoemaker,' yet he found in Mr. Olivers an antagonist neither to be despised, nor easy to be handled; and after a private 'chance interview' with him, had the magnanimity to do justice both to his understanding, and to the agreeableness of his manners.

says, to a correspondent, "To say the truth, I am glad I saw Mr. Olivers, for he appears to be a person of stronger sense, and better behaviour, than I imagined. Had his understanding been cultivated by a liberal education, I believe he would have made some figure in life." I have never seen Olivers's pamphlet, but he had the right side of the argument; and, if he had not maintained his cause with respectable ability, his treatise would not have been sanctioned (on such an occasion) by Wesley, and praised by Fletcher.'—*Southey.*

We will now introduce the reader to Mr. Olivers as a writer of sacred poetry.

'Amongst anonymous hymns, [says a reviewer in Blackwood's Edinburgh Magazine,] Mr. Montgomery particularly directs our attention to one which he calls "a noble ode," by an unlettered man, as one that of itself amply refutes the slander (by whom, pray, uttered?) that hymns are necessarily the least intellectual or poetical species of literature. There is not, he avers, in our language, "a lyric of more majestic style—more elevated thought or more glorious imagery; its structure, indeed, is unattractive, and on account of the short lines, occasionally uncouth; but like a stately pile of architecture, severe and simple in design, it strikes less on the first view, than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it."'

We have already mentioned that the author of this hymn was Mr. Olivers, and as the 'First Part' only of it is found in our collection, we shall here copy it entire from Blackwood.

'THE GOD OF ABRAHAM.

1 The God of Abraham praise,
Who reigns enthroned above;
Ancient of everlasting days,
And God of love;
Jehovah, Great I Am!
By earth and heaven confess'd;
I bow and bless the sacred name,
For ever bless'd.

2 The God of Abraham praise,
At whose supreme command
From earth I rise and seek—the joys
At his right hand:
I all on earth forsake,
Its wisdom, fame, and power,
And Him my only portion make,
My shield and tower.

3 The God of Abraham praise,
Whose all-sufficient grace,
Shall guide me all my happy days,
In all his ways:
He calls a worm his friend!
He calls himself my God!
And he shall save me to the end,
Through Jesus' blood.

4 He by himself hath sworn;
I on his oath depend;
I shall on eagle's wings up-borne
To heaven ascend;
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore.

PART SECOND.

5 Though nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command:
The watery deep I pass,
With Jesus in my view;
And through the howling wilderness,
My way pursue.

6 The goodly land I see,
With peace and plenty bless'd;
A land of sacred liberty,
And endless rest;
There milk and honey flow,
And oil and wine abound;
And trees of life for ever grow,
With mercy crown'd.

7 There dwells the Lord our King,
The Lord our righteousness,
Thriumphant o'er the world and sin,
The Prince of Peace:
On Sion's sacred height
His kingdom still maintains;
And glorious, with his saints in light,
For ever reigns.

8 He keeps his own secure,
He guards them by his side,
Arrays in garments white and pure,
His spotless bride;
With streams of sacred bliss,
With groves of living joys,
With all the fruits of paradise,
He still supplies.

9 Before the Three in One,
They all exulting stand;
And tell the wonders he hath done,
Through all their land.
The list'ning spheres attend,

And swell the growing fame,
And sing in songs which never end,
The wondrous Name.

PART THIRD.

10 The God who reigns on high,
The great archangels sing,
And "Holy, Holy, Holy," cry,
"Almighty King!
Who was, and is the same,
And ever more shall be;
Jehovah—Father—Great I Am!
We worship Thee."

11 Before the Saviour's face
The ransom'd nations bow;
O'erwhelm'd at his Almighty grace,
For ever new:
He shows his prints of love,
They kindle to a flame,
And sound through all the world above
The slaughter'd Lamb.

12 The whole triumphant host
Give thanks to God on high;
Hail, Father, Son, and Holy Ghost,
They ever cry;
Hail, Abraham's God and mine,
I join the heavenly lays;
All might and majesty are thine,
And endless praise.'

RELIGION IN GERMANY.

In our April number we alluded to 'Dwight's Travels in Germany,' as an interesting work, though issued, we regretted to be obliged to say, in a very slovenly dress, both as to its style, and its typographical execution. Had the volume been pruned down to about two thirds of its present size, and the original letters, of which it is composed, been more carefully revised and corrected, it would doubtless have been more creditable to the author, and more satisfactory and pleasing to purchasers and readers, though perhaps not to the printer. We are, nevertheless, much indebted to Mr. Dwight for the copious details which his volume contains, in a familiar epistolary style, and particularly in regard to the religion and the literature of Germany. For though, in that great deep of theological and literary speculations, we see much that is wild and visionary, and much to deplore, yet it is an acceptable service to us to have been made acquainted even with its rocks and its quicksands. On the subject of education in Germany, the Universities, the numerous and immense Libraries, and the unparalleled devotion to the interests of literature in general in that country, Mr. Dwight seems to have bestowed special attention, and is very particular and full in the information which he communicates. We cannot indeed concur in all his sentiments and suggestions on these topics. Yet they are in general well worthy of the attentive consideration of those who take an interest in the cause of education, and especially of those who have this growingly important cause immediately in charge. There may be much to be learned for imitation, and perhaps much more to shun. And even the licentiousness which reigns in most of the German seats of learning, will teach us at least the sad and monitory lesson of the blighting effects of the endlessly varied forms of infidelity with which it is usually found connected, and of that meretricious 'rationalism' which would obtrude itself upon the world as a substitute for the fair, and simple, and chaste, and beautiful form of primitive Bible Christianity.

It is not our design to enter into a formal review of Mr. Dwight's work. The remarks already made are intended merely as an

introduction to some quotations which we purpose to make from it, in relation to the present state of religion in the Protestant church of Germany, a subject to which Mr. Dwight devotes some thirty octavo pages, in his 17th letter. He premises, however, that the difficulties in preparing such an account were great: that few publications could be found from which a traveller could derive satisfactory information: that the Germans themselves have a very imperfect knowledge of the subject, or are unwilling to communicate it to others: that Germany is divided into thirty-five distinct governments, besides four free cities, and that these divisions contribute not a little, in addition, to embarrass the inquiries of a traveller. In those divisions also in which the Catholic religion predominates, it is next to an impossibility, says Mr. Dwight, for a stranger to gain much definite information respecting the state of Protestantism. The passages from which we make our selections are confined principally to the churches of Prussia.

'In Prussia there are but five sects; the Jews, the Mennonites, the Catholics, the Reformers, or those who belong to the Reformed church, and the Lutherans. In 1817 there were 127,345 Jews, in 1822, nearly 150,000. In the former year there were 15,333 Mennonites, in the latter not quite fifteen thousand. The Catholics in 1817 amounted to 4,023,513, and in 1822, to 4,422,873. The Protestants, in 1817, exclusive of the Mennonites, were 6,370,380, and in the last mentioned period they had increased to almost 7,100,000. At the time of my leaving Berlin, the census for 1825 had not been published. The accounts which have been given you of the census of Prussia for that year, were written down from the lectures of the professor of statistics in the Berlin university; but as I was not present when he gave a numerical statement of the sects of this country, I can only refer you to a comparison of their proportional increase, from 1817 to 1822, to form a pretty accurate idea of their numbers the last year, when the whole population amounted to 12,003,810 inhabitants. During my residence in Prussia I made unwearied efforts to gain accurate information on this subject, but my success was not answerable to my anticipations. My information is principally derived from conversations with the clergy, and the professors of the universities.

The Jews here are almost exclusively Rabinnical in their creed. Most of them reside in Prussia[n] Poland, though they are to be found in small numbers in all the large towns. Those living in the metropolis are more intelligent, and less intolerant than most of the Israelites of the present day.

The Mennonites form a distinct sect in most of the German states. They are the followers of Simon Menno, who was born in Friesland in 1505, and died in 1581. At the age of thirty-one he renounced the Catholic religion, and soon after travelled through Holland, Germany, and Russia. In these countries he assembled the Anabaptists, forming them into congregations. He introduced a severe discipline into his churches, and by his talents and example soon acquired many followers. They still exist in considerable numbers in Holland, Switzerland, and Russia. In the former country there were, in 1823,

85,000, in the latter, 6000. In Germany they are much less numerous than formerly.

The Mennonites esteem it unlawful to take an oath either of allegiance or in the courts of justice. They refuse to fight for the defence of the country, and reject infant baptism, but baptize all who have arrived at adult years. Previous to the administration of this ordinance they are not permitted to come to the sacrament, but afterwards they are allowed to partake of it; as baptism is also a substitute for confirmation. Most of them perform this ceremony by sprinkling, though a small minority insist upon three immersions. The Mennonites are not unanimous in their opinions, some being much more strict than others in their creed and discipline. For vicious conduct, they excommunicate any one of their members. Those who practise immersion, allow no other baptism to be valid; and if a Mennonite, who has been sprinkled, wishes to unite with them, he must be immersed before they will receive him. There are several congregations of this sect in Danzig, and in the vicinity of that city; who, with the Mennonites of Switzerland and Flanders, belong to the strictest class. They carry their bigotry to such a degree, as to excommunicate any one of their members who is married to one who is not of their sect. Formerly they wore a particular dress, though at the present time few of them retain this outward mark of sectarianism. In Switzerland, particularly on the Jura mountains, there are a few congregations who esteem it unlawful to wear buttons on their clothes, fastening their coats with hooks and eyes as a substitute. They are called Hefter, from the German word *Heften*, to fasten. These individuals, with a few of the Mennonites of Prussia, still believe it unlawful to shave, wearing their beards as long as those of the French drum-majors. The Mennonites universally condemn luxury in furniture and dress; and those who live in Danzig and its vicinity, formerly excommunicated all those who had their pictures taken. This latter article of their creed, however, was expunged some years since.

The majority of the Mennonites live in the villages, and there are no congregations in the towns, except in Danzig, and in one or two other cities. Among these some have acquired considerable fortunes; and of this class a few, from their comparative liberality towards other sects and from their superior style of living, are regarded as unbelievers by their brethren. They are not thought by other sects to be distinguished for their piety; not that they are very often openly immoral, but they are represented as being much more desirous of laying up for themselves earthly treasures, than those which will never fade. As a sect, they are industrious and wealthy. They were visited a few years since by a Mr. Bott and Mr. Ancas, who were sent out by a society in England, to examine their churches. Since that time they have united themselves with the Baptist missionary society of England, and have placed their contributions, as I have been informed, at the disposal of that body. You will observe by their relative numbers in 1817 and 1822, that they have decreased a few hundreds, and the cause of this decrease was the severe fines they have been compelled to pay, for not performing military service. The laws of Prussia require every man to serve three years in the army. The government

fearing, if this sect were to be exempted on account of their creed, that not a small number of the young Prussians might join them to avoid this odious service, passed a law soon after the battle of Waterloo, that every one who refused to enter the army, should pay a very heavy penalty. Some of our own citizens would undoubtedly, like many of the Germans, regard this law as an outrage upon the rights of conscience and the purse. As the existence of Prussia, as a kingdom, depends on her army, the government find no difficulty in justifying this coercive measure.

The Catholics reside principally in the Rhine provinces, in Silesia, and in Prussian Poland. In common with all other sects, they enjoy the same rights as the Lutherans. There are two Archbishops, at Cologne and Posen, who stand at the head of this church; the former directing its concerns in that part of Prussia which borders the Rhine, and the latter in Silesia and Prussian Poland. They are, however, subjected to the supervision of the Minister of ecclesiastical affairs; but the limits of his authority are prescribed by the treaty made a few years since between the Prussian government and the Pope. Monachism still exists in this country. Most of the convents (of which there are sixty-nine for monks, and twenty-one for nuns,) are in Silesia, in Prussian Poland, or near the Rhine. As a body, the Catholics are much more enlightened than their brethren in southern Germany.

The Reformed church is less flourishing than it was a century since. In 1817, there were less than three hundred thousand persons belonging to it, and since that period they have considerably diminished. During that year, Frederick William made an effort to unite the Lutheran and Reformed churches of Prussia; and gave to the new body the name of the *Evangelical church*. Many individual churches of each sect have thus been united, but what proportion I have found it impossible to ascertain. Others have partially enrolled themselves under the banners of the Evangelical church, and congregations have been then separated into two parts. Where these churches have thus been divided, as many have been in the province of East Prussia, and if I mistake not in one or two other provinces, those remnants of the Reformed congregations which are unable to maintain a clergyman, are visited occasionally by preachers of their own denomination, who perform divine service and administer the sacrament.

The approved books of this church are the Heidelberg Catechism, and the Decision of the Synod of Dortrecht. The dress of the clergy, the rules respecting ordination, confirmation, baptism and festivals, are the same as in the Lutheran. The service differs from that of the latter in minutiæ. In one of them when repeating the Lord's prayer, they say, "*Vater unser*"—Father of us; and also, "*erlöse uns von dem Uebel*," deliver us from evil, or the evil: in the other, "*Unser Vater*," our Father; and "*erlöse uns von dem Bösen*," deliver us from the evil one, or the devil. The Lutheran clergy use wafers in administering the sacrament, while the Reformed reject them, making use of bread. The Evangelical church has endeavoured to unite the two modes by introducing long wafers, which they break.

Predestination, as taught by Calvin, was formerly believed exten-

sively by the clergy and laity of the Reformed church, and by the Lutherans to some extent. To prevent this heresy, as the latter sect esteemed it, from gaining ground, the theological professors of Leipzig and Jena, during the latter half of the 16th century, prepared a work entitled *Formula Concordiae*, which was afterwards adopted as one of the approved books of the Lutheran church. This has not however entirely succeeded in eradicating this "heresy" from either church. This doctrine is still believed and preached by the clergy of Elberfield, and by some of those residing in the province of Kleve Berg on the Rhine. In the Reformed church, however, it is now much less generally received than formerly, the number who believe it being relatively but little greater than in the Lutheran.

In the Lutheran church it is the custom for parents to make a present to the clergyman who officiates at the confirmation of their children, but in the Reformed, this is never done. In almost all the churches of the former sect, a picture is placed over the altar, delineating some one of the great events of our Saviour's life, or of one of the apostles. A crucifix, with two wax candles, is also placed on the altar of every church. These ornaments have not been admitted into the Reformed churches, as they are regarded by them as remnants of the Catholic religion, for which they entertain very little respect. After the sermon and confession are ended, the clergyman of the Lutheran church sings a short prayer, standing with his face to the altar and his back to the congregation; the manner of singing being almost exactly the same as in the Catholic mass at the Quirinal. All the congregation then sing, Amen, dwelling upon it nearly a minute. He then turns to the audience, and sings the benediction which Aaron pronounced when he blessed the children of Israel: "*The Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace.*" The congregation then respond with an Amen, dwelling upon it as before. The first part of the Lutheran service is not admitted into the Reformed church. These differences are so small and so unimportant, that they would probably have been long since forgotten, had not a real obstacle existed, which most of the Reformed churches have regarded as insufferable: I here refer to the doctrine of Consubstantiation. The Augsburg Confession admits this; while the Heidelberg Catechism rejects it. This is the principal reason why the Reformed church has always refused to unite with the Lutheran, and this is the great obstacle in the minds of those who refuse to join the Evangelical church. In the Lutheran, there are very few who believe this doctrine at the present time, probably not one in a hundred. It remains, however, a part of their authorized catechism and creed.

The Lutheran church is much the most numerous, and contains more than half of the population of the kingdom. I will now endeavour to present you as accurate a picture of it as I can draw, under the following outlines, although it is far from being as satisfactory as could be wished:

Confirmation. Every child must be confirmed. At thirteen years of age he is sent by his parents to the clergyman of the parish to which he belongs, to inform him that he is old enough to receive religious

instruction, preparatory to confirmation. As soon as the class of children immediately preceding have been confirmed, all those who have reached the age of thirteen years are required to repair, once a week, to the house of their pastor, to receive from him that instruction in the great doctrines of their church, which is indispensable to admission within its pale. They are thus taught two hours every week during the year, except the six weeks previous to their confirmation, when they are instructed four hours weekly. No one is permitted to partake of the sacrament who has not passed a year in this preparatory course. To communicate theological knowledge in this manner, is as much the duty of a Lutheran clergyman, as preaching or baptism. It is given gratuitously, and at the end of the year the children are examined, and if found to possess the necessary acquaintance with religious truth, a certificate is given them that they have passed through the course necessary to church membership, when they are publicly confirmed. It is illegal, however, to confirm them before fourteen* years of age, though in a few cases from inattention of the parents, or from some other cause, they are not confirmed until fifteen or sixteen.

Confirmation usually, if not always, with the exception of Palm Sunday, takes place on a week day. The ceremony is similar, if I mistake not, in all the churches. The following description of it is drawn from a confirmation, at which I was present in Berlin. The candidates for this rite, first sing for about half an hour, when the clergyman makes a prayer. After the prayer is ended, he preaches a sermon, addressed particularly to the children, exhibiting the great blessings resulting to themselves and to the world, from the introduction of the Christian religion; the duties devolving upon them from this public avowal of their belief in Christianity, &c. They then approach in pairs, and kneel before him; when placing his hands on their heads, he blesses them, saying, "*May the Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace.*" After all of them have received this benediction, they enter the sacristy, and write their names in the church records, after which the clergyman gives them a certificate of confirmation, and on the succeeding sabbath they partake of the sacrament.

Baptism. This ordinance is administered at any time the parents may desire, during the first six weeks after the birth of the child. This rite is usually performed in the churches, but occasionally in the houses of the parents. When administered in the church, the child is always presented by the nurse, the parents being rarely, if ever, present, and although present, they are always represented by a godfather and godmother. When it takes place in the house of the parents, they are usually witnesses of the ceremony, but all promises respecting the child are made by sponsors. Baptism is usually administered on a

* In Hanover, and I believe in some other German states, young girls, neither enter into society, nor curl their hair, until the day they are to be confirmed. To this day they look forward with as much interest, as does the student in one of our colleges, to the reception of his diploma, which is to be his passport into the busy scenes of life.

week day; rarely, if ever, on the sabbath, unless at private houses. The clergyman supports the head of the child with his left hand, its body resting on his left arm; and the face of the infant being held downwards, the water is poured from a cup, or from the palm of the hand, on the back of the head. This is not, perhaps, the universal mode of performing the rite, but in every instance where I have been present, it has been administered in this manner. If one of the parents is a Protestant, and the other a Catholic, the sons are baptized by a clergyman of the same religious persuasion as the father, and the daughters by one of the church to which the mother belongs. No Jew can receive baptism, until after the consent of the consistory has been obtained, and this cannot be given, until from the police of the place where he resides, satisfactory evidence has been procured of his being a moral man, and a peaceable citizen. The administration of baptism is universal in the Lutheran church, as all parents are required by law to present their children within six weeks after their birth. The Lutherans, and those belonging to the Reformed church, consider this as the passport, and indeed, as the only one to the name of a Christian; and that without it, no one is worthy of receiving this appellation. In conversing a few days since with one who was not distinguished for his theological researches, I informed him that some of the sects in our country baptized only the children of those who had made a public profession of religion. He seemed much surprised, and said, "A large number of your countrymen then must be heathen." "Why so?" was my reply. "Because they have not been baptized," was the answer.

The Lord's Supper. This ordinance is administered to all those, who, after they have been confirmed, express a wish to partake of it. On such occasions it is necessary to go to the sacristy of the church one or two days before and write your name. The sacrament is always administered immediately after the service is ended. When there are two clergymen, they both officiate standing on the sides of the altar, whither the communicants advance in pairs to the clergyman who distributes the bread, and who salutes them as they approach. He then presents it to them, saying, "This is the body which was broken for you, &c." They then proceed behind the altar to the other clergyman, who hands them the cup, and says before they partake of it, "This is the blood of the New Covenant," &c. The clergymen distribute the emblems alternately. After the males have all partaken, the females, having taken off their bonnets, then advance in pairs to the altar; and the ceremony in both cases is precisely the same. This mode is very slow, requiring several hours where the communicants are numerous; and is exceedingly inconvenient during the winter, as the churches in the cities of this country, like those of France and Italy, have usually stone pavements instead of floors. During the whole ceremony the choir of the church sing, making a small pause while the preacher is addressing the communicants. Each one, after leaving the altar to go into the church,* drops a piece of money into

* I use the word church here in opposition to the altar, which is separated from the body of the church by a railing, like the altar of the tribune in Catholic cathedrals.

a box, which is placed there to receive their contributions. There is something so terrestrial in the effect produced by the jingling which strikes upon your ear during the address of the clergyman, that the solemnity of this ordinance is not a little diminished. In all the Lutheran churches where I have been present, you see five or six men during the time the congregation are singing, busily engaged in moving long poles with satin bags attached to them, over the heads and between the bodies of the worshippers; while the rattling of *groschen* reminds you of your banker, quite as much as of the house of God. This perhaps is fastidiousness on my part; but be this as it may, there are few sounds which affect my ear more unpleasantly.

Many of the Lutherans partake of the sacrament several times a year; some only once; and others very rarely, perhaps never, during life, after their confirmation. It is administered every Sunday, if any persons have previously written their names on a paper kept in the sacristy, expressing a desire to receive it. There are many sabbaths, however, when no such wish having been expressed, this ordinance is not celebrated. You will observe from this statement, that the word church has an entirely different signification with the Lutherans, from that which is given to it by most of the denominations of our country. The church here means every one who believes in the Lutheran creed; or, in other words, who has been confirmed by a Lutheran clergyman. To be confirmed, it is only necessary to understand theoretically, the most important doctrines contained in the approved books of faith and discipline, and to be acquainted with the Bible. Though the Lutheran church admits the doctrine of regeneration, this change is not considered necessary to confirmation. Many clergymen, in their religious instructions to the children previous to the celebration of this rite, explain to them without doubt the duties that will devolve upon them by the subsequent avowal of their belief in Christ, as the Saviour of the world; but at so early an age, it is almost impossible for the child, however faithful the teacher may be, to form an adequate idea of the nature of that covenant which he makes with his Redeemer. It is probably owing to this, that so many persons entirely neglect the sacrament during most of their lives, especially as confirmation is considered by most of them as tantamount to discipleship. This preparatory course of instruction is indeed an admirable regulation, and might be introduced into all our American churches with the happiest results. It is received, however, at too early an age in the Lutheran church; for no child of fourteen is capable of deriving half the benefit which he would probably receive when at the age of eighteen or twenty. In the one case he is the mere recipient of certain doctrines that are merely impressed upon his memory; in the other he acquires, to say the least, an intellectual view of the great truths of religion, and is often prompted by the interest they excite to make investigations for himself. As it is practised here, an hereditary belief is all that is acquired; and with the reception of confirmation, while every one considers himself as belonging to the church of Christ, he rarely reflects afterwards upon the danger of coming unworthily to the communion table.

As there is no visible church, there are at the same time no church

meetings for prayer; and no opportunities are presented to that body for making a united effort in the cause of religion. No one ascertains, unless by accident, that there are others whose sentiments on this subject may correspond with his own. If there is an unusual interest felt on the subject of religion, it is not the result of effort; and then there is no rallying point where they may meet to promote it. The mode of living in Europe renders this still more difficult. The houses on the continent are several times as large as those in the United States; and rarely does a single family occupy more than one story, and often only a part of one. They live within themselves to such a degree, as for years to be ignorant of the occupation, and often of the names, of those dwelling under the same roof. No one asks what his neighbour is doing; and unless the latter possesses more than usual curiosity, he reciprocates this politeness with equal indifference. An American can form no idea of this retirement. I have lived for months in many of the cities of Europe, without even knowing the face of an individual inhabiting the same building, except those of the family of whom my rooms were hired, and of the porter. From this comparative retirement, two persons equally interested in the subject of religion, may inhabit the same mansion for years, and continue perfect strangers; and should a few individuals residing in the same or in different houses meet regularly for private prayer, they may be entirely ignorant that any similar assembly exists in the city. As they have no visible church, they have no regular accounts of the state of religion throughout the kingdom. The government receives, without doubt, annual reports of the number of children confirmed; but these I believe are never published, as I have never heard of them; and were these made known, they would furnish the only means of forming an idea of the state of religion. "What is the present state of the Lutheran church;" has been asked by me perhaps fifty times. "We have no means of ascertaining," was the universal answer.

Discipline. As all belong to the church by confirmation, it is impossible, at the present time, for the clergymen who are desirous of introducing discipline, to persuade the people to consent to it. Were the majority of the nation to desire it, the consent of the government must first be procured, for by them all laws are enacted relating to religion. Prussia has so long enjoyed the greatest latitude of creed, that the monarch would find it almost impossible to carry such a law into execution. In the beginning of the last century, there was a severe discipline in both the Lutheran and Reformed churches. Frederick William I. then published a law, that all persons guilty of theft, adultery, fornication, blasphemy, profanity, &c, should make a public confession. The offender was required to go to the house of the clergyman, and confess his sin, and then follow him to the church. After the sermon and prayer were ended, the preacher addressed the congregation in these words: "Beloved brethren, there is now standing before you an individual named N. N., who has committed the grievous sin of———, and because this offence is burdensome to you, we will supplicate the Father of mercies for this fallen sinner." He then asked the following questions, which the offender was required to answer standing.

1st. I ask thee, N. N., whether thou hast broken the ——— command, and hast offended the weak, and troubled the contrite? Answer. Yes.

2d. Art thou sorrowful on account of this sin, and wilt thou be reconciled again with the Almighty God? Answer. Yes.

3d. Art thou convinced that the all-merciful God sent Jesus Christ into the world to seek those who are lost, and receivest thou the grace and the life which he has acquired, with a believing heart? Answer. Yes.

4th. Hast thou resolved in earnest to mend thy wicked life? Answer. Yes.

The preacher then said, "May the eternally gracious God, who has no pleasure in the death of the sinner, be gracious and merciful unto thee, and forgive thy sin." He then declared that he was received again as a member of that church.

Frederick the Great, in the year 1746, entirely abolished public confessions; assigning as a reason, that it rather embittered than improved the heart of the individual, besides giving rise to scandal, and to other evils that were still greater. As a substitute, he ordered that when any such offence had been committed, the clergyman should take one of his brethren with him, go to the house of the individual, and without making it known, should warn him in private, and exhort him to lead a better life. The confession thus made, the clergyman was required to keep secret. If he divulged it, his place was forfeited. Since that period there has not been a public confession in the Lutheran church of Prussia. A few of the clergy still lament that the law enacted by Frederick William I. has been abolished; the great majority of them, however, think this statute much too severe. A few, with whom I have conversed, are very desirous of seeing confirmation abolished, and their church placed, as to membership, on the same footing with the Presbyterian in our country. Most of them, however, are very much opposed to such an alteration, and say, that "as God knows who are his people, this is not necessary." Public confessions have not only ceased in the Lutheran and Reformed churches in Prussia, but also throughout all the German states. An instance occurred in Würtemberg about forty years ago. Since that time there has not been a single instance of public confession in either of these churches in Germany. In a church like the Lutheran, where children are confirmed at fourteen years of age, and that too from the influence of custom and of law, such a regulation as the public confession enacted by Frederick William I. is excessively severe. Many of the large cities are now so corrupt, that were this law to be revived, and to become universal in its application, the clergy would find not a small part of their time employed in attending to its enforcement.

Festivals. In the Lutheran church there are many festivals, though few in comparison with those in the Catholic. The three greatest are *Ostern*, or Easter, *Weinacht*, or Christmas, and *Pfingsten*, or Whitsuntide. Each of these lasts two days. During these, as well as the other festival days, divine service is performed in the churches, to which about one tenth part of the population resort. The shops are

closed while the churches are open, but can be opened during the rest of the day. The other festivals are,

Charfreitag, or good Friday.

Busstag, a day for fasting and prayer. This has been declared by the government to be one of the great festivals of the church. Balls and other amusements, which were previously allowed, are forbidden. On this day the moral law is preached, particularly in its reference to Christianity.

Todtenfeiertag. This festival has been established within a few years, to keep alive the recollection of their deliverance from bondage, as well as the memories of those who perished in breaking the yoke of Napoleon. In every church in Prussia, the names of those who died in this struggle are painted in large letters on tablets which are suspended against the walls. As the fourth of July* was the day of the second capitulation of Paris, the king has ordered that this festival shall be held at that time, and be ushered in by the ringing of bells. The altars of the churches are then dressed in black, and the children of all the schools are required to go in procession to the church, singing a hymn. The clergymen are ordered to preach from the 1st of Maccabees ix, 10, making allusion to those who fell in that holy contest in such a manner, as to awaken patriotic feelings in the hearts of their auditors.

Himmelsfahrtsfest, or the Ascension day. This, by a royal order, dated 1789, is declared to be one of the great festivals.

There is also a festival which is held on the sabbath, soon after the harvest has been gathered. This corresponds with the Thanksgiving day of the New England states.

Palm Sunday is also observed. The children are not unfrequently confirmed at this time.

Busstag is another of their festivals. On this day the sacrament is administered to great numbers.

If I mistake not, these are all the festivals in the Lutheran church of Prussia. In Saxony, however, there are many more, which are still observed in Saxon Prussia. There, and in Saxony, the four great festivals of Easter, Christmas, Busstag, and Whitsuntide, continue three days each. The first day is observed as a day of repentance, the second as a day of fasting, and the third as a day of prayer. All the Prussian festivals are observed in Saxony, excepting the *Todtenfeiertag*. Besides there are

Grun Donnerstag, established in commemoration of the day when our Saviour instituted the ordinance of the supper. This in Prussia is not considered as one of the legal festivals, though divine service is performed, and the sacrament is administered.

Johannistag. This festival was established in honour of John the Baptist.

Mariaverkündigungstag, or Annunciation's day.

Mariaempfängnisstag, or Conception day.

Die Heiligendreikönigetag, the three holy Kings' day. This is in

* It is a singular coincidence, that the Prussians should celebrate their day of freedom, as they style it, on the same day that we commemorate the independence of our own country.

commemoration of the wise men of the east, who came to Bethlehem to see the Saviour who was to be born. How the Saxons learned that there were but three, and that they were monarchs, I am ignorant. The three last mentioned festivals are also observed in the Catholic church.

Michaelis, or Michaelmas, is extensively observed.

There are two other festivals observed in Saxony, and all include more than twenty days in the year. Though there are many more days of this character observed in the Catholic church of Spain, and in some parts of Italy, the number in Bavaria will not greatly exceed this. It is a singular fact, that the Catholic church in Saxony has not so many religious festivals as the Lutheran. This, it is believed, is the only example in the history of Protestantism. The festivals of the Lutheran church of Germany exert an auspicious influence, so far as they draw the inhabitants to public worship, but the impressions there made are counteracted by the amusements which always succeed them when the weather is pleasant. In the cities, only a small part of the inhabitants observe them in a religious manner; in the villages the proportion is greater. The time thus lost in Saxony, is three fourths of a month. Were these days past industriously, there would be a great difference in the temporal prosperity of the people. I say lost, because to a great extent they are mere days of amusement, because also a religious festival which is not observed, almost invariably exerts an influence unfriendly to morality. But, although Protestant Germany has gone to one extreme, in some of the churches of the United States we have vibrated to the other, in our total neglect of these days. Our Puritanical ancestors, under the influence of persecution, concluded that every thing which belonged to the English church was of course defective, and accordingly abolished every festival. They shunned Charybdis, and struck against Scylla. We celebrate the anniversary of that day when we declared ourselves free from the yoke of Britain, with bells, and cannon, and songs, while that day, which gave moral liberty to mankind, is by many sects forgotten. We carouse on the birth day of our great political liberator; but how many congregations are there, which never assemble to commemorate the natal day of Him, who broke the fetters of death, and rose triumphant over the grave. What, if we cannot ascertain the day with certainty; should it be for this reason neglected? We should not adhere so closely to the letter, but endeavour to feel a little more of the spirit of thanksgiving for that atonement which offers to us a deliverance from a bondage, infinitely more galling than all temporal slavery. The Lutheran gentlemen with whom I have conversed on this subject, could hardly believe me, when they were told, that even Christmas was not a festival in the Congregation[al] churches of our country. They seemed almost inclined to ask, why we called ourselves Christians.

Theological Candidates. Every theological student who is desirous of obtaining a license to preach, must procure certificates from the university where he was educated, that he has attended the necessary lectures for three years; and if some time has elapsed since he left the institution, he must present one also from the superintendent or

from the inspector of the diocess where he has been residing since that period. These he presents to the consistory, and by that body he is examined in Hebrew, Greek, and Latin, grammatically and exegetically, in church history, dogmatical theology, &c, &c. Some weeks before his examination commences, he receives a text from the consistory, which he must take as the subject of a sermon, to be preached before them. One or more dogmatical and exegetical treatises he is required to read at this time. If he is found upon examination intellectually qualified, he receives a license to preach. Formerly it was necessary for him to state his belief in the inspiration of the Old and New Testaments, but this affirmation is not now required. In some of the German states, the candidates promise, that they will never preach against any of the doctrines contained in the Augsburg Confession; but every one is left to form his own opinion as to the character of the Bible. The consistory could not with justice require a belief in Revelation, for not one in five of the members of those bodies in Germany believes in the inspiration of the Old Testament, and not a small number reject that of the New. If a student is not intellectually qualified, he is required to pursue his studies a year longer, if any hope is entertained that he will eventually be competent for his station; but if not, he is advised to abandon all thoughts of preaching, and to pursue some other employment. Cases of this kind not unfrequently occur, for the government of Prussia feel very desirous of elevating the intellectual character of this, as well as of the other professions. I have heard it stated, that there had been one or two instances recently in this country, where candidates were refused a license on account of their holding heretical opinions, but the truth of this assertion is doubtful, as the individual who informed me could give no satisfactory information on the subject. There is a law, if I mistake not, still in existence, requiring the consistory to see that the student embraces this profession from the dictates of conscience, and that he has proper religious impressions of its duties. As that body interpret for themselves, the want of belief in Revelation is not considered as incompatible with the law. The great questions with the consistory are,—Is his mind sufficiently enlightened? Is he capable of discharging the duties incumbent upon a pastor? If the answer is affirmative, the cases are certainly very rare, where a want of faith would prove any obstacle to his receiving a license. By exhibiting this certificate, he is allowed to preach in any of the provinces of Prussia.

After a candidate has been licensed for a year, he then presents himself before the consistory, to be examined *pro Ministerio*, provided he has been invited to take the charge of a particular parish. He exhibits his previous certificates, and brings with him two sermons, one of which he pronounces before some, at least, of the members of that body. He is then examined in the German language, in Greek and Hebrew exegesis, in Latin, to ascertain whether he can speak and write it correctly, in the history of dogmatical theology, in ecclesiastical history, philosophy, theological literature, the mode of catechising children, in the composition and delivery of a sermon, &c, &c. If he exhibits a good knowledge of these subjects, he receives the certificate *pro Ministerio*, and can be immediately ordained. This second

examination is very similar to the first in relation to the subjects, but is much more severe. If he is settled within a year from this period, no other examination is necessary, but if more than a year elapses previous to his ordination, he is required to appear before the consistory a third time, and is then examined not on all subjects above mentioned, but principally on those which are exclusively theological. This is however rather a conversation, than examination.'

The above extracts, particularly under the last head, amply, though lamentably, illustrate the remarks in our last number, in regard to the Christian Spectator's sneer on the subject of '*man-made ministers.*'

A REPLY TO MR. ALEXANDER M'CAINE.

Concluded from page 219.

Section IX.—*Bishop Asbury.*

Thinking as we do, says the American Quarterly Review, that it is good for the world to have some fine and exalted models for its imitation, we cannot but express our belief that the writer who attempts to filch from the illustrious dead a single wreath of virtue or of glory, is little entitled to our approbation or gratitude. His appropriate task is to vindicate, not to impeach that reputation which has been consecrated by death and time. We admit, however, with the work just quoted, that there may be an exception, 'where the influence of rank and fashion has led the world into the worship of some golden calf, who has wilfully prostituted the powers bestowed upon him by his Maker, to the ridicule of his ordinances, and the corruption of his fellow creatures.' In the history of such a man, it may become necessary that he should be stripped of the vain and wicked glitter with which a false taste has surrounded him, and that he should be placed before the world in his naked barrenness and deformity. But a writer who employs himself in reviving exploded calumnies against the wise and good, or 'raking from the rubbish of oblivion every thing that is not worth remembering, or which ought to have been forgotten,' or who is keensighted

'Quam aut aquila, aut serpens Epidaurius'

in discovering new foibles, though, as the world is, he may have readers and admirers, and even find panders and retainers who will aid and abet in preparing and in circulating his works, yet neither can the one or the other be an object of our envy, or of our imitation. Personages of this description, to use the language of De Foe, seldom indeed are deficient in their 'own good word' for themselves,—yet,

'The better to establish their good name,
—Never fail their neighbour to defame.'

In the commencement of his remarks on the subject of the section now before us, Mr. M'Caine admits that Mr. Asbury, as well as Mr. Wesley, is 'entitled to our "reverence unfeigned and

profound."' Yet, in a few pages after, he represents that the 'ruling passion,'—the 'predominant principle' of this 'wise and good man' was 'love of power:'—That the 'title of Bishop' was an object of such 'primary consideration with him, an object upon which his very heart and soul were [so] fixed,' that he 'gave proof that he was willing to sacrifice every thing for' it:—That it is not probable that he understood 'Mr. Wesley to have recommended the Episcopal form of government:'—nay, that 'facts put this matter beyond all doubt, and incontestably prove that *Mr. Wesley was not misunderstood.*' That 'Dr. Coke's letter of appointment was *suppressed.*—The circular letter of September 10, 1784, was *mutilated,*'—and 'the minutes of Conference were *altered* to make them quadrate with subsequent proceedings:' to which add the imputation, (in the History and Mystery,) of the forging of a false date to the Address to General Washington,—which, whether done directly by Mr. Asbury in his 'alarm,' when he heard of 'the punishment inflicted on Dr. Coke,' or by 'some of his friends,' must, if done at all, have been with his privity and connivance. Yet, after such a congeries of insinuations and innuendoes as, if believed, would be sufficient to blast the character even of an apostle, Mr. M'Caine attempts to reconcile the contradictions which he jumbles together in his portrait of Mr. Asbury thus,

'As he acted "*from principle*" and according to the best of his knowledge, the *honest* reader will readily understand, "what ideas I attach to the terms *wise* and *good.*" I will not deny, however, that men who are of a different character, or who do not act "from principle" may be utterly at a loss to comprehend me; nor would I be able to make the blind see, although I might spend hours, in the fruitless attempt.'

The attentive reader cannot fail to observe that Mr. M'Caine has not left for Mr. Asbury even the humiliating plea of ignorance. He avers, not only that it is not probable that Mr. Asbury understood Mr. Wesley to have recommended the episcopal form of government, but that 'facts put this matter beyond all doubt, and incontestably prove that Mr. Wesley was not misunderstood.' And although Mr. Asbury published to the world, over and over, that Mr. Wesley did solemnly set apart Dr. Coke for the episcopal office, and 'commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist society in America, for the same episcopal office,' yet Mr. M'Caine still asserts that 'he [Mr. Asbury,] acted *from principle* and according to the best of his knowledge,' and was a '*wise* and *good*' man. Now, to whatever imputation it may subject us, we frankly confess that to make us 'comprehend' the consistency of all this, would be the 'fruitless attempt,' not only of 'hours,' but of eternity.

For the letter which he had quoted, dated 'October 31, 1789,' Mr. M'Caine has acknowledged himself indebted to a publication of the late Mr. Hammet, and that Mr. Hammet had stated in a

manuscript note that it was originally 'addressed to Rev. Beverly Allen, formerly a very distinguished Methodist preacher in the southern states.' This is what we wished to see stated, and what we believed would have been stated before, had not Mr. M'Caine been ashamed of his authorities. We never disputed that Mr. Wesley might have written a letter to Mr. Allen, of the date of the one quoted; nor did we 'pronounce this letter a forgery,' though we believed it bears such marks of corruption or fabrication, in material passages, as to destroy its credit as a whole. And we meant to be understood that, considering the hands through which it had passed, we could not admit it as evidence without the production of the original document. Mr. Hammet made a division in the church, and was a bitter enemy of Bishop Asbury, who expressly charges him with misprinting a document, so as to give it a sense materially different from its true import.—*Asbury's Journal*, vol. ii, p. 131. And though Mr. M'Caine represents Mr. Allen as 'formerly a very distinguished Methodist preacher in the southern states,' yet he omits to add that this same 'distinguished preacher' proved himself utterly unworthy of the confidence which had been reposed in him, brought great disgrace on the church, and was expelled from her communion. Was he not acquainted with these facts? If there be, then, any thing in this matter 'to make, if possible, an angel weep,' it is to see a professed 'minister of Jesus Christ' labouring, on such authority, to blast the reputation of deceased old friends, and such men as Coke and Asbury. With regard to the hackneyed speech about 'Caesar and Pompey,' so often quoted as used by Mr. Asbury in reference to Mr. Wesley and himself, Mr. Asbury, in alluding to it, exclaims, 'what a mistake!' It seems that what he did say in that respect, was in a familiar way in a 'confidential letter' to his old friend George Shadford. This was at a time when it was thought some persons should come from England to preside, and George Shadford was in contemplation. 'I wrote to him, [says Mr. Asbury] and it was applied to Mr. Wesley; what a mistake.' This explanation is admitted by Mr. M'Caine to be contained in a letter of Bishop Asbury's, dated 'August 6, 1806.'

As Mr. M'Caine did not think proper to state the character of his authorities, or the arts they had used to lead Mr. Wesley into such 'mistakes' respecting Mr. Asbury, and to prejudice his mind against him, it may not be amiss to quote here Mr. Snethen's views on this part of our subject. Mr. O'Kelly had said,

'Mr. Hammet, formerly a Methodist Minister, gives us an original letter of Mr. Wesley's, wrote to his friend.'

Mr. Snethen replied,

'It appears that this letter was written to Mr. Beverly Allen. This is the man whom Mr. O'Kelly calls "his friend." What a friend! The reader may judge how little dependence is to be put upon a letter written in answer to erroneous information, received from such a source of friendship. The unsuspicious Mr. Wesley, not aware of

any envious or insidious designs in his correspondent, wrote to Mr. Allen under an impression received from wrong information. This letter was given to Mr. Hammet. Mr. O'Kelly seems to unite in this astonishing scheme of friendship; and, like Joab's friendship to Abner, uses this letter as a spear to stab the character of Mr. Asbury and the conference. What ungenerous insinuations and insidious arts will men make use of to gratify their disappointed ambition? Come see my zeal for the Lord, said Jehu, when his leading motive was to effect his own ambitious and selfish purpose.

Letter, page 39. "I was therefore a little surprised when I received some letters from Mr. Asbury, affirming that no person in Europe knew how to direct those in America."—Admitting Mr. Asbury wrote thus, the sentiment was correct as it related to government. Will Mr. O'Kelly deny it? Or will he say, that a man in Europe, three thousand miles distant, is capable of governing a people in America, of whom he could have no personal knowledge? Mr. Wesley, though a great and judicious man, whose name and character we hold in the highest estimation, had not correct information about the American people; and consequently in this point was led into a mistake. I take it for granted that every well informed American is fully of Mr. Asbury's opinion. "Some time after, he flatly refused to receive Mr. Whatcoat in the character I sent him." Mr. Wesley was wrongly informed, as I trust has been proved to general satisfaction.'—*Answer to J. O'Kelly.* pp. 38–9.

Perhaps it would not be unprofitable for some modern writers to consider also the following observations of Mr. Snethen:

'In attempting to injure Mr. Asbury, Mr. O'Kelly has insulted the piety, patriotism, and good sense of all the Methodist connexion in America; and every step he takes in this work of defamation, will only serve to render him more notorious and contemptible. I must acknowledge I am a little gratified with the parts I have to act. It is flattering to find myself an advocate for a cause which God has delighted to honour; and of men, who have proved themselves to be the friends of God, of religion, and their country.'—*Answer to J. O'Kelly*, pp. 39–40.

Section X.—*Testimonies of English Methodists.*

Mr. M'Caine has not thought proper either to deny or to attempt to refute the testimonies adduced under this head, in the 'Defence of our Fathers.' They are too plain and stubborn either for contradiction or sophistication. He has indeed, after a series of observations indicating, it would seem, deep and laborious research for 'the truth,' closed his remarks on this section, with the following 'singular' passage.

'It is therefore, a singular fact, and perhaps but little known, that this boasted title, the "Methodist Episcopal Church;" and this no less pompous appellation "bishop," are not to be found in these British *official papers:* nor is there any proof, that I have been able to find, that either of these titles appears in their minutes, any more than they do in Mr. Wesley's writings. Such are the "testimonies of the English Methodists."'

In a page or two preceding, he had dwelt particularly on the alleged omission by the British Conference of the title 'Methodist Episcopal Church,' in their official acts in regard to the delegate to their body in the year 1820. On this subject he says,

'In the Magazine for 1822 there is a print of Mr. Emory himself, taken by order of the British conference. This print bears this inscription: "Rev. John Emory, Representative from the American conference of the people called Methodists, to the English conference, 1820." What makes the omission of the title the "Methodist Episcopal Church" the more remarkable in this case is, that "at the request of the conference" Mr. E. furnished a copy of the sermon preached before that body, with the following heading, "The substance of a Sermon preached in Liverpool, on the 30th of July, 1820, before the conference of the ministers late in connexion with the Rev. John Wesley. By John Emory; the Representative of the General conference of the *Methodist Episcopal Church*, in America." And also, in his note of inscription to the conference, he styles himself "the Representative of the General conference of the *Methodist Episcopal Church*." But although he was thus particular to give the title, the "Methodist Episcopal Church" twice, and even to place it in capital letters, all would not do. The English conference would not combine with the American representative to acknowledge the title.

As it respects the case of the pictures, it may be supposed that the omission, in the inscription, was a blunder of the artist, and that the conference was not answerable for his mistake. But no such excuse can be pleaded or allowed for official documents emanating from the conference, in their official capacity, signed by their president, and countersigned by their secretary.'

Now, after noticing the above passages, we request such readers as can have access to the British Minutes, to turn to those for the year 1820, p. 77, and they will find the following paragraph,

'7. The Rev. John Emory, having been introduced to the Conference as the accredited Representative in our Body of the General Conference of the Methodist Episcopal Church in the United States of America, presented a letter from that Conference, and gave an interesting and encouraging statement of the prosperity of the work of God in the United States; which account the Conference received with much satisfaction, and unanimously agreed to the following Resolutions on the occasion: viz.'

The President of that Conference, by whom the American delegate was introduced, 'as the accredited Representative of the General Conference of *the Methodist Episcopal Church* in the United States of America,' was the Rev. Jabez Bunting, and the Secretary who entered the minute, was the Rev. Robert Newton.

In the British Minutes for that same year, the style of the address of the British Conference in answer to that of the American General Conference, is as follows,

'*To the General Superintendents of the Methodist Episcopal Church in the United States of America.*'—p. 97.

And in the British Minutes for 1823, p. 49, we find the following Question and Answer,

'Q. X. Who is appointed the Representative to the General Conference of the Methodist Episcopal Church of the United States of America, to be held in Baltimore, on the first of May, 1824.

A. Richard Reece.

N. B. John Hannah is appointed to accompany Mr. Reece.'

We could produce later testimonies of a similar kind, and equally explicit: But it is unnecessary to multiply them, or to add to those already cited in the 'Defence of our Fathers.' And if Mr. M'Caine has been candid in exhibiting to his readers all the information which he possessed on the subject, they may now be able to form some judgment of the extent and accuracy of his researches

Sections XI and XVII.—*Dr. Coke.—The Address to General Washington.*

We connect these two sections, in order to bring into one view Mr. M'Caine's extraordinary remarks on them; and of all the 'mysteries' in his publications, we must say that these are among the most passing strange.

In the 'Defence of our Fathers,' under the title 'Dr. Coke,' (section xi,) we showed that even 'according to Mr. Drew,' (Mr. M'Caine's alleged authority,) he had done Dr. Coke great injustice. That the cause of the omission of Dr. Coke's name in the British Minutes, had no connexion with his assuming the title of Bishop, nor with the organization of the Methodist Episcopal Church; but was in consequence of his uniting in an address to the President of the United States, of such a nature as the British Conference thought reprehensible in him as a British subject. That the 'punishment,' however, to which the Doctor submitted, was, as Mr. Drew expressly states, 'more nominal than real.' That

'The Doctor *still maintained his rank in Mr. Wesley's affectionate regard, and continued to retain those offices which he had hitherto filled.* At the conclusion of the conference he proceeded as though nothing disagreeable had occurred, travelling through the societies in the same manner as he had travelled before he went to America.'

We then proceeded to show the absurdities involved in Mr. M'Caine's allegation, that the address to General Washington was presented in 1785, and in the insinuation,

'That [by altering its date from 1785 to 1789,] Mr. Asbury or his friends, from any motive, should have committed such a stupid forgery in the falsification of an official document, when both he and they must have known that the means of their exposure were so notorious, that their detection and conviction would be inevitable!'—*Defence of our Fathers*, p. 62.

In section xvii, (Defence of our Fathers,) we suggested some considerations in apology for Mr. Drew, as a foreigner, writing in a foreign country, falling into the 'mistake' of supposing an ad-

dress to have been presented to the President of the United States in 1785, nearly four years before there was any President of the United States; admitting from the course of Mr. Drew's narrative, that this was his impression as to the date of the address, although he does not expressly so state. This mistake Mr. M'Caine, writing here in the United States, avers (page 107,) he had not the means of correcting, though he says he took great pains in investigating the subject. That is to say, that he could not ascertain, after the most diligent inquiry and research, whether an address to the President of the United States was not officially made, and an official answer returned by the President as such, and both published in the newspapers, nearly four years before there was any President of the United States! We showed also, that the error had not merely been inadvertently copied by Mr. M'Caine, but that after a professed and special investigation of the subject, he deliberately pronounced in favour of the date of 1785, and made that of 1789 the ground of a charge of forgery. We said, 'nothing could be more deliberate, and, at the same time, more grossly erroneous.' On the subsequent page, (Defence of our Fathers, page 82,) we continued thus,—

'Now did he [Mr. M'Caine] not know, or ought he not to have known, that General Washington never was president of the American Congress? and that in 1785 he was in no official situation whatever, but a mere private citizen, attending to his farms. In fact Washington was a private citizen during the whole period from the resignation of his command of the American armies in 1783, till his election to the presidency in 1789; except only during the few months in which he was a member and president of the convention, for the formation of the constitution of the United States, in 1787. These facts and dates are contained in our common *school books*.

Mr. M'Caine, however, did know that Washington was not president of the United States till after the adoption of the constitution in 1788. This he states p. 46. Why then, in the name of consistency, did he still insist that the true date of the address was in 1785? Do not both the address and the answer contain perfect *internal* evidence that their proper date *must* have been after the adoption of the constitution, and the election of General Washington to the presidency. Unless we admit this, we must allege a forgery not only in the *date*, but in the *body* and *matter* both of the address and answer.'

We then adduced letters from the Rev. Thomas Morrell, who was present at the delivery of the address, and from the Rev. Jared Sparks, of Boston, to whom the papers of General Washington have been entrusted, proving incontestably that the true date of the address was not 1785, but 1789. In concluding the testimony on this subject, we added,—

'To complete this investigation we have examined the newspapers published in this city, (New-York,) in 1789, of which files are preserved in the New-York Library. The address of Dr. Coke and Mr. Asbury was published in the *Gazette of the United States*, on the 3d

of June, 1789; and is dated May 29, of that year; exactly corresponding with the date stated by Mr. Sparks, from the Washington records. The same address may be found in the Arminian Magazine for June, 1789, published in Philadelphia by John Dickins. It is there dated May 19, 1789. This seems either to have been a typographical error of 19 for 29; or, probably, the original draught of an address was prepared about the 19th,—and this date *then* put to it was inadvertently left uncorrected when placed in the hands of the printer. This difference of a few days, however, cannot now be of any possible moment, as it is placed beyond all dispute, that the true date of the address, as presented to Washington, was May 29, 1789.'—*Defence of our Fathers*, p. 84.

Now, after all the above, will the reader believe it possible that Mr. M'Caine should still deliberately write and publish such passages as the following:—'But to return to dates, Mr. E. does not gainsay that this address was presented to General Washington in '85; for he assures us it "was introduced into the British conference upon the Doctor's return to England in that year."' Defence of the 'Truth' of the History and Mystery, p. 107. Again; (p.126,)

'Now, what does Mr. E., with all his boasted light and information say respecting the whole affair? Does he deny that such an address had been drawn up by Dr. Coke and Mr. Asbury? Does he deny that such an address had been presented in 1785? Does he deny that this address had been published in the newspapers? Does he deny that the newspapers containing it had reached England before the Doctor? Does he deny that charges predicated upon this address had been preferred against the Doctor in the British conference? Does he deny that the Doctor was punished by leaving his name off the Minutes? He does not. *He admits all these facts*, by inserting the very same account in the "Defence of our Fathers;"' ——— 'But Mr. E. *intimates* that the address to Washington was not presented in 1785 but in 1789. And yet all the transactions coupled with this address, actually took place according to Mr. Drew's statement, and I might add, *Mr. E.'s also*, in 1785.'—*Ib.* ——— 'I say, therefore, upon a review of the whole affair, that this address is involved in "mystery;" and it remains for Mr. E. to clear this mystery up.'—*Ib.*

To passages such as the above, we surely shall not be expected to waste time in replying. And as to any 'quotations' of our '*manufacture*,' it will be time enough to notice these when they shall have been specified.

With respect to the phrase 'the succeeding year,' it has already been sufficiently explained. See our last number, pp. 212–13.—Mr. M'Caine, we think, cannot be ignorant that the British conference year is from July to July. Consequently, that 'the succeeding [conference] year,' in regard to the stations of 1785, was from July of that year, to July, 1786, embraced in the Minutes of 1785. And that January 25, 1790, (the date of Dr. Coke's dedication of his journals to Mr. Wesley,) was within the conference year expressed by the stations in the British Minutes for 1789, viz. between

July 1789, and July 1790. And though all this may be 'really very cunning,' yet it is also really very true, and we think very plain, and involved in no 'mystery.'

Sections XII, XIII, XIV, XV, & XVI,—*Methodist Episcopacy.—Title Bishop.—Organization of the Methodist Episcopal Church.—Leaving Mr. Wesley's name off the Minutes.—Mr. M'Caine's Arithmetical calculations.*

On the first named of these sections Mr. M'Caine says, 'I find but little in this section worthy of remark, that has not been reviewed already.' And as, in the additional strictures which he nevertheless makes, we find nothing worthy of farther remark, we shall pass on. And for the same reason, and wishing moreover to profit somewhat from the suggestion (in the absence of the example) of our opponent, to write 'in a neat, condensed, logical, and methodical manner,' not 'compounded and confounded, affirmed and repeated, until his book has grown to the number of' one hundred and forty four instead of 'ninety-two pages,' we shall also pass over sections xiii, xiv, xv, and xvi, barely remarking on the latter, that a writer who could take the pains, as Mr. M'Caine says he did, to *count* six hundred and seventy *words*, and *half words*, of our quotations, would not have been staggered at the toil of adding up a few columns of figures, in order to be sure of the accuracy of his 'arithmetical calculations.' In regard to the volume of Minutes 'published by Daniel Hitt and Thomas Ware in 1813,' whether the plan on which it was executed was the best or not, there are few persons, we apprehend, who will be easily persuaded that it was adopted with a view to alter the records of the church, in order to cover the fraudulent introduction of a 'surreptitious' Episcopacy. Mr. Ware is still alive to speak for himself; and if Mr. M'Caine could believe him guilty of so corrupt a procedure, we wonder how he ventured to bring him forward as a witness on another occasion. Whatever other points are embraced within the sections above named, we are perfectly willing to rest them, without farther discussion, on the explanations and statements under their respective titles, in the 'Defence of our Fathers.'

Section xvii has been already reviewed, in connexion with section xi.

Section XVIII.—*History and Mystery of Mr. M'Caine's inconsistency.*

In the course of events since the 'Defence of our Fathers' was written, Mr. M'Caine's consistency or inconsistency has become a matter of so little consequence, that we should not trouble our readers with any thing farther on the subject, were it not that justice to the memory of the late Bishop George, as well as a becoming exposition of the grounds of some of our former statements requires it.

In the 'Defence of our Fathers,' (p. 87,) are the following passages.

'Mr. M'Caine states in his preface, p. 5, as one of the reasons for his publication, that he thinks the "exposure" he has made "will tend much to lessen, if it will not totally overcome, the opposition of travelling preachers to representation."—That is to the representation of the local preachers and laity in the General Conference.

Now the reader will please to observe, that for many years past, a large portion of the travelling preachers had been desirous to effect some diminution of the episcopal prerogative, by vesting in the annual conferences some voice in the selection of the presiding elders. This Mr. M'Caine knew. Yet during the very period in which he was engaged in preparing his book, in order it would seem to "lessen if not totally to overcome" episcopal opposition, too, to the representation of the local preachers, he made a communication, in a way to reach episcopal ears, that if he might take the liberty of expressing *all his mind*, the probability would be greater for the *continuance* of the exercise of this prerogative from a *local* representation, than without it. And why? Because in his opinion, *affection* and *veneration* for EPISCOPAL men might, *and no doubt would*, lead a local representation to *support* a measure which they had no immediate and direct interest in opposing!—Thus, by "exposure" of episcopacy and of episcopal men, Mr. M'Caine exerts himself, on one side, ("candidly" too, he assures us,) to lessen if not totally to overcome the opposition of travelling preachers to the representation of local preachers. And, at the same time, on the other side, he endeavours to convince episcopal men that the representation of local preachers will tend to confirm and perpetuate their prerogative: and this too, not on the ground of reason or argument, but from the *affection* and *veneration* of the local preachers for episcopal men. So that in the opinion of Mr. M'Caine, this was the return which those said travelling preachers would "*no doubt*," receive from those same local brethren who had been labouring to induce them to assist the said local brethren to get into General Conference.'

In reference to these passages Mr. M'Caine says,

'Had I been guilty of this Double Dealing, and made this "communication *at the same time*," when I made the "exposure" to which reference is made in my preface, I would have been like a *lawyer* whom I once knew, who took a fee from both plaintiff and defendant in the same suit. But when the case came to be tried, this *gentleman* could not play "Jack of both sides" any longer. His iniquitous conduct was detected, and from the court and an incensed community, he met his just reward.'

How then does he explain his course in this matter? We will give his own answer, contained, after some introductory observations, in the following words:

'On the 25th of Feb. 1825, Bishop George wrote me a letter, in which he censured me severely, for the part I had taken, as one of the editorial committee, in publishing that work. [Mutual Rights.] To this letter I sent an answer, and this answer is the "communication which reached episcopal ears." The reader will bear in mind, that to the period when I wrote this answer, I had not commenced writ-

ing my "History and Mystery;" nor had I any thought of doing it. All that Mr. E. has said about my being "*several years* in preparing that work," and of making the "communication which reached episcopal ears *during the very period* in which he [Mr. M'Caine] was engaged in preparing his book," Def. p. 87, is absolutely false.'

After noticing these strong assertions, we invite the attention of the reader to the following passages from the 'Preface' to the 'History and Mystery.'

'Previous to the General Conference of 1824, his [Mr. M'Caine's] attention had been invited to a consideration of the complaints and demands, of the laity and local ministers; and being fully convinced of the justice of those demands, he could not avoid looking with deep solicitude to the fate of the many memorials, which were about to be sent up to the General Conference.'

After mentioning the alarm he felt at the declarations in the answer of the General Conference, Mr. M'Caine thus continues,

'New thoughts were waked up, and forebodings felt, which he had never before experienced. He determined, therefore, to examine the grounds of such unheard of claims. He was resolved, if possible, to ascertain, the means by which travelling preachers had arrived at these pretensions, and find the authority which Mr. Wesley had given to justify them in saying, he "recommended the episcopal mode of church government." When, lo! the first discovery he made, was, that whilst Mr. Wesley the testator, was yet living, the title of Bishop was assumed, and the episcopal mode of government adopted without his recommendation; and more, that his most solemn remonstrance and entreaty did not avail in causing them to relinquish the one, or change the other. Still pursuing the investigation, he found that a more extended research served only to increase his conviction, that claims had been set up, for which there was no warrant; and authority was said to have been given, which, he believes, can no where be found. ———— The result of his investigation was read before the Union Society of reformers in Baltimore; and the writer was requested to print it for the information of his brethren.'—*Preface to History and Mystery.*

It was from these statements that we derived our impression that Mr. M'Caine commenced those investigations soon after the General Conference of 1824, which, 'still pursuing,' ——— 'The result ——— was read before the Union Society of Baltimore; and the writer was requested to print it for the information of his brethren.' This 'result' we understood to be 'the History and Mystery,' and have never heard it contradicted. In fact, the positions which constitute the very quintessence of that work, are alleged to have been 'the first discovery he made.' Whether then 'all' that we said about his 'being "several years in preparing that work,"' and of making the communication which reached episcopal ears 'during the very period,' be 'absolutely false' or not, the reader must judge. The 'communication' to Bishop George alluded to, was dated in April 1825. The History and Mystery was published, we believe, in April or May, 1827; and as Mr. M'Caine

stated in the preface, that the investigations of which the work was the 'result,' were commenced after seeing the answer of the General Conference of 1824, it followed, according to our understanding, that he was 'several years' engaged in preparing it, and that the communication to Bishop George, in April 1825, was within the same period. If 'all' this, however, 'is absolutely false,' our apology is the credit which we gave to Mr. M'Caine's preface, according to what we then believed to be its obvious import, and what we still believe to be so.

In regard to the letter to Bishop George, Mr. M'Caine says,—'And now Mr. E. boasts he has "a copy of a letter from one of the editorial committee in his pocket," which letter I believe to be the one I wrote to Mr. George.' The above expressions, commencing with 'a copy,' and ending at 'pocket,' he represents as a boast of Mr. E., and marks as a quotation. Did Mr. M'Caine find any such passage in Mr. E.'s book? If not, why was it thus marked? Mr. E. has made no such boast. But why did 'one of the editorial committee' write such a letter to Bishop George? and why was it intended to be kept secret? The sentiments contained in it, and referred to in the Defence of our Fathers, were not of any mere private concernment, such as might require them to be stamped with a 'confidential' seal. They were sentiments of public interest, and especially important to that portion of the preachers who had been desirous of modifying one branch of the Episcopal prerogative, which this communication to a Bishop represented as more likely to be strengthened and perpetuated by 'a local representation:' and still more especially were they important to be known, in view of the efforts made to induce that same portion of the preachers to coöperate in the promotion of such 'a local representation.' Mr. M'Caine, however, has now spoken out, and it seems that his declaration, in the History and Mystery, (pp. 71–2,) of not being 'tenacious' (in case of the admission of lay and local representation,) about putting away 'the name of bishop, and the episcopal office as it now exists among us,' was only 'intended to be applied to the incipient stage of the business,' and he adds, 'cannot be construed as a pledge, promise, or assurance, that at a future period I would be wanting in my exertions to "do away the name of bishop and the episcopal office, as it now exists among us."' Defence of History and Mystery, p. 132. Thus has this ingenious trap at length been boldly exposed; and we now scarcely know which most to wonder at,—the inconsistency with which it was laid, or the present broad avowal of it.

But Mr. M'Caine avers that the correspondence between Bishop George and himself was 'confidential,' and that 'this confidence the Methodist bishop betrayed.' That 'Mr. E.' also, in alluding to the letter of Mr. M'Caine, in the Defence of our Fathers, 'has violated the sacredness of a "confidential" correspondence, which is considered by every honourable man, to be an act no better than

the breach of any other trust.' We have stated this charge in Mr. M'Caine's own words, for the purpose of meeting it fully. Whether no circumstances can divest a confidential correspondence of its character of 'sacredness,' it is not necessary here to discuss. Extraordinary cases, however determined, have no application in the question before us; and we agree to meet it on the principles laid down by Mr. M'Caine himself.

So far as regards 'Mr. E.,' the question is easily disposed of. The letter was certainly not communicated to him as a confidential one, nor did he so understand it. He knows also that it was shown to at least one other person, and is satisfied that Bishop George would not have done this had he considered it confidential.

But what right had Mr. M'Caine to consider Bishop George under obligations to conceal their correspondence with the 'sacredness' of confidential secrecy? Did he himself thus act? Or was he alone to be at liberty to use it as suited *his* purposes, and 'the Methodist bishop' to bear the lash in silence? The notice of copy right, prefixed to Mr. M'Caine's History and Mystery, is dated the 30th day of March, in the fifty-first year of the independence of the United States, (1827.) That work was published we think in April, (possibly in May,) of that year. In a note on the 56th page of it, Mr. M'Caine says, 'In a letter which we wrote to Bishop George, two years ago, we expressed ourselves respecting this "*circular*" in the following manner.' Then follows a long quotation from the letter to Bishop George, denouncing in no measured terms this said 'circular,'—'drawn up by a committee of twelve preachers, discussed and approved by at least one hundred ministers in General Conference, and bearing the signature of three bishops,'—Bishop George himself, it will be observed, being one of them. Now Mr. M'Caine's answer to Bishop George's letter of February, 1825, was in the April following, and by comparing dates the reader will perceive that the 'two years ago,' as mentioned in the above cited note, will just extend back to April, 1825, the period of this said alleged 'confidential' correspondence, a part of which, that which suited *Mr. M'Caine's* purpose, was first published by himself,—a part selected too, it would seem, for the tone of contemptuous ridicule and satire with which it had been edged, not only against the committee and General Conference, but also against the 'three bishops,' of whom Bishop George was one.

Those who were acquainted with the peculiar style of the late Bishop George, could not have failed to notice the garbled quotations from his epistolary communications, and the sarcastic allusions to them, which found their way into the 'Mutual Rights' also, about the period in question. That in his unsuspecting goodness, and the fondly hoped influence of former friendship, he should have placed himself in a situation which subjected him to such treatment, was always a matter of regret to his friends. There is reason to believe that Mr. M'Caine was not alone concerned in a course of this sort

toward Bishop George; but whether he at least was not, the reader may judge from the facts we shall lay before him.

In the 'Mutual Rights' for July 1825, there is an article signed 'Nehemiah,' (which we believe to have been one of Mr. M'Caine's signatures,) containing passages of the most sublimated bitterness that we remember ever to have read, in any production of any description. Among other things of this sort it asserts that the ministers of the Methodist Episcopal Church, 'if they speak the truth, would rather see [the societies] go into sin, and finally go to hell, than allow a representation in the law-making department of the church.' In this same article there are two passages marked as quotations, and taken in substance from Bishop George's letter to Mr. M'Caine of Feb. 25, 1825, which he says *he* considered 'confidential.' And lest the source of the sentiments quoted should be mistaken, there is a plain intimation that they proceeded from 'some of those who filled the *highest* offices in our church.' And then more completely to stigmatize the author and the sentiment quoted from him, it is afterward added,—'is it not rather the very principle upon which the *inquisition* was established, first call the man heretic, and then it is right and lawful to put him on the wheel, or burn him at the stake.' Will Mr. M'Caine deny that he was the author of that article, in which Bishop George's 'confidential' letter, as Mr. M'Caine considered it, was thus caricatured, and ignominiously held up to public contempt?

The paragraph in the Mutual Rights of Feb. 5, 1829, (No. XI,) prefatory to the publication of Bishop George's letter of Feb. 25, 1825, the present writer never saw till this day, (May 31, 1830.) The reply here made to the Defence of the History and Mystery, on that subject, will serve equally as a reply to that paragraph. And as Mr. M'Caine avers that *he* did understand Bishop George's letter to be 'confidential,' we now submit to the reader a certificate of the Rev. Alfred Griffith, which will show by whom the confidence was 'betrayed,' and may furnish perhaps a more appropriate application of the principles intended by Mr. M'Caine for 'the Methodist bishop' and 'Mr. E.' All who know Mr. Griffith know the unimpeachableness of his veracity: and to those who have not the pleasure of his acquaintance it is sufficient to say that he is a highly respectable member of the Baltimore Annual Conference, and secretary of that body. His certificate is as follows:

'I certify, that being in the city of Baltimore early in the spring of 1825, (to the best of my recollection in the latter part of March,) I was one morning in company with my old friend ————, who informed me that the Rev. Alexander M'Caine had received a letter of an extraordinary character from Bishop George, which to the best of my recollection he said he had heard Mr. M'Caine read: at all events, he put me in possession of certain singular forms of expression, which he said the letter of the Bishop contained. And furthermore I certify, that happening in company with Mr. M'Caine, on the after-

noon of the same day, I was by him invited to go home with him to tea. After supper he took me into an adjoining room, and drew from his secretary or desk, two papers or documents, as I think he called them. The one he said was Bishop George's letter, (the Bishop's letter had been the subject of conversation between us on the way to his dwelling,) the other an imperfect or unfinished draught of his reply. Mr. M'Caine then read to me what purported to be the letter of Bishop George; and then followed his reply: and I well recollect that his reading was perfectly identical with Mr. ————'s quotations as to the certain singular forms of expression alluded to above; and now with the Mutual Rights before me, I distinctly recognise the identical same forms of expression in the published letter of the late Bishop George, as contained in the eleventh number of that periodical.

Alfred Griffith.'

Comment is needless, and we shall here take our leave of the History and Mystery, and of its Defence.

In regard of our personal feelings in this controversy, we shall add no parade of professions. For our friends they are unnecessary, and on our enemies they would be wasted. We rejoice, however, to know, that both our spirit and our motives are before Him who judgeth righteously, as are those also of our opponents, and, equally on either part, that day will reveal them when questions which now agitate the passions of men 'shall sink into absolute insignificance, and be as if they had never been.' That no expressions may have escaped us, which, on a calm review, we might wish modified or changed, we will not affirm. But that our desire and aim have been so to rule our own spirit as to shun the hateful extreme of individual malignity on one hand, and a dereliction of duty on the other, our record is on high. To preserve with unbroken uniformity throughout all the seducing turns of controversy, that self possession and heavenliness of spirit which indicate a constant plenitude of the wisdom that cometh down from above, is indeed a rare and exalted attainment. Wherein we have failed of it, as doubtless in too many instances we have, may the good Lord, in infinite mercy, pardon us: For certainly [in the language of the excellent Bishop Hall,]

'God abides none but charitable dissensions; those that are well grounded and well governed; grounded upon just causes, and governed with Christian charity and wise moderation; those whose beginning is equity, and whose end is peace. If we must differ, let these be the conditions; let every one of God's ministers be ambitious of that praise which Gregory Nazianzen gives to Athanasius; to be an adamant to them that strike him, and a loadstone to them that dissent from him; the one not to be moved with wrong,—the other to draw those hearts which disagree. So the fruit of righteousness shall be sown in peace of them that make peace. So the God of peace shall have glory, the church of God rest, and our souls unspeakable consolation and joy, in the day of the appearing of our Lord Jesus.'*

* Hall's Peacemaker.

To the Reply to Mr. A. M'Caine.

Among the old preachers, members of the Conference of 1784, to whom Mr. M'Caine addressed his letter of 'queries,' in September 1826, he mentions the late *Rev. Freeborn Garrettson.* He has also published one isolated passage from Mr. Garrettson's answer to the query respecting what has been called the leaving of Mr. Wesley's name off the Minutes,—that is, the rescinding of the resolution of the Conference of 1784, to obey Mr. Wesley in all matters relating to church government. Mr. Garrettson's answers to the other queries, which had a much more material bearing in the controversy, were wholly suppressed. For what reason, probably, and also how far such a course was an act of justice to Mr. Garrettson, or to the public, will presently appear.

A document now lies before us, dated 'Rhinebeck, September 29, 1826.' It is in the handwriting of Mr. Garrettson, signed with his name, addressed to Mr. M'Caine, marked Copy, and purports to be an answer to a letter received from Mr. M'Caine, of September 25, 1826. In comparing the passage published by Mr. M'Caine, with that in this copy, in relation to the same point, we perceive some verbal variations. The substance, however, is the same, except that the concluding sentence, in that part of the answer in the copy before us, does not appear in the passage as published by Mr. M'Caine, in which, after expressing his views of the act of the Conference of 1787 on that subject, Mr. Garrettson adds, 'Let it rest, and let us try to do better.' It is possible that there may be other verbal variations between the letter received by Mr. M'Caine, and that lying before us as a copy. From the appearance of the latter, we think it may, very probably, have been the original draught, and that in transcribing it Mr. Garrettson may have allowed himself in a few variations, which he was not particular to note in the first sketch, retained as a copy. As the passage published by Mr. M'Caine, however, and that in our draught, substantially agree, we presume this to be the case with regard to the residue. The answers of Mr. Garrettson (which have been suppressed) to the other queries, and which it is now deemed due to that venerable man to make public, are as follows:

'With respect to your first query, I am fully of opinion the Christmas conference [1784] was authorized by Mr. Wesley, to organize themselves under an episcopal form of church government. Dr. Coke did receive ordination to the superintendency by the laying on of the hands of Mr. Wesley and the presbyters present, and had directions to consecrate Mr. Asbury. Mr. Wesley's letter in the discipline satisfies me, and I have seen from his pen where he asserts his opinion in favour of episcopacy as the best form of church government; but I cannot positively put my finger on the place, unless it is to be found in his most excellent liturgy. Remember Mr. Wesley speaks of a moderate episcopacy, in which I do most cordially agree.

With regard to your second query, nearly forty years have passed away, and I cannot charge my memory with every minutia; however, instructions were communicated from Mr. Wesley, and as we were all young, humble, happy, and sincere, and well pleased with what he offered, (would to God we were all so now,) I doubt not but that we followed his wishes to a punctilio.

With regard to your third query, actions speak louder than words. Dr. Coke was ordained deacon and presbyter, and Mr. Wesley laid hands on him a third time for the general superintendency in our church, and directed the setting apart Asbury for the same office; and in the year 1787, he appointed two others to be set apart for the same office. The word bishop in the primitive church was as simple as that of elder or presbyter, and perhaps more so; but it rose by slow degrees, till there was arch over arch, till an infallible monster was brought forth. Mr. Wesley designed we should have a moderate episcopacy, and therefore he gave us the word superintendent instead of bishop; and the change of the word was cause of grief to that dear old saint, and so it was to me; and were it in my power to replace the word superintendent, it should be done. Exuberance in power should be guarded against. We must however be mild and gentle, and if we can do but little good, let us labour to do no harm.'

REVIEW.

Life of the Rev. Freeborn Garrettson; *compiled from his Printed and Manuscript Journals, and other authentic Documents.* By Nathan Bangs, D. D. *New-York, Published by J. Emory & B. Waugh, for the Methodist Episcopal Church, at the Conference Office,* 14 *Crosby-street.* 12mo, pp. 341.

It has been alleged to be a kind of national duty to recommend publications, of respectable claims, which have for their end to commemorate the great events in our history; and that to put in the most striking and impressive form, the record of those great actions which have signalized our short political career, is of itself a praiseworthy object. If so, then is it not less praiseworthy to furnish, or less our duty to patronize, respectable publications whose object is to commemorate the great events in our religious history, and to perpetuate the memory of those excellent men who have been most signally distinguished in our short ecclesiastical career. No species of composition, indeed, is more generally acceptable than well written biographies; nor is any more extensively read, or more practically useful. Believing too, as we do, that the 'Fathers' of the American Methodist Church present a choice variety of the most interesting subjects, for this class of entertaining and instructive productions, we shall avail ourselves of this occasion not merely to express our regret that it has received from us hitherto so little attention, but to endeavour to arouse in its behalf the latent energies of some modern Plutarch, or Johnson, who shall portray before us our departed worthies, and make us familiar with the high examples by which they shone, in their generation, as lights in the world, and are destined to shine still brighter on the page of history.

The fanciful or the historical *novelist*, who lays his scenes amid the

fruitful sources of interest in this 'new world,' usually goes back to the infancy of our country,—sets before us 'the fearless and hardy men who made the first lodgment in its vast forests,—the strange land to which they had come,—its unknown dangers,—the savage tribes by whom they were surrounded, to whose kindness they owed so much, and from whose enmity they suffered so severely.' Or he selects for his themes,—themes of never failing attraction,—the actors and the incidents in our great national struggle,—'the time of splendid virtues and great sufferings.' The children of this world are wise in their generation; and they have their reward. The histories, the biographies, and even the *novels*, relating to the romantic and checkered lives, and the valorous deeds, of our enterprising and hardy ancestors, are eagerly read, and most bountifully patronized. And shall not wisdom be justified of *her* children? Or now that our thousand sails are seen gently and prosperously gliding on the swelling bosom of broad waters, and vasty deeps, shall we not still delight to trace to their original fountains the streams by which they have been fed, and to contemplate and appreciate the toils and sufferings of those self-denying, persevering, and devoted 'Fathers,' whose lives were sacrificed,—gloriously sacrificed,—in the work of clearing their passage, and giving them 'free course?' Ziegenbalg and Grundler, who, more than a century ago, laid the foundation for evangelizing India,—and Swartz, one of their early and most venerated successors, were not more entitled to be had in everlasting remembrance than Asbury and Garrettson, (not to mention others,)—men who as literally forsook all, and periled their lives, for Christ, as the first missionaries to Tranquebar and Tanjore, on the coast of Coromandel.

Biography, in its first and fabulous age, was the work of minstrels and harpers, and its object to exalt its heroes into demi-gods. Plutarch, in the commencement of the second century, first gave to it a sober and an elevated rank in the departments of literature. In the leaden reign of ignorance which ensued, in the middle ages, it was degraded from this rank, and again enlisted in the cause of superstition. But when that night had passed away, and letters and science were revived in Europe, biography resumed not only its wonted dignity and interest, but has continued to gain in favour and in usefulness to this day. And with regard to religious biography, in particular, we are almost prepared to adopt the language of a contemporary journal,

'That, next to imbuing the mind, directly and deeply, with the great truths of the inspired record; and next to resorting often in simple, fervent supplication, to the Source of all spiritual illumination and guidance, the recorded examples of great and good men, in the form of religious biographies, are most happily adapted to prompt to such a course of life, as shall stand connected with the very best hopes of mankind. By showing us the course of life which others have adopted, who have been regarded as eminently wise and good men; by admitting us to the secrecy, as it were, of their habitual thoughts and feelings; by presenting to our view the hidden springs of that which was so amiable and so excellent in *their* character: such examples of wisdom and virtue, teach us how *we* must live, and act, and feel, if we would cherish a hope similar to that which animated their hearts and shone in their lives;—a living assurance that when the few years of our abode on earth shall have passed away, we shall die indeed to this world...

but only to be admitted, through divine grace, to the purer and higher glories of immortality.'*

To apply with rigour the rules which have been laid down by criticism for biographical composition, would, we fear, in most cases, be too hard a measure for the circumstances and the opportunities of the writers of this class, who have hitherto appeared within our own denomination, in America; though, in regard to the particular case before us, our wonder is, not that the respected and industrious author did not do better, but that, in the midst of so many other arduous duties which we know to have been at the same time pressing on him, he should have been able to do so well. Our desire is not to discourage, but to contribute our mite of aid, and to invite to farther efforts in this way. And hoping, as we do, that works of this sort among us will both be increased in number, and improved in their execution, we trust we shall need no apology for grouping together here a few of those principles and considerations which ought ever to be present in the minds of authors in this species of composition. We do not pretend to make the suggestions which follow as entirely original; yet, that in substance they are mostly collected from the standard works of eminent critics who have gone before us, will not, we are sure, secure for them less attention, or less weight, with those for whom they are designed, and who will judge them as we desire them to be judged, not by names, but by their intrinsic merit.

Biography, or the writing of lives, is a kind of composition less formal and stately than history; but to the bulk of readers, perhaps not less instructive, as it affords an opportunity of seeing the characters and tempers, the virtues and failings, of eminent men fully displayed, and admits us to a more thorough and intimate acquaintance with them than history generally allows. A biographer may descend to minute circumstances and familiar incidents. It is expected of him, indeed, to give the private as well as the public life of the subject of his remarks; for it is from private life, from familiar, domestic, and seemingly trivial occurrences, that we often receive most light into the real character. In view of this peculiar excellence of biographical history, we cannot refrain from indulging ourselves here, though a little out of the order which we had designed, by the following quotation from Dr. Bangs's Life of Mr. Garrettson. After mentioning Mr. Garrettson's affectionate attachment to the members of the church, *but particularly* to his brethren in the ministry, and very peculiarly to those of his own communion, the biographer adds,—

'He never seemed so happy as when in their society. To those of them with whom he was intimate he would unbosom himself without reserve. His house was the free resort of all who could visit him, and they were entertained with all the hospitality and simplicity of primitive times. To his house, his table, and his heart, they always found a hearty welcome. Many happy hours of social intercourse, and of Christian conversation, has the writer enjoyed under that peaceful roof, the mention of which brings to mind so many endearing recollections.

'This leads me to mention the manner in which this heavenly disposition displayed itself in domestic life. Here the beauty and excellence of religion shone in all its divine lustre and heavenly simplicity. I remember a few

* Christian Spectator.

years since a conversation with a pious Presbyterian lady of the city of New-York, who was in habits of intimacy with Mrs. Garrettson, and who had recently returned from a visit to the family at Rhinebeck. She was expressing her great satisfaction at the admirable order which prevailed there: "I do not mean," said she, "the order of the farm or of the house, though this is indeed worthy of all praise; but I mean the *religious* order which prevails throughout every department; the orderly arrangement for family devotions, and the orderly manner in which the servants, and all attached to the household, attend to their *religious* as well as to their other duties." This was saying nothing more than what was strictly true. God indeed seemed abundantly to bless him in this respect. All about the farm, all his domestics were moral, most of them religious, and they were generally members of the Methodist church. The example continually set before them, taught them the utility, as well as the indispensable duty, of an orderly and regular attendance to all the duties of the sanctuary, as also to their private and family devotions. In this circle, therefore, God reigned. Here he "commanded his blessing, even life for evermore." Every thing here was "sanctified by the word of God and prayer." Reading a portion of the sacred Scriptures, singing some verses of a hymn, and prayer, formed the family devotions of the evening and morning, and then every one went orderly to his business. If company remained, they might either retire to a room, or enjoy the benefits of society in the house, or, particularly in the summer season, in the pleasant walks in the garden, or under the shade of a delightful bower, or the foliage of the forest trees with which the mansion was surrounded. Wherever they went on this enclosure, peace and contentment smiled around, and produced a charm unknown to thoughtless and dissipated minds.

I am here reminded of a saying of the late lamented Bishop George. Speaking of Mr. Garrettson, he remarked, how agreeably disappointed he was in visiting him at his own house. Having only seen Mr. Garrettson occasionally at the General Conference, and sometimes being under the necessity of differing from him on some points of ecclesiastical polity, the Bishop had formed an idea that Mr. Garrettson was rather austere in his manners, and somewhat bigoted in his views; "but," said the Bishop, "when I had the happiness of visiting him under his own roof, and of observing the pious order of his household, the hospitality of his disposition, the kindness and attention with which he treated his friends and visiters, all my prejudices were banished; and I now think that the worth of brother Garrettson has not been duly estimated."'

The object of biography, like that of poetry, is both to delight and to instruct; and this it effects, in common with all authentic history, by the relation of facts. Well written biographies, however, possess an air of much greater familiarity than belongs to the most approved historical style. Yet the task of biographical writers is neither easy, nor within the compass of every capacity. The art of narration, the main business of the biographer, may, at first view, seem to require no endowment above mediocrity. Its distinguishing character should indeed be simplicity, though not without dignity and grace. Yet he who thinks that what is thus simple in design, is therefore not difficult in execution, has still to learn that simplicity is the last attainment of art. The small portion of Franklin's autobiography, published in the first editions of his memoir, consisted of retranslations from the French to the English. Yet under all the disadvantage of this circumstance, the great simplicity and consequent beauty of its style, gave it a charm which secured for it a character of universal attraction. Those, how-

ever, who think such a performance one of easy execution, may go and imitate Franklin's, and erect for themselves a monument of literary immortality.

Memoirs and biographies which abound in anecdotes, are not only the most entertaining, but perhaps not least instructive. By anecdotes, however, we do not mean vapid, trite, and silly stories, but those particular and striking facts and incidents in individual history, which exhibit the finest views of intellect and character, and by distinguishing the subjects of them from those groupes of other persons with whom they have stood connected, bring them forth, and cause them to stand out and apart, as it were, on the canvas, in their true and proper individuality. In this regard, biography has been said to attend upon history as the artist upon the navigator, who, with his pencil in his hand, depicts single and detached spots, where the view is concentrated, and the outline commanded at a single glance. The story of the fall of the apple which is said to have directed the penetration of a Newton to the law of gravitation, is such an anecdote as we mean. An apple might have fallen on a million of other skulls without the effect produced on Newton's brain.

It is the office of the biographer, moreover, not only to ascertain and record what is true, but also to separate the fabulous from the authentic, to remove the false colouring of prejudice and party, to weigh opposing testimonies, to expose the misrepresentations of falsehood, and to administer impartial justice to the dead. In order to this, he ought to possess ability and industry for patient investigation and research. His love of truth ought to raise him above the clouds of prejudice and faction; and his candour, charity, and sagacity, combined, should lead and enable him to guard against the distortions of envy and malice on the one side, and against the extravagancies and the exaggerations of flattery on the other.

Another and a principal object of biography, is to make entertainment the vehicle of information and improvement; to enrich us with the treasures of the experience of others; to furnish us with a knowledge which it most concerns all men to possess,—the knowledge of human nature; and to kindle within us a kindred flame with that which erst glowed in the breasts of the wise and good, long after they and their ashes have lost 'their wonted fires.'

Men, it may be farther remarked, are naturally inquisitive respecting the beginning of whatever has become admirable in its progress, and great in its completion. The sources of the stream that inundated and enriched a wide extent of country, could not fail to become an object of eager curiosity. So, in perusing the lives of eminent and good men, we cannot but wish to know something of their origin, to see the track by which they advanced, and to trace it to the very first step that was taken in such a happy direction. It is, indeed, by no means uncommon in the history of those who have distinguished themselves among their contemporaries, to find them deriving no peculiar honor from their ancestors, but rather reflecting it upon them. The celebrated Dr. Goldsmith travelled through Europe on foot, and supported himself by playing on his flute. Dr. Claudius Buchanan, the scarcely less celebrated late Vice-Provost of the College of Fort

William, in Bengal, commenced his journey in life by a pedestrian tour from Edinburgh to London, in which he was under the necessity of resorting for support to a similar expedient;—sometimes, nevertheless, having 'nothing to eat, and no where to rest at night.'* And Francis Asbury was the son of a gardener, and apprenticed to a maker of buckle-chapes. Yet who values the memory of any of those great men the less for a knowledge of such incidents and facts, or would desire a stiff, starched, meagre biography of them, from which such real-life anecdotes should be studiously expurged? Descent from the possessors of worldly rank, and wealth, and talent, may possibly in some instances have been unjustly depreciated, but in many more, doubtlessly, has been unduly prized, and vaunted. Genuine and eminent Christian piety in immediate progenitors, is, however, not only an honor to be recorded of a much higher nature, and a source of pleasing and grateful recollection, but a blessing which, in the goodness and providence of God, not unfrequently constitutes a primary link in the chain of causes which ultimately lead their offspring to distinguished worth and eminence. In short, as Lord Bacon remarks, biography should be such a history of a person in whom actions both great and small, public and private, are so blended together, as to afford that genuine, native, and lively representation, in which consist its peculiar excellence and use.

A question has been raised as to the relative advantages of autobiography, in which the subject is his own historian, and that which is the work of another hand. There are undoubtedly advantages in both species. In the former, the author cannot but know the truth, both as to facts, and in regard of all their secret causes and springs. His narrative, indeed, may not be wholly impartial. Self love can hardly fail to give it an occasional bias. For this however, the reader is generally prepared to make due allowance, and is perhaps less liable to be misled by it than by the pretended impartiality of another, guided nevertheless, it may be, by the concealed yet strongly operating influence of personal or party prejudice or favor. Biographies in which the narrative of the historian is supported and elucidated by the epistolatory correspondence of the subject of his history, participate in a great degree in the advantages of both classes. The life of Cowper, by Hayley, is one of the most entertaining and instructive of this sort. In the life of Mr. Garrettson before us, we are pleased to find that Dr. Bangs possessed the means to avail himself of all these advantages, and that he has happily, and to a considerable extent, combined them. For any defects which may appear in the execution, the biographer himself has made sufficient apology, and if any reader can, nevertheless, rise from the perusal of this work without thanking him for it, his heart must be made of different stuff, or have been cast in a different mould, from ours.

'It is generally known [says Dr. Bangs] that Mr. Garrettson published an account of his experience and travels in the year 1791. This account embraces a period of about thirty-nine years of his natural life, and sixteen of his spiritual pilgrimage. To this printed journal he had appended several manuscript notes. These, which appear to have been written near

* Memoir of Dr. Buchanan.

the close of his life, give a more detailed account of some of the incidents glanced at in his printed journal. They have been carefully examined, and such parts of them as were considered most important, either to throw additional light on his history, or to make the incidents more interesting and useful, have been incorporated in the present memoir.

The original manuscript journal of his travels in Nova Scotia, and in some parts of the United States after his return from that province, was likewise consulted, and collated with the printed journal as far as it extended, with some letters from his friends in that country, his correspondence with Mr. Wesley, Dr. Coke, Mr. Asbury, and others, together with some anecdotes furnished by his pious daughter. From these documents several extracts have been made, some entire letters inserted, and after collating his printed and manuscript journals, it was found expedient, in order to make the narrative the more complete, to weave the two together.

During some periods of his life, Mr. Garrettson, it appears, either made no record of his exercises and labours, or did not preserve it. These chasms have been filled up either from the records of the church, from information furnished by a member of the family, or from my own recollection.

In giving an account of his early experience, and some of the first years of his labours in the "ministry of reconciliation," I thought it most advisable to give it chiefly in his own words, as thereby the genuine sentiments of his heart, the exercises of his mind, and the blessing of God upon his labours, would be the more accurately and forcibly expressed,—reserving to myself, however, the privilege of adding a word or sentence to make the sense clearer, and substituting one word for another, without either altering the meaning or changing the style.

From the month of March, 1824, to June, 1826, he kept a very regular account of the manner in which he employed his time. That the reader might see the influence of pure religion on the heart and conduct of a man who had been for so many years devoted to the service of God, and who expected so soon to appear in the presence of his Judge, I have made copious extracts from this part of his journal; and I humbly trust that they will tend to make that religion which shone so steadily and brightly in the life of Mr. Garrettson, appear above all other things the most desirable and necessary.

For the account of his remaining days, of his last sickness, and of his death, I am indebted partly to information received from Mrs. Garrettson, and other friends, who attended him in those solemn moments, and partly to my own knowledge.

These are the materials from which the following memoir has been compiled. It has been my endeavour to furnish the reader with a faithful narration of the incidents of his life, and of the various transactions in which he was engaged, as well as to exhibit an exact portraiture of Mr. Garrettson both in his private exercises and public labours. Though the critical reader will doubtless discover many defects, it is hoped not more than may find a reasonable apology from the circumstances under which I have performed my task. Other duties have had an imperious claim on my time and attention, and necessarily prevented my bestowing that labour on the work which otherwise I might have done.'—*Preface*, pp. 5–7.

Persuaded, as we are, that our readers in general who either take an interest in the diversified and fruitful history of Mr. Garrettson personally, through a long and most active life, and a peaceful and happy death, or in the rise, progress, character and influence of Methodism in America, will wish to possess themselves of this volume, and to read it entire, it is not our purpose to make here any other

abstract of it or extracts from it, than may be necessary to furnish a general idea of its style, and of the tenor of the narrative.

'Mr. Garrettson was among the earliest Methodist preachers that were raised up in America. Being active and zealous from the commencement of his ministerial career, his life and labours are intimately connected with the rise and progress of Methodism in this country, and his name will therefore ever be associated with those self-denying men who were instrumental in beginning and carrying forward that blessed work of God which has since spread so rapidly and extensively over this continent. On this account, it may not be amiss to introduce him to the notice of the reader by a sketch of the commencement of the work in this country.'—*Introduction*, p. 5.

After despatching in a few pages this introductory summary, the biographer continues,

'Mr. Garrettson was born in the state of Maryland, August 15, in the year 1752. His parents were members of the Church of England, and educated their children in the same faith. His grandfather was an emigrant from Great Britain, and was among the first settlers in the province of Maryland, on the west side of the Chesapeake bay, near the mouth of the Susquehannah river. Being surrounded with the aborigines of the country, his situation was so perilous that he found himself compelled to go armed by day and night. The place where he first settled is still designated by his name, and is the residence of a branch of the family.'—p. 17.

The first interview which Mr. Garrettson had with a Methodist preacher seems to have been with Mr. Strawbridge, a local preacher from Ireland, who established his residence at Pipe Creek, on the western shore of Maryland, and preached and formed a society there about the same time that Mr. Embury, a local preacher also from Ireland, settled and formed a society in New-York. Mr. Strawbridge, says Mr. Garrettson, 'came to the house of a gentleman near where I lived, to stay all night; I had never heard him preach, but as I had a great desire to be in company with a person who had caused so much talk in the country, I went over and sat and heard him converse till nearly midnight, and when I retired, it was with these thoughts, I had never spent a few hours so agreeably in my life.'—p. 21.

Mr. Garrettson's happy conversion to God took place in June 1775.

'The blessed morning, [he says,] I shall never forget! In the night I went to bed as usual, and slept till day break: just as I awoke, I was alarmed by an awful voice, "Awake, sinner, for you are not prepared to die." This was as strongly impressed on my mind, as if it had been a human voice as loud as thunder. I was instantly smitten with conviction in a manner I had not been before. I started from my pillow, and cried out, Lord, have mercy on my soul! As it was about the commencement of the late unhappy war, and there was to be a general review that day near my house, I had promised myself much satisfaction; for I was a professed friend to the American cause: however, instead of giving my attendance, I passed the morning in solitude; and in the afternoon went out and heard a Methodist sermon. In sorrow I went, and in sorrow returned: and in sorrow the night passed away. None but those that have experienced the like exercises, can form an idea of what I underwent for several days.

'The enmity of my heart seemed to rise higher and higher. On the Tuesday following, in the afternoon, I heard Mr. Daniel Ruff preach; and was so oppressed that I was scarcely able to support my burden. After preaching, I called in with D. R. at Mrs. G——'s, and stayed till about

nine o'clock. On my way home, being much distressed, I alighted from my horse in a lonely wood, and bowed my knees before the Lord.'—p. 29.

We break off this account here to express our regret at finding in this extract from Mr. Garrettson's journal, only the *initials* of names which many readers will not be able to decipher, and which all would prefer to see in full. We have regretted the same thing in the journals of the venerable Asbury, and others of our early writers of their own memoirs. There may be cases in which it may be prudent or charitable to conceal, or but partially to indicate, the names of individuals. But we can conceive of no possible good reason for it, but many against it, with regard to those which, after the death of the parties at least, ought to be spread before the world in which they shone as lights, and to be had in everlasting remembrance. 'D. R.' in the above extract, it is easy indeed to discover means Daniel Ruff, one of the itinerant preachers of that early day, just before alluded to. 'Mrs. G.' too, will be readily recognised by the few survivors of the first race of Methodists, and by an extensive circle in Maryland, and in the regions thereabout. Yet there is no sufficient guide in the memoir for the discovery of her true name, nor any reason for its concealment.—'Mrs. G.' was Mrs. Gough, a lady not only of worldly distinction and affluence, but what is far better and more exalting, of eminent and consistent piety, who adorned the cause of God her Saviour from youth to an advanced age, and is now gone to her reward. She was the mistress of the hospitable and amply furnished mansion at *Perry Hall*, on the Western Shore of Maryland, long the 'preacher's home,' and that of many a weary pilgrim, rich and poor.

After reciting the deep struggles and agonies of his soul while bowed on his knees in the 'lonely wood,' and in the night, Mr. Garrettson states that he again mounted his horse 'with a hard unbelieving heart, unwilling to submit to Jesus.' He had not rode more than a quarter of a mile, however, 'before the Lord met him powerfully with these words, "These three years have I come seeking fruit on this fig tree, and find none,"'—and then the following seemed to be added,—'I have come once more to offer you life and salvation, and it is the last time:—choose, or refuse.'

'"I was instantly [he continues] surrounded with a divine power: heaven and hell were disclosed to my view, and life and death were set before me. I do believe if I had rejected this call, mercy would have been for ever taken from me. Man hath power to choose or refuse in religious matters; otherwise God could have no reasonable service from his creatures. I knew the very instant when I submitted to the Lord, and was willing that Christ should reign over me: I likewise knew the two sins which I parted with last, pride and unbelief. I threw the reins of my bridle on my horse's neck, and putting my hands together, cried out, Lord, I submit. I was less than nothing in my own sight; and was now, for the first time, reconciled to the justice of God. The enmity of my heart was slain—the plan of salvation was open to me—I saw a beauty in the perfections of the Deity, and felt that power of faith and love that I had ever been a stranger to before."'—p. 30–1.

An anecdote is related by Mr. Garrettson, of an event after he became an itinerant preacher, the circumstances of which are connected with the history of another aged and very eminent minister, yet living.

and who we hope will not forget to give us, before he goes hence, or at least to bequeath us, some memoir of *his* own life and times. It is also characteristic of the indefatigable industry with which the devoted sowers scattered abroad the good seed of the kingdom in those days, and of the wisdom and the happy fruit of following the inspired exhortation on this subject,—'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'—Blessed, adds another inspired writer—the evangelical prophet—'Blessed are ye that sow beside *all waters*.'

'When brother D. R. returned, [says Mr. Garrettson,] he took the circuit, and I went out to open a new one. As I passed along through Tuckcyhoe Neck, I called at a house and asked the woman if she wanted to hear the word of the Lord preached; if she did, to send and call in her neighbours: she did so, and I found great freedom. I gave out that I would preach again the next day. The man of the house was an officer of rank, and it being a day of general mustering, he marched up all the company, and I spoke to hundreds with freedom; many tears were shed, and several convicted, one of whom has since become a preacher. I continued several days in the Neck, and my labours were attended with success.'*

We have noticed in this work a few orthographical errors in the names of persons and places, which will probably be corrected in future editions,—for we hope many editions of it will be called for. A second has already been required and published. Such errors it was not easy for either Mr. Garrettson, or his biographer, (who, in these instances, probably followed his author,) to avoid. The spelling of the names of persons and places is often arbitrary and unsettled, and not reducible to any fixed and certain standard. This is peculiarly the case with regard to the aboriginal Indian names, of which 'Tuckeyhoe,' in the above extract is one. The usual and more approved spelling of this name, we believe, is Tuckahoe. It is the name of a creek, or stream of water, emptying into the Choptank river, and dividing between the counties of Caroline, Queen Ann's, and Talbot, on the Eastern Shore of Maryland. The narrow strip of land between those two waters, down to their confluence, is called Tuckahoe neck, and was the birth place of the Rev. Ezekiel Cooper. Caroline is, in general, a county of a comparatively barren soil, but has given birth to several able ministers, and had the honor of being one of the cradles and nurseries of Methodism, in its early infancy in America. It is also endeared to us personally by many interesting recollections, and was the first field of our own humble itinerant labours.

In the seventh chapter of the Life of Mr. Garrettson, an account is given of the commencement and progress of the work of God, by means

* 'After I left brother Ruff, I was wandering along in search of an opening for the word, in deep thought and prayer, that my way might be prosperous. I came opposite a gate; the impression was sudden—turn in, this is the place where you are to begin. It was the house of Rev. E. Cooper's mother, and the officer was his stepfather. Ezekiel was about thirteen years of age, and as he has since informed me, he received a divine touch which he never lost, and some years after, he was happily brought out to testify of the forgiving love of Jesus, was called to the work of the ministry, and to eminent usefulness in the church of God. There is great cause of thankfulness for my feeble efforts in this little excursion.'—p. 45.

of the Methodist itinerant ministry, in Dorset [Dorchester] county, Eastern Shore of Maryland. 'Judge E.,' [Ennals,] his 'niece,' the young lady by means of whom the work began there, (the late Mrs. Catharine Bruff,) 'her sister Mary, (the late Mrs. Ward,) and 'Henry Airey [Airey] Esq.,' are names embalmed in the history of the rise of Methodism on that peninsula. Mrs. Bruff and Mrs. Ward have been deceased but a few years, and we have often ourselves heard them rehearse the events to which this part of Mr. Garrettson's biography alludes, when, in the prime and bloom of youth, they renounced, like Moses, their flattering prospects of worldly pleasure, choosing rather to suffer affliction with the people of God, and esteeming the reproach of Christ greater riches than the treasures of Egypt. There are, in this sketch, several very interesting anecdotes, strikingly characteristic of the times and people to which they relate. It was the chivalrous age of Methodism, and of Methodist preachers. In searching, however, (yes *searching*,) for the *dates*, an important point in all history, we have been obliged to notice a defect for which we feel a little inclined to indulge our critical muse in administering a gentle castigation, on account of the trouble it has caused us, though not now for the first time, nor only in this work. Every reader wishes to be able to see through what he reads, with all its bearings and connexions, with as little personal trouble as possible. This is especially the case in perusing entertaining narratives, in which we dislike the interruption of even very frequent or long notes, and more so still the delay and vexation of being obliged to search backward and forward to ascertain dates. Where, as in the case before us, the year and the month are mentioned at the commencement of each, (though in the body of the page,) this inconvenience may not be so sensibly felt by those who give the work an entire consecutive reading, and in a quick order of time. But all cannot do this. Many readers, perhaps, can avail themselves of the pleasure of perusing such a work only in occasional intervals of leisure; and when they return to it, after hours, possibly days, of intermission, the year and the month, in the chronological thread of the narrative, are probably forgotten; and having only the *day* set down, at the beginning of the paragraph, they are obliged to go back to find them, or else read on, refusing to take this trouble, as too many are apt to do, with a great diminution both of the satisfaction and of the profit which might otherwise be enjoyed. We often desire also to look a second time, and for occasional purposes, into well written works of this sort, and to review particular passages. In such instances our time and patience have been sorely taxed in turning over the leaves, and glancing down the pages, of journals and biographies, to find the dates. The remedy we suggest, an easy one for both authors and printers, is to place the year, and we should be glad to see the month also, at the top of every page. This would cause no additional cost, of composition, or press work, or paper, or binding, yet would materially promote the pleasure and benefit of reading, and consequently the value of the work, and our thanks to authors.

'Sunday, 27th, says Mr. Garrettson, [that is, as will appear by looking back a few pages, Sunday, the 27th of February, 1780,] at eleven o'clock, many came out to hear the word, and it was expected my enemies would

be upon me. I was informed that not a few brought short clubs under their coats to defend me in case of an attack, for many had just about religion enough to fight for it. As I was giving out the hymn, standing between the hall and room doors, about twenty of my persecutors came up in a body. I was amazed to see one of them who was an old man and his head as white as a sheet. The ringleader rushed forward, presented a pistol, and laid hold of me. Blessed be God! my confidence was so strong in him, that I feared none of these things. Some of the audience, who stood next to me, gave me a sudden jerk; I was presently in the room and the door shut. As soon as I could I opened it, and beckoning to my friends, desired that they would not injure my enemies; that I did not want to keep from them, but was willing to go to jail. If I had not spoken in this manner, I believe much blood would have been shed. I began to exhort, and almost the whole congregation were in tears. The women in a particular manner were amazingly agitated. I desired my horse to be got, and I was accompanied to Cambridge, where I was kept in a tavern from twelve o'clock till near sunset, surrounded by the wicked; and it was a great mercy of God that my life was preserved.

I told my enemies not to give themselves any uneasiness, for I thought it an honour to suffer in the cause of Christ. After my horse and baggage were ready, and I was equipped for the expedition, we started two and two. My friend [Mr. Airey] and I rode together, and half the company before and half behind. This was on the Lord's day. When we came to the hotel, my friend and I were permitted to occupy a room adjoining the large public room. The inhabitants of the place seemed to be coming and going the whole of the day, and kept the room filled the whole of the time drinking and rejoicing over their prey. My friend was a young soldier, and the trial was too great for him. One of the company, a stout man, was about to break in to abuse, (for their hatred against him was almost as great as it was against me,) and actually did strike at him with all his force with a large loaded whip, and in all probability would have killed him, had not the whip struck the top of the door. My friend was young and active, and he instantly sprung, and as quick as a flash, sent his fist into the fellow's temple, who like a Goliah under David's sling, fell flat to the floor, and there was a roar of laughter through the house, and a declaration, "the Methodists will fight." At a convenient time I got my friend round the neck, and wept, and told him he had grieved my spirit. He said he was very sorry on account of grieving me; but that it was almost as sudden as thought: that it appeared to him that his arm was nerved for the purpose, and that he did not feel as if he had done wrong. And I must say I think they behaved rather better afterwards.

A little before night I was thrust into prison, and my enemies took away the key that none might administer to my necessities. I had a dirty floor for my bed, my saddle bags for my pillow, and two large windows open, with a cold east wind blowing upon me: but I had great consolation in my Lord, and could say, "Thy will be done." During my confinement here, I was much drawn out in prayer, reading, writing, and meditation. I believe I had the prayers of my good friend Mr. Asbury; and the book which he sent me, Mr. Rutherford's Letters, during his confinement, together with the soul comforting and strengthening letters which I received from my pious friends, were rendered a great blessing to me. The Lord was remarkably good to me, so that I experienced a prison to be like a paradise; and I had a heart to pray for my worst enemies. My soul was so exceedingly happy, I scarcely knew how my days and nights passed away. The Bible was never sweeter to me. I never had a greater love to God's dear children. I never saw myself more unworthy. I never saw a greater beauty in the cross of Christ; for I thought I could, if required,

go cheerfully to the stake in so good a cause. I was not at all surprised with the cheerfulness of the ancient martyrs, who were able in the flames to clap their glad hands. Sweet moments I had with my dear friends who came to the prison window.

> Happy the man who finds the grace,
> The blessing of God's chosen race,
> The wisdom coming from above,
> The faith which sweetly works by love.

Many, both acquaintances and strangers, came to visit me from far and near, and I really believe I never was the means of doing more good for the time: for the county seemed to be much alarmed, and the Methodists among whom I had laboured, to whom I had written many epistles, were much stirred up to pray for me. I shall never forget the kindness I received from dear brother and sister Arey. They suffered much for the cause of God in Dorset county, for which, if faithful, they will be amply compensated in a better world.'—pp. 111–13.

They are now enjoying that 'recompense of the reward.'

'My crime [continues Mr. Garrettson] of preaching the gospel was so great, that no common court would try my cause. There appeared to be a probability of my staying in jail till a general court, which would not convene in nearly twelve months. My good friend Mr. Asbury went to the governor of Maryland, and he befriended me: had I been his brother, he could not have done more for me. The manner in which he proceeded to relieve me was this:—I was an inhabitant of Maryland by birth and property: I could likewise claim a right in the Delaware state, which state was more favourable to such *pestilent fellows*. I was carried before the governor of Delaware. This gentleman was a friend to our society. He met me at the door, and welcomed me in, assuring me he would do any thing he could to help me. A recommendatory letter was immediately despatched to the governor of Maryland; and I was entirely at liberty. O! how wonderfully did the people of Dorset rage: but the word of the Lord spread all through that county, and hundreds both white and black have experienced the love of Jesus. Since that time I have preached to more than three thousand people in one congregation, not far from the place where I was imprisoned; and many of my worst enemies have bowed to the sceptre of our sovereign Lord. The labours of Caleb Peddicord and Chew were much blessed in this place, in the first reviving and spreading of the work.'—pp. 114-15.

The following anecdotes and reflections, Mr. Garrettson's biographer informs us, 'are from the pen of his amiable and pious daughter, to whose diligence in selecting from her venerable father's papers, and transcribing them, these memoirs are greatly indebted.'

'Thus has my dear and honoured father ended his notes to his printed journal. When they were commenced and when ended I cannot precisely say, but I think it is one of the last testimonies which he has left, probably written very near the close of his devoted life. His memory was stored with a rich fund of anecdote, and I regret exceedingly that of many passages of his life he has left no record. His journals while in Nova Scotia, except those in print, are I believe lost. I have been able to find only short notices of his labours while there, and among my earliest and most pleasant recollections are the details which my dear father used to give me of his residence in that region of frost and snow. I well remember the delight with which I used to climb his knee, and the importunity with which I used to beg for a story about *Nova Scotia*;—and in riper years—but those halcyon days are for ever flown: tears will not recall them. At one time in order to attend his appointment, he rode through an unfrequented country, the hail

driving in his face until nearly benumbed, he was obliged to lay the rein on the neck of his horse, and leave the animal by his own instinct to keep the road. There was no visible track, and turning out of the road in that country exposed the traveller to the greatest fatigue, as his horse sunk in the mass of unbeaten snow. At length he arrived at the only house he had seen; his horse stopped at the door, and he had only life enough left to walk in and throw himself on the bed. None but children were within, who covered him with plenty of bed clothes, while he lay almost insensible for nine hours, and had nearly forfeited his valuable life by too great eagerness in his Master's cause.

He had often to cross the St. John's, whose tide recedes, leaving its bed nearly empty, and again comes roaring up with great velocity and force, sweeping every thing before it, and elevating on its waves the vessels and ships which it had left dry. During its recession its bed is fordable; but in winter the crossing is dangerous on account of the large masses of ice it leaves behind. On one occasion his guide, instead of leading him up the river, went down, and they were not apprized of their danger until they saw the tide fast roaring towards them. The guide shrieked out, "Put spurs to your horse and make for the nearest land!" He did so, although uncertain whether it would be accessible when attained, for the shores thereabout were very bold and rugged. His horse was fleet; the shore was accessible; he outrode the wave, which swept over the back of his horse just as he had set foot upon the land. I have often heard my father say that if he had only been half the length of his horse's body behind, he should have been swept off like a feather on the tide.'

It was at the 'Christmas Conference' of 1784, after assisting in the organization of the Methodist Episcopal Church, that Mr. Garrettson, through the solicitation of Dr. Coke, volunteered his services for Nova Scotia. He sailed for Halifax, in February 1785, arrived safely, and continued to travel and preach in the province till April 1787, when he returned to the United States, 'leaving as a testimony of his fidelity and success in his Lord's vineyard, about six hundred members in society.'

It is an object of laudable curiosity, as has been already remarked, to search the rise, and to trace the progress, of a great and fertilizing stream. But it is a spectacle of sublime grandeur to witness the debouching of the same stream, when it pours its full and mighty tide into the bosom of that parent ocean, from which, in truth, it derived its origin. The following account of some of the last days of Mr. Garrettson, his biographer states is from the pen of Miss Mary K. [R.] Garrettson, in a letter to the Rev. Richard Reece, of England.

"Dear and Rev. Sir,—Another memento of your kindness most forcibly reminds us of our obligations, and of the duty of giving you the interesting particulars of my blessed father's last illness and death; a duty which has been long delayed, for as often as it impressed itself on my mind, a sense of my inadequacy to the subject, and the pressure of my heavy bereavement, has most forcibly withheld me from the attempt.

For several months before his death, my dear father seemed to feel, in an unusual manner, the uncertainty of his own existence; and an impression of the shortness of his stay, made him rather reluctantly consent to an election for delegate to the General Conference. Our presiding elder, Mr. Scofield, has since informed us, that during his last visit *here*, papa took him to a little retreat in the garden, where he spent many of his hours in devotion, and after conversing on the affairs of the church, (which ever lay near his heart,) with the spirit of one ready to depart and be with Christ, he said

he should not probably live to see the next conference. They then kneeled down and prayed together, when the power and presence of God were felt, said Mr. Scofield, in a manner never to be forgotten by me.

On Friday, the 17th of August, my dear father left us in usual health, expecting to spend the sabbath in New-York, and to return the ensuing Monday or Tuesday. I can never forget the last day he spent at home; —a serenity and happiness marked his manner, and the purest love was reflected in all his actions. Our table was surrounded by friends. Some had recently arrived, and others were about to depart. A mingled sensation of pleasure at the coming, and regret at the parting guests, pervaded our minds; but pleasure was predominant, for fancy painted futurity with the pencil of hope, and the regret we felt was just sufficient to soften her vivid colouring. But my dear father;—the heavenly expression of his countenance during that social meal I can never forget; and I find a mournful pleasure in recalling again and again the events of that last day of family enjoyment. After dinner we kneeled down, and he prayed with us in a manner unusually solemn, tender, and affecting. Almost every eye was suffused in tears:—we parted. The next sabbath was spent by him in the services of the sanctuary, in preaching and administering the sacrament. On Monday he underwent considerable fatigue, but spent the evening at Mr. Suckley's. He appeared to the family to be in unusual health and spirits, sat up beyond his customary hour, although it was his intention to take the six o'clock boat, and dine with us on the morrow. That night, however, he was seized with his last agonizing disorder, [strangury,] and after spending several days of intense pain and extreme danger, he consented to abandon the thought of returning home, and sent for mamma and me.

On our arrival we were told that the crisis of his disorder had been favourably passed, and that, though lingering, there was every prospect of his ultimate recovery. But though we suffered our judgment to be led captive by our wishes even to the last, no hopes of that kind were implanted in his mind. I believe he knew and felt that his time of departure was at hand. His sufferings at times were unutterable; but through them all were manifested a resignation and fortitude which no agony could destroy. "I shall be purified as by fire; I shall be made perfect through sufferings:—it is all right, all right; not a pain too much," he would often say. Daily, and almost hourly, he was visited by some one or other of his brethren, who added much to his consolation during those seasons when the heart and the flesh fail. but when the religion of Christ is indescribably precious; (the recollection of their kind attentions will never pass from my mind;) and as he descended into the dark valley, his views of the grandeur and efficacy of the atonement became more and more enlarged. His disorder inclined him latterly to slumber, and he was often delirious; but even then the same subject was the theme of his discourse. Towards the last his strength was so much exhausted, that articulation became a painful effort; but he would often, in a languid feeble voice, say, "I want to go home; I want to be with Jesus. I want to be with Jesus." To a friend he said, a short time before his death, "I feel the perfect love of God in my soul." A day or two before his departure I heard him say, "And I shall see Mr. Wesley too." It appeared as if he was ruminating on the enjoyment of that world, upon the verge of which he then was;—enjoyments which he said a Christian could well understand, as they began in his heart before he was disembodied. His mind seemed employed with subjects for the sweetest feelings of love and adoration. When asked how he did, he would answer, "I feel love and good will to all mankind," or, "I see a beauty in all the works of God,"—forgetting that the infirmities of his body were the subject of the inquiry. He had resigned his wife and daughter into the hand of God, and so great was his desire to be with Christ, that parting with us was disarmed of its

bitterness. His last sentence spoken, even in death, was, "Holy, holy, holy, Lord God Almighty! Hallelujah! Hallelujah!" After that, though he lingered many hours, he could not speak articulately. Once only, clasping his hands, and raising his eyes to heaven, he uttered, "Glory! glory!" Many petitions were offered around his dying bed, that he might be permitted to give his last testimony, but they were not granted. For myself, I felt it was not necessary. A holy and laborious life of more than fifty-two years bore ample testimony to the triumph of his soul over its last enemy.

Never can I hope to give you more than a faint idea of the solemn yet glorious hour when the spirit achieved *that* last victory, and was ushered into the joy of the Lord. Encircled by his kind and affectionate friends, by his brethren and his sons in the gospel, my venerable father lay apparently unconscious of every thing that surrounded him. We *felt truly* that he was only leaving the church militant to join the church triumphant. Just as the period of his departure approached, one of the preachers broke forth into prayer;—prayer so elevated, so holy, that it seemed to wrap the hearers above all sublunary consideration, and as he commended the dying saint into the hands of God, he prayed that the mantle of the departing patriarch might rest on his surviving brethren. His prayer seemed answered;—a Divine influence pervaded the apartment;—two of the preachers almost sunk to the floor, under a glorious sense of His presence who filleth immensity. My dear mother, with clasped hands and streaming eyes, exclaimed, "Yes, Lord! we give him up freely,—*freely* give him up to thee!"

The spirit departed, leaving the body impressed with the sweetest expression of peace and tranquillity; an expression which it retained until the moment when it was shrouded from human observation. We could stand beside those dear remains, and imagine that their appearance of renewed youth and happiness was a pledge of that glorious resurrection, when death shall be swallowed up in victory, and the mortal put on immortality; and we could look on the grave as a sure and certain deposit, until that day when it shall give back its precious seed rejoicing."

Thus as a ripe shock of corn was he gathered into the garner of his God. In the 76th year of his age, and the 52d of his itinerant ministry. He ended his useful life and suffering at the house of his long tried friend, George Suckley, Esq., in the city of New-York, about two o'clock in the morning of the 26th of September, 1827.'—pp. 317-21.

We shall conclude this article with some extracts from Dr. Bangs's 'character' of Mr. Garrettson, drawn, we believe, with scrupulous fidelity and truth, both from authentic testimony, and from a long and intimate personal acquaintance.

'In the death of Mr. Garrettson the church militant was deprived of one of its most aged, most devoted, and successful ministers. From the commencement of his ministerial career to its termination, he seems to have pursued his object with untiring constancy and perseverance; and wherever he moved, the purity of his intentions and the uprightness of his deportment secured for him the confidence of all who feared God; while the holy unction which generally accompanied his public administrations, announced him as the commissioned messenger of God to a lost world.

This, I think, has been sufficiently manifest in the preceding pages. It is therefore unnecessary to add much more, as his private exercises and public labours have been exhibited as they in reality were in the various relations of life which he sustained.

I shall, however, in accordance with the general custom, endeavour to exhibit some general outlines of a character which the more I contemplate

the more I admire—not so much on account of the brilliancy of talents which it unfolds, as on account of the noble, the *gospel simplicity*, which so conspicuously distinguished our departed father in the gospel of Christ.

Let no one suppose that in fixing on this as the distinguishing feature of his character, there is an intention to diminish his worth. Far otherwise. There is no intention either to diminish or to exalt, but to speak what I believe to be the truth in relation to him. When I say that he was eminently distinguished by *simplicity*, I mean that simplicity which is inseparably connected with a "conscience void of offence towards God and man," the effect of that Divine love in the heart which is always productive of a single and sincere desire to do good, to "glorify his God below, and find his way to heaven." If ever there was a man on earth devoid of subtlety, guile, or suspicion, Freeborn Garrettson was that man. While his judgment was well matured by study, by habits of reflection, and a close attention to passing events, his heart was filled with that love which caused this prominent trait of his character to shine forth in all its loveliness, and will no doubt be recognised by all who knew him as his distinguishing peculiarity. No corroding suspicions disturbed the sweet repose which reigned in his breast. Until compelled by the irresistible language of facts, to denounce any one as insincere who professed to love the Lord Jesus, he embraced all such as "brethren beloved." Being honest and sincere himself, he could not indulge in a suspicious temper towards others. And if this heavenly disposition sometimes exposed him to the impositions of the cunning and the crafty, it happily relieved him from the vexations of imaginary evils, and the pain of "fearing where no fear was." And if we must err, as seems unavoidable in this fallible and changeable state, how much better is it to suffer the hand of charity to lead us astray, than to be tormented day and night by the evil forebodings of a restless disposition! From the demon of jealousy, and the evil genius of suspicion, it behooves us all to pray, "Good Lord deliver us."

This, therefore is so far from being a defect, that I humbly conceive that it ought to be reckoned among the cardinal virtues of a Christian. And this marked all his actions, pervaded his whole soul, and contributed to that pure enjoyment in which he so largely participated in the society of his friends.

It was no doubt this simple intention to please his God in all things which gave him such distinguished success in the ministry of the word. It may be fairly questioned whether any one minister in the Methodist Episcopal Church, or indeed in any other church during the same period, has been instrumental in the awakening and conversion of more sinners than Mr. Garrettson. This, I think, has been abundantly evinced in the preceding Memoir.

It was this simple desire to do good which inspired him with such a flaming ardour and such intrepid courage in the cause of his Divine Master. Neither the heat of the south, the cold of the north, nor the variable atmosphere of the more temperate clime; neither the dust and smoke of the city, the hill and dale of the country, nor the forests of the wilderness; neither riches nor poverty, ease nor luxury; neither frowns nor smiles, could dampen the ardour of his zeal, or quench the thirst he had for the salvation of immortal souls. Wherever he came, in whatever company, whether of the rich or the poor, in whatever climate, his theme was the same; it was "Jesus and him crucified;" declaring to all that he was not "ashamed of the gospel of Christ." This was the soul and main spring of all his actions; that which set him in motion, and which kept him moving in the circle of obedience to what he considered, and what the effect of his labours proved to be, a Divine call.

What else but a simple desire to do good to all men as he had opportu-

nity, could have induced him to forsake all in early life, to persevere through "good and evil report," for upwards of fifty years, without fee or reward? For it may be observed here, that Mr. Garrettson, during the whole course of his ministry, never received any pecuniary recompense, or if at some times, through the solicitation of his friends, he received any, it was given either to necessitous individuals, or deposited with the funds of the conference. In this manner the patrimony he inherited from his ancestors was all expended, and it has often been observed, that for this sacrifice, so nobly and freely offered upon the altar of benevolence, he was rewarded "a hundred fold, even in this life." And after he came to the possession of a larger estate by his happy marriage, I have frequently heard him say, that the entire income of his property, after meeting his annual expenses, was devoted to charitable purposes. In pursuing this course, and making these sacrifices, what else, I say, could have moved him forward so steadily, and for so long a time, but a single desire to promote the glory of God in the salvation of souls?

It was the same principle which inspired him with that spirit of liberality towards other denominations of Christians by which he was characterized. Though Mr. Garrettson was sincerely and conscientiously attached to the church to which he belonged, firmly believed and faithfully defended its peculiarities, yet towards all others which he believed held fast the cardinal and distinguishing doctrines of the gospel, he exercised a spirit of charity, loving the good of every name, and rejoicing in every thing evangelical he could discover among them. Hence his residence was the resort of Christians and of Christian ministers of different denominations. While he could hold no fellowship with those who openly denied the proper Deity of Jesus Christ, and consequently set aside his atonement for the sins of the world, most cordially he gave the right hand of fellowship to all who "loved the Lord Jesus Christ in sincerity," and who believed and defended the grand cardinal truths of Christianity. However much they might differ from him in points of minor importance, if they held fast these great doctrines of God our Saviour, he embraced them as his brethren in the Lord.'—pp. 322–6.

We have already, in an early part of this article, given an interesting view of Mr. Garrettson in the domestic and social circle, where he shone with a mild and benignant radiance that charmed every eye, and affected every heart.

'What contributed much [continues his biographer] to his own comfort was the *placability* of his disposition, another inseparable companion of that divine simplicity which predominated in his heart. That he had enemies was not his fault. No one should have been his enemy. Neither had such any cause to fear him, because he would not have hurt them even if he could. While he fulfilled the Divine command in loving his friends, he also inherited the blessing of those who *bless and curse not, and who pray for those who despitefully use them.* On how many heads he has thus heaped "coals of fire," and by the influence of this love melted them into tenderness, and made them his friends, "that day" alone can declare.'—p. 329.

'To the same ardent thirst for the salvation of lost men may be attributed his zealous cooperation in all our benevolent institutions. He lived to see that divine principle which thrust him out into his Lord's vineyard in the midst of obloquy and reproach, when the true disciples of Jesus were "as a speckled bird, and the birds round about" were against them, enlarged into an expansive benevolence; and so mightily had the word of God increased, and the number of disciples multiplied, that institutions of charity were springing up in every direction, to bless the world with an increase of light and knowledge. Mr. Garrettson watched the rise and progress of these institutions with strong and increasing interest. He aided their operations by contributing to their funds.'—p. 330.

'If we view Mr. Garrettson as a minister of the Lord Jesus Christ, we shall behold the same disposition displaying itself on all occasions. Indeed so habitual was the impression on the minds of all with whom he was acquainted, of his deep sincerity, of the simple desire of his heart to ascertain and promulgate the truth as it is in Jesus, that however some might differ from him in his views, they could hardly resist the conviction which the force of this principle made on their hearts. And if it be the chief business of a minister of the sanctuary to carry a conviction to the hearts of sinners of the truths of the gospel, and to awaken within them a serious concern respecting the solemn realities of eternity; if the object of his mission be to point those "that mourn in Zion" to the "Lamb of God which taketh away the sin of the world;" if he should not cease his exhortations until he lead the penitent sinner to the blood of atonement, "which cleanseth from all unrighteousness," and until he *so believe as to receive the witness in himself that he is born of God;* if the end of his commission is to build up believers "in their most holy faith," and never let them rest until they are *filled with the perfect love of God;* if to accomplish these objects be the principal aim of the minister, then we may pronounce the Rev. Freeborn Garrettson to have been a true minister of Jesus Christ. If it be the duty of a minister commissioned of God to "go into all the world, and preach the gospel to every creature," as far as his strength and opportunities will permit; and if in doing this he is to give evidence of his call to the work by preaching with all that zeal and pathos which distinguish men influenced by the Spirit of God, and having the worth of souls pressing upon their hearts; then did the subject of this memoir discharge his duty, and give the most substantial evidence of his Divine call to this holy and important work. His labour and diligence were great, and his success in winning souls to Christ was in proportion. Wherever he went he left the impressions of truth behind him. Sinners were made to feel their awful responsibility to God, while His people felt the "holy anointing," and often "shouted aloud for joy." '—pp. 331-2.

'But that which gave such efficiency to his labour in the gospel, was the "unction of the Holy One," which rested upon him. No man, I believe, was more deeply sensible of the indispensableness of the Holy Spirit to enable the minister of Christ to succeed in his work, than Mr. Garrettson. Deriving all his doctrines and precepts from the pure fountain of Divine truth, the Holy Scriptures, he made these his daily study; and being deeply conscious that he must have the enlightening and sanctifying influences of the Holy Spirit, to enable him rightly to understand and apply these truths, he was assiduous in his addresses to the throne of grace, firmly believing that God would "give the Holy Spirit to them that ask him." The success, therefore, which accompanied his public labours, is not attributable to the force of human persuasion, or to the "words of man's wisdom," but to the "demonstration of the Spirit," which accompanied his word. Thus armed with the "sword of the Spirit," his word was "mighty, through God, to the pulling down the strong holds of Satan." '—pp. 332-33.

'Such was the character of the Rev. Freeborn Garrettson. And if his name be not handed down to posterity as one of the *greatest* ministers with which the Methodist Episcopal Church has been favoured, he will unquestionably be ranked among the *best*, the most *devoted*, and the most *successful*.'—p. 333.

In furnishing this volume, Dr. Bangs has rendered a very acceptable service, of which we trust our readers will not fail to avail themselves. The volume contains eight pages more than its apparent number, and is ornamented, beside, with an excellent likeness of Mr. Garrettson, painted by Paradise, and engraved by Durand, each in

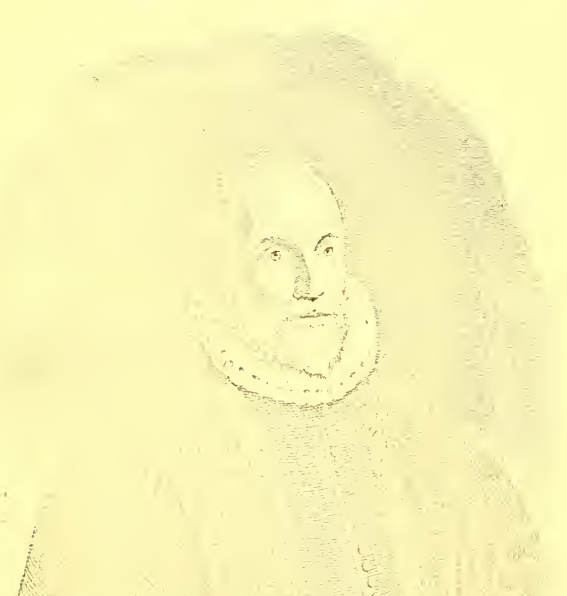
their best manner. We feel our obligations to Dr. Bangs, for this work, the more sensibly, when we compare the production of it, in the disadvantageous circumstances already noticed, with the mortifying fact that, notwithstanding the employment of a gentleman for the purpose, some twelve or thirteen years since, and the payment of a considerable sum of money, a *Life of Francis Asbury* has not yet been produced. The gentleman originally engaged to furnish it, failed in the execution. The task was subsequently committed, by the General Conference, to another hand, which was soon after paralysed by death, and the work with it. And we know of no farther attempt to complete it since.

NOTICE TO READERS.

Some of our readers will probably recollect that some detached portions of the review of Mr. Watson's Theological Institutes, were published several years since in former volumes of the Methodist Magazine. These portions, however, were published at long intervals, not in a regular successive order, and from necessity were left incomplete. Still, could we have believed it consistent with the interest of the present patrons of this work, or with what we cannot but presume would be their general wish, we should have preferred to omit those parts in the present review. But after deliberate reflection, with judicious counsel, we have deemed it best, as the first American edition of Mr. Watson's valuable work is now just completed, to present to our readers the review of it from the Wesleyan Methodist Magazine, entire in this volume. One large quotation only, and a few connecting passages not now necessary, will in the present review be omitted; while some original observations have been inserted, and a few others may perhaps be added. We might indeed have prepared an original review. But we had no hope of being able to furnish a better one; and to have furnished a worse, merely for the sake of doing it, would have been an unnecessary tax on ourselves, as well as an injustice to our readers, very few of whom, if any, (with the exception of perhaps some half a dozen individuals,) have probably ever seen the English review entire.

TO CORRESPONDENTS.

The History of Methodism, in Washington county, Ohio, has been received, and will appear in our next number. We particularly solicit articles of this description,—on the plan of the History of Methodism in Charleston, South Carolina, by the Rev. James O. Andrew,—which may be seen in our first number. All communications for this work must however be postpaid, or be sent by private conveyance.



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THE

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AND

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REVIEW.

Theological Institutes: or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. *First American, from the second London edition. Three volumes octavo, pp.* 1480. *New-York, Published by J. Emory & B. Waugh, (late N. Bangs & J. Emory,) for the Methodist Episcopal Church, at the Conference Office,* 14 *Crosby-street.*

Concluded from page 307.

At the conclusion of the Third Part of his Theological Institutes, Mr. Watson proves, by evidence which no just argumentation can ever refute, the entire and universal depravity of human nature; and in the Fourth Part, he investigates the gracious provision made by the Almighty for the recovery of his degenerate offspring to his favour, and to purity, as preparatory to their final acceptance and glorification. The momentous question respecting the possibility of that recovery could never have been determined by the human mind, had it been left to its own unassisted reasonings and speculations; much less could the manner of its accomplishment have ever been satisfactorily ascertained. For, whatever hope of salvation from sin, and its fearful consequences, might have been excited by a contemplation of the attribute of Divine goodness, (for of that modification of goodness which is called *mercy*, sinful men could have no adequate conception without a revelation,) that hope must have been speedily extinguished by serious reflection upon the essential purity and justice of God, which had already declared 'death' to be the penalty of transgression. Repentance, however deep and sincere, can give no title to pardon; as it neither alters the nature of the sin which has been committed, nor offers any atonement to the justice of the offended Lawgiver: and to expect forgiveness upon repentance, in every instance of transgression, would be, in fact, to assume that the moral government of God was repealed. But it may be asked, Whence is this supposed repentance to originate? A being that is totally depraved is, of himself, incapable of repentance, any farther than he may feel terror and alarm for the consequences of guilt. Sin is the element of fallen man, and holiness is an object of his absolute aversion. He cannot, therefore, of himself, feel ingenuous sorrow for having offended his Creator and benefactor, by the violation of that law 'which is holy, and just, and good;' any more than he can make

an effectual effort to abandon the practice of sin, and to escape out of the snare of the devil. A distinct revelation of pardoning mercy from God, therefore, was indispensably necessary, in order that fallen man might possess satisfactory information on the subject; and he must be brought under a divine influence, or he can never either repent or be converted. And hence it does not appear, from the inspired narrative, that our first parents, after the fall, had any expectation of pardon,—that they offered to God one single petition for that blessing, or even expressed the slightest regret for their sin,—until they had received an intimation of Divine mercy through the gracious interference of 'the seed of the woman.'

One great object of Divine revelation therefore is, to assure mankind that there is forgiveness with God, and to point out the particular manner in which it is conveyed. The justice of God required, that without the '*shedding of blood*' there should be 'no remission.' But it was 'not possible that the blood of bulls and goats' should make an adequate atonement for human guilt. There is no equivalence of value between the lives of all the brute animals in the universe, and the intelligent and immortal soul of one human being. And yet here are millions of such beings, 'guilty before God,' and exposed to 'the vengeance of eternal fire.' To meet their case, the Divine Son of God assumed the nature of man, and in that nature was 'obedient unto death, even the death of the cross.' His life-blood, which he voluntarily shed, was designed to atone for the sin of the world; and his Divinity gave a value, a preciousness, to his sacrifice, which exceeds all human thought. By the vicarious sufferings of Jesus Christ, a way is opened for the communication of pardon, and of every other blessing to mankind, in perfect consistency with the justice and purity of God, and the honour of his government. According to the testimony of Scripture, the design of the Almighty in this procedure was, 'to declare his *righteousness*,—that he might be *just*,' and yet the most merciful 'Justifier of him that believeth in Jesus:' Rom. iii, 25, 26; and indeed, considering the infinite dignity and glory of Christ's person in his sufferings, both in the garden and upon the cross, the essential justice of God is more strikingly 'declared,' than it would have been by the endless perdition of the whole human race. The sacrifice of Jesus Christ, therefore, which forms the basis of his intercession, constitutes a solid ground of confidence towards God; and an inspired Apostle has taught us to conclude, that 'He that spared not his own Son,' who was essentially one with himself, 'but delivered him up for us all,' will 'with him also freely give us all things.' Rom. viii, 32.

The spirit of infidelity, however, which prompts some men to reject the revelation of God altogether, has led others, while they have professed to receive that revelation with gratitude and humility, to deny and explain away its peculiar and distinguishing truths.

And hence the evangelical doctrine of atonement for sin by the death of Christ, notwithstanding the glory which it reflects upon the Divine character and government, and 'the great and endless comfort' which it brings to the penitent sinner, has been strenuously opposed; and all the arts of metaphysical reasoning, and verbal criticism, have been resorted to, for the purpose of persuading mankind that there is no more atoning virtue in the blood of Christ than in their own tears. Errors on this subject are likely to lead to the most serious results. For if the grand condition of our personal justification before God, be faith in the blood of Christ, as the apostle states, Rom. iii, 25, then those who regard that blood as 'a common thing,' are left in a situation, the peril of which no language can fully describe. Under a deep impression of the immense importance of this subject, Mr. Watson states the scriptural doctrine of atonement, and then adduces, in its support, the evidence which is furnished by the inspired writers, to whose decisions all his reasonings are subordinated. In connexion with these subjects, he discusses at considerable length the principles of God's moral government, and the origin of primitive sacrifices: and in reference to the last of these subjects, he controverts the theory of Mr. Davison, who contends that animal sacrifices were not originally either of Divine institution, or of an atoning character; but were presented by men to God as the spontaneous result of grateful feeling. In the discussion of this question, that gifted member of the University of Oxford, though treated by Mr. Watson with perfect decorum, appears to little advantage, either as a reasoner or a theologian. On the whole subject of atonement and sacrifice, we have no hesitation in saying, that there exists not in our language a body of scriptural evidence so comprehensive, and yet condensed, as that given in the work before us. The reasoning is remarkably powerful and convincing, and cannot fail to produce the most beneficial effects in the minds of those who read with a sincere desire to know the truth. In consecutive and lengthened argumentation, it is difficult to select passages for extracts, whatever excellence they may possess, without weakening their effect; some specimens of this part of the work, however, it is requisite that we should lay before our readers. In reply to the Socinian objection, that there is no wrath in God, and that an atonement was therefore unnecessary, Mr. Watson remarks:—

'Unable, then, as they who deny the vicarious nature of the sufferings of Christ are to evade the testimony of the above passages which speak of our Lord as a propitiation, what is their next resource? They deny the existence of wrath in God, in the hope of proving that propitiation, in a *proper sense*, cannot be the doctrine of Scripture, whatever may be the force of the mere *terms* which the sacred writers employ. In order to give plausibility to their statement, they pervert and caricature the opinion of the orthodox, and argue as though it formed a part of the doctrine of Christ's propitiation and oblation for

sin, that God is naturally an implacable and vengeful being, only made placable and disposed to show mercy by satisfaction being made to his displeasure through our Lord's sufferings and death. This is as contrary to Scripture as it is to the opinions of all sober persons who hold the doctrine of Christ's atonement. God is love; but it is not necessary, in order to support this truth, to assume that he is nothing else. He has, as we have seen, other attributes, which harmonize with this and with each other, though, assuredly, that harmony cannot be exhibited by any who deny the propitiation for sin made by the death of Christ. Their system, therefore, obliges them to deny the existence of some of the attributes of God, or to explain them away.

It is sufficient to show that there is not only no implacability in God, but a most tender and placable affection towards the sinning human race itself, that the Son of God, by whom the propitiation was made, was the free gift of the Father to us. This is the most eminent proof of his love, that for our sakes, and that mercy might be extended to us, "he spared not his own Son; but delivered him up freely for us all." Thus he is the *fountain* and first moving cause of that scheme of recovery and salvation, which the incarnation and death of our Lord brought into full and efficient operation. The question, indeed, is not whether God is love, or whether he is of a placable nature; in that we are agreed: but it is, whether God is holy and just; whether we, his creatures, are under law or not; whether this law has any penalty, and whether God, in his rectoral character, is bound to execute and uphold that law. These are points which have already been established, and as the justice of God is punitive, (for if it is not punitive, his laws are a dead letter,) then is there *wrath* in God; then is God *angry* with the wicked; then is man, as a sinner, obnoxious to this *anger*; and so a propitiation becomes necessary to turn it away from him. Nor are these terms unscriptural; they are used in the New Testament as emphatically as in the Old, though, in a special sense, a revelation of the mercy of God to man. John the Baptist declares that, if any man believeth not in the Son of God, "the *wrath of God* abideth upon him." St. Paul declares, that "the *wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men." The day of judgment is, with reference to the ungodly, said to be "the day of *wrath*;" God is called "a *consuming fire*;" and, as such, is the object of "reverence and godly fear." Nor is this his displeasure light, and the consequences of it a trifling and temporary inconvenience. When we only regard the consequences which have followed sin in society, from the earliest ages, and in every part of the world, and add to these the many direct and fearful inflictions of punishment which have proceeded from the "Judge of the whole earth," to use the language of Scripture, "our flesh may well tremble because of his judgments." But when we look at the future state of the wicked, as it is represented in Scripture, though expressed generally, and surrounded as it is with the mystery of a world, and a condition of being, unknown to us in the present state, all evils which history has crowded into the lot of man, appear insignificant in comparison of banishment from God, separation from the good, public condemnation, torment of spirit, "weeping, wailing, and gnashing of

reeth," "everlasting destruction," "everlasting fire." Let men talk ever so much and eloquently of the pure benevolence of God, they cannot abolish the facts recorded in the history of human suffering in this world as the effect of transgression; nor can they discharge these fearful communications from the pages of the Book of God. They cannot be criticised away; and if it is "Jesus who saves us from this wrath to come," that is, from those effects of the wrath of God which are to come, then, but for him, we should have been liable to them. That principle in God, from which such effects follow, the Scriptures call wrath; and they who deny the existence of wrath in God, deny, therefore, the Scriptures.

It by no means follows, however, that those who thus bow to inspired authority, must interpret wrath to be a *passion* in God; or that, though we conclude the awful attribute of his justice to require satisfaction, in order to the forgiveness of the guilty, we afford reason to any to charge us with attributing vengeful affections to the Divine Being. "Our adversaries," says Bishop Stillingfleet, "first make opinions for us, and then show that they are unreasonable. They first suppose that anger in God is to be considered as a passion, and that passion a desire of revenge, and then tell us, that if we do not prove that this desire of revenge can be satisfied by the sufferings of Christ, then we can never prove the doctrine of satisfaction to be true; whereas, we do not mean by God's anger, any such passion, but the just declaration of God's will to punish, upon our provocation of him by our sins; we do not make the design of the satisfaction to be, that God may please himself in revenging the sins of the most guilty upon the innocent person, because we make the design of punishment not to be the satisfaction of anger as a desire of revenge, but to be the vindication of the honour and rights of the offended person by such a way as he himself shall judge satisfactory to the ends of his government."'—(pp. 288–90.)

On the divine nature of Christ, as rendering his sufferings infinitely meritorious, we have the following appropriate observations:

'It has been objected by Socinus and his followers, that the dignity of a person adds nothing to the estimation of his sufferings. The common opinion of mankind, in all ages, is, however, a sufficient refutation of this objection; for in proportion to the excellence of the creatures immolated in sacrifice have the value and efficacy of oblations been estimated by all people; which notion, when perverted, made them resort, in some instances, to human sacrifices, in cases of great extremity; and, surely, if the principle of substitution existed in the penal law of any human government, it would be universally felt to make a great difference in the character of the law, whether an honourable or a mean substitute were exacted in place of the guilty; and that it would have greatly changed the character of the act of Zaleucus, the Locrian lawgiver, before mentioned, and placed the estimation in which he held his own laws, and the degree of strictness with which he was determined to uphold them, in a very different light, if, instead of parting with one of his own eyes, in place of the remaining eye of his son, he had ordered the eye of some base slave

or of a malefactor to be plucked out. But without entering into this, the notion will be explicitly refuted, if we turn to the testimony of Holy Writ itself, in which the dignity and divinity of our Lord is so often emphatically referred to as stamping that *value* upon his sacrifice, as giving that *consideration* to his voluntary sufferings on our account, which we usually express by the term of "*his merits.*" Acts xx, 28, as God, he is said to have "purchased the church with HIS OWN BLOOD." In Colossians, i, 14, 15, we are said to have "redemption through HIS BLOOD, who is THE IMAGE OF THE INVISIBLE GOD." In 1 Corintians, ii, 8, "the LORD OF GLORY is said to have been CRUCIFIED." St. Peter emphatically calls the blood of Christ "PRECIOUS BLOOD;" and St. Paul dwells particularly upon this peculiarity, when he contrasts the sacrifice of Christ with those of the law, and when he ascribes that purifying efficacy, which he denies to the blood of bulls and of goats, to the blood of Christ. "How much more shall the BLOOD OF CHRIST, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" By the argument of Socinus, there could be no difference between the blood of animals, shed under the law, as to value and efficacy, and the blood of Christ, which is directly in the teeth of the declaration and argument of the apostle, who also asserts that the *patterns* of things in the heavens were purified by animal sacrifices; "but the heavenly things themselves with BETTER SACRIFICES than these," namely, the oblation of Christ.' (pp. 310–11.)

In the following paragraph, Mr. Watson shows, on the authority of apostolic testimony, the connexion which subsists between the death of Christ and the pardon of sin: a subject on which injurious concessions have sometimes been made:—

'It has been sometimes said by theologians, sufficiently sound in their general views of the doctrine of the atonement, that we know not the *vinculum*, or bond of connexion between the sufferings of Christ and the pardon of sin; and this therefore they place among the mysteries of religion. To me this appears rather to arise from obscure views of the atonement, than from the absence of information on this point in the Scriptures themselves. Mysteries of love and incomprehensible facts are found, it is true, in the incarnation, humiliation, and sufferings of our Lord; but the *vinculum*, or connexion of those sufferings, appears to be matter of express revelation, when it is declared, that the death of Christ was a "demonstration of the righteousness of God," of his righteous character and his just administration, and therefore allowed the honourable exercise of mercy without impeachment of justice, or any repeal or relaxation of his laws. If it be meant, in this allegation of mystery, that it is not discoverable how the death of Christ is as adequate a display of the justice of God, as though offenders had been personally punished, this also is clearly in opposition to what the apostle has said, in the passage which has been so often referred to, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness," εις ενδειξιν της δικαιοσυνης αυτου, *for a demonstration*, or MANIFESTATION *of his righteousness*; nor surely can the particulars before stated, in explanation of this point, be well

weighed, without our perceiving how gloriously the holiness and essential rectitude of God, as well as his rectoral justice, were illustrated by this proceeding; this surely is manifestation, not mystery.'—(pp. 320–21.)

Having established the doctrine of atonement for sin, by the death of Christ, Mr. Watson proceeds next to consider the benefits which are derived to man from that gracious procedure. Among these are specified, justification, and its concomitants, regeneration, adoption, and the witness of the Spirit: all of which are distinctly explained upon scriptural principles. Justification is shown to consist in the forgiveness of sins; and, it is proved, that in the language of Holy Scripture, the terms justification, the non-imputation of sin, the covering of sin, and the imputation of righteousness, are all used to express substantially the same blessing,—absolution from guilt, and acceptance with God. In the chapter on this subject, there is an able refutation of the opinion so strenuously defended by Mr. Hervey, and other divines of the same school, that justification consists in the imputation to the believer of the active obedience of Christ to the moral law: an opinion which, however excellent may be the personal character of some of its adherents, is the very soul of the Antinomian heresy. In this part of his work, our author has judiciously availed himself of the Treatise on Justification, by the celebrated John Goodwin, published upwards of a hundred and eighty years ago, and forming, without exception, one of the most acute and powerful pieces of polemic theology that was ever written. Mr. Watson has also furnished a most satisfactory confutation of Bishop Bull's theory, contained in his Latin treatise, entitled *Harmonia Apostolica:* and adopted by a large body of the national clergy. That eminent scholar contends, that sinners are justified before God by faith and works united. To establish this position, he explains St. Paul's doctrine of justification by that of St. James; without adverting to the very obvious circumstance, which at once shows the absurdity of his reasoning, that St. James only introduces the subject of justification *incidentally*, while St. Paul discourses upon it *at large*, and of *set purpose*. The faith by which sinners are justified is shown to have special reference to the sacrifice of Christ, and to be a principle of trust or confidence.

Our author has not gone so largely into the subject of regeneration as we anticipated. He has simply stated its nature, and refuted an opinion which has been somewhat prevalent of late years among a certain class of divines,—That regeneration precedes repentance: an opinion which confounds the effects produced by the preventing grace of God, with that renovation of nature which constitutes a 'meetness for the inheritance of the saints in light.' In reference to these subjects, Mr. Watson says, Regeneration

'Is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and

which he deplores and struggles against in his penitent state, is broken and abolished; so that with full choice of will, and the energy of right affections, he serves God freely, and "runs in the way of his commandments." "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." "For sin shall not have dominion over you; for ye are not under the law, but under grace." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Deliverance from the bondage of sin, and the power and the will to do all things which are pleasing to God, both as to inward habits and outward acts, are, therefore, the distinctive characters of this state.

That repentance is not regeneration, we have before observed. It will not bear disputing whether regeneration begins with repentance; for if the regenerate state is only entered upon at our justification, then all that can be meant by this, to be consistent with the Scriptures, is, that the preparatory process, which leads to regeneration, as it leads to pardon, commences with conviction and contrition, and goes on to a repentant turning to the Lord. In the order which God has established, regeneration does not take place without this process. Conviction of the evil and danger of an unregenerate state must first be felt. God hath appointed this change to be effected in answer to our prayers; and acceptable prayer supposes that we desire the blessing we ask; that we accept of Christ as the appointed medium of access to God: that we feel and confess our own inability to attain what we ask from another; and that we exercise faith in the promises of God which convey the good we seek. It is clear that none of these is regeneration, for they all suppose it to be a good in prospect, the object of prayer and eager desire. True it is, that deep and serious conviction of sin, the power to desire deliverance from it, the power to pray, the struggle against the corruptions of an unregenerate heart, are all proofs of a work of God in the heart, and of an important moral change; but it is not *this* change, because regeneration is that renewal of our nature which gives us dominion over sin, and enables us to serve God from love, and not merely from fear; and it is yet confessedly unattained, being still the object of search and eager desire. We are not yet "created anew unto good works," which is as special and instant a work of God as justification, and for this reason, that it is not attained before the pardon of our sins, and always accompanies it.

This last point may be proved,

1, From the nature of justification itself, which takes away the penalty of sin; but that penalty is not only obligation to punishment, but the loss of the sanctifying Spirit, and the curse of being left under the slavery of sin, and under the dominion of Satan. Regeneration is effected by this Spirit restored to us, and is a consequence of our pardon; for though justification in itself is the remission of sin, yet a justified *state* implies a change, both in our condition and in our disposition: in our *condition*, as we are in a state of life, not of death, of safety, not of condemnation; in our *disposition*, as regenerate and new creatures.

2, From Scripture, which affords us direct proof that regeneration is a concomitant of justification, "If any man be IN CHRIST, he is a new creature." It is then the result of our entrance into that state in which we are said to be IN CHRIST; and the meaning of this phrase is most satisfactorily explained by Rom. viii, 1, considered in connexion with the preceding chapter, from which, in the division of the chapters, it ought not to have been separated. That chapter clearly describes the state of a person *convinced* and *slain* by the law applied by the SPIRIT. We may discover, indeed, in this description, certain moral changes, as consenting to the law that it is good; delighting in it after the inward man; powerful desires; humble confession, &c. The state represented is, however, in fact, one of guilt, spiritual captivity, helplessness, and misery: a state of *condemnation;* and a state of *bondage to sin.* The opposite condition is that of a man "IN CHRIST JESUS:" to him "there is no *condemnation;*" he is forgiven; the *bondage to sin is broken;* he "walks not after the flesh, but after the SPIRIT." To be IN CHRIST, is, therefore, to be justified; and regeneration instantly follows. We see then the order of the Divine operation in individual experience: conviction of sin, helplessness, and danger: faith; justification; and regeneration. The regenerate state is, also, called in Scripture sanctification; though a distinction is made by the apostle Paul between that and being "sanctified *wholly;*" a doctrine to be afterward considered. In this regenerate or sanctified state, the former corruptions of the heart may remain, and strive for the mastery; but that which characterizes and distinguishes it from the state of a penitent before justification, before he is "in Christ," is, that they are not even his inward *habit;* and that they have no *dominion.* Faith unites to Christ; by it we "derive grace and peace from God the Father, and his Son Jesus Christ," and enjoy "the communion of the Holy Ghost;" and this Spirit, as the sanctifying Spirit, is given to us to "abide with us, and to be in us," and then we walk not after the flesh but after the Spirit.'—(pp. 460–62.)

According to the representations of Scripture, until a man has repented of his sin, and believed in Jesus Christ with the heart unto righteousness, he is in a state of guilt and condemnation before God: now to suppose that, while he remains in that state, he is a subject of regenerating grace; that is, that while he is under the sentence of eternal death, he is born of God, made a partaker of the Divine nature, and actually prepared for eternal glory, is a palpable absurdity. Whereas, when any man, under the influence of preventing grace, is brought to the exercise of repentance toward God, and faith toward our Lord Jesus Christ, his guilt is cancelled, and his person is justified; he stands fully and freely acquitted before God; there is no charge against him; and a way is then opened for the communication of the Holy Spirit to his soul, in all his fulness of regenerating and comforting energy. But never, until we are freed from the guilt of sin, can we justly expect to receive a new nature.

In regard to Adoption, Mr. Watson remarks,—

'To suppose that the apostles take this term from the practice of

the Greeks, Romans, and other nations, who had the custom of adopting the children of others, and investing them with all the privileges of their natural offspring, is, probably, a refinement. It is much more likely, that they had simply in view the obvious fact, that our sins had deprived us of our sonship, the favour of God, and our right to the inheritance of eternal life; that we had become strangers, and aliens, and enemies; and that, upon our return to God, and reconciliation with him, our forfeited privileges were not only restored, but heightened through the paternal love of God. They could scarcely be forgetful of the affecting parable of the prodigal son; and it is under the same simple view, that St. Paul quotes from the Old Testament, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a father unto you; and ye shall be my sons and daughters, saith the Lord Almighty."

Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God, and heirs of his eternal glory. "If children then heirs, heirs of God, and joint heirs with Christ;" where it is to be remarked, that it is not in our own right, nor in right of any work done in us, or which we ourselves do, though it be an evangelical work, that we become heirs, but *jointly with him*, and in his right.

To this state belong freedom from a servile spirit; we are not servants but sons: the special love and care of God our heavenly Father; a filial confidence in him; free access to him at all times and in all circumstances; the title to the heavenly inheritance; and the Spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours.'—(p. 462.)

The witness of the Spirit mentioned in the apostolical Epistles, and vouchsafed to believers, to assure them of their adoption into the family of God, Mr. Watson shows to be *direct* and *immediate*; and confined not to a few persons, but given as the common privilege of real Christians. The direct testimony of the Spirit is strengthened, and proved to be no delusion, by 'the answer of a good conscience,' which has been denominated, the witness of our own spirit. Of these two witnesses, our author speaks in the following passage:—

'The second testimony is that of our own spirits, "and is a consciousness of our having received in and by the Spirit of adoption, the tempers mentioned in the word of God, as belonging to his adopted children; that we are inwardly conformed by the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy, and truth, doing the things which are pleasing in his sight." But this testimony, let it be observed, is not to the fact of our adoption *directly*, but to the fact that we have, in truth, received the Spirit of adoption, and that we are under no delusive impressions. This will enable us to answer a common objection to the doctrine of the Spirit's direct witness. This is, that when the evidence of a first witness must be

supported by that of a second, before it can be fully relied on, it appears to be by no means of a "decisive and satisfactory character; and that it might be as well to have recourse at once to the evidence, which, after all, seems to sustain the main weight of the cause." The answer to this is not difficult: if it were, it would weigh nothing against an express text of Scripture, which speaks of the witness of the Holy Spirit and the witness of our own spirits. Both must, therefore, be concluded necessary, though we should not see their concomitancy and mutual relation. The case is not, however, involved in entire obscurity. Our own spirits can take no cognizance of the mind of God, as to our actual pardon, and can bear no witness to that fact. The Holy Spirit only, who knows the mind of God, can be this witness; and if the fact, that God is reconciled to us, can only be known to him, by him only can it be attested to us. It cannot, therefore, be "as well for us to have recourse at once to the evidence of our own spirits;" because, as to this fact, our own spirits have no evidence to give. They cannot give *direct* evidence of it; for we know not what passes in the mind of the invisible God: they cannot give *indirect* evidence of the fact; for no moral changes, of which our spirits can be conscious, have been stated in Scripture as the proofs of our pardon; they prove that there is a work of God in our hearts, but they are not proofs of our actual forgiveness. Our own spirits are competent witnesses that such moral effects have been produced in our hearts and character, as it is the office of the Holy Spirit to produce; they prove, therefore, the reality of the presence of the Holy Spirit with us, and in us. That competent and infallible Witness, has borne his testimony that God is become our Father; he has shed abroad his holy comfort, the comfort which arises from the sense of pardon,—and his moral operation within us, accompanying, or immediately following upon this, making us new creatures in Christ Jesus, is the proof that we are in no delusion as to the witness who gives us this testimony being, in truth, the Spirit of God.'—(pp. 478–79.)

In concluding our notice of the Fourth Part of Mr. Watson's Institutes, which completes the second volume, we have further to observe, that it displays the same implicit deference to the testimony of Scripture, which distinguishes the former portions of that very able work; and that it contains less quotation than was formerly given, and therefore a larger portion of original composition. Several questions arising out of the subjects discussed, are placed in a light which is new to us, and in which we think they cannot fail to impress the serious and attentive reader. The author fearlessly asserts and defends the truths of Christianity, as they are proposed in all their simplicity in Holy Writ, and shrinks from no difficulty that he meets with in his powerful and triumphant career. The pernicious errors of Socinus, and his disciples, are pursued in their sinuous windings, and exposed in all their atrocity and danger.

Having established the doctrine of atonement for sin by the death of Christ, Mr. Watson is led to an examination of the theories which

limit that atonement to a part only of the human race, and is thus drawn into a discussion of what is usually called the Calvinistic controversy: a subject of immense importance, and of the deepest interest; and one which has occupied the talents of several of the most accomplished divines that have adorned the Protestant churches of Europe. Happy would it have been if all the writers who have taken a part in this controversy had been as much distinguished by the 'meekness and gentleness of Christ,' as several of them have been by their logical skill, and the tenacity with which they have defended the peculiarities of their creed! On no subject has more profound learning been displayed; and perhaps no subject has been discussed with greater animosity, and with less regard for those precepts which enjoin the exercise of kindness and charity.

To one of the folios of Baxter, there is a long and quaint, but most expressive title, which speaks volumes as to the manner in which the Calvinistic controversy was agitated in his day. We give it here, both as a curiosity, and to show how much reason we have for gratitude to God, on account of that improved state of things which we have lived to witness: 'Catholic Theology; plain, pure, peaceable; for pacification of the dogmatical word-warriors, who by contending about things unrevealed, or not understood, and by taking verbal differences for real, and their own arbitrary notions for necessary sacred truths, deceived and deceiving by ambiguous unexplained words, have long been the shame of the Christian religion, a scandal and hardening to unbelievers, the incendiaries, dividers, and distracters of the church, the occasion of state discords and wars, the corrupters of Christian faith, and the subverters of their own souls and their followers', calling them to a blind zeal, and wrathful warfare against true piety, love, and peace; and teaching them to censure, backbite, slander, and prate against each other, for things which they never understood. In three parts, &c. written chiefly for posterity, when sad experience hath taught men to hate theological logical wars, and to love and seek and call for peace.' (Ex bello pax.) Of the author of the elaborate work thus entitled, it has been justly remarked, that 'he has evidently peace, love, and unity, for his *end*, but takes his way to it through a perplexing wood of thorns and briars.'

Both the genius and the times of Baxter united to persuade him that there was no other way to that desirable result. We have the felicity of seeing the generation of 'word-warriors' nearly extinct: almost all persons now seem agreed, 'to love and seek and call for peace.' An end has been put to those subtle and angry conflicts which served only to widen the breach between the opposing parties, to exasperate their spirits, and to cut off all hope of an amicable adjustment of their differences. We no longer see men frowning defiance against each other, through the chequered and deceptive openings of a tangled and bristling thicket of metaphysical sophisms and quibbles. They have come forth, as by mutual consent, into

the clear champaign spread before them by common sense and Scripture testimony; where they have discovered, that they are not pledged to eternal enmity, but are brethren in Christ; and that they are already agreed on too many points of the highest importance, not to feel anxious to cultivate a more friendly intercourse with each other. Thus, by a process much more simple and direct than the one contemplated and prepared in the learned lucubrations of Baxter, we are gradually lessening the number of our discrepancies, and drawing nearer to a unity of faith in all essential truths.

This mode of proceeding is far more likely to succeed than the most skilful management of the war of words, or even the most masterly and acute investigations and arguments. Temperate and candid discussion, in which our object is to ascertain the real meaning of the word of God, cannot fail to elicit truth, and, ultimately, to secure unity of sentiment. That word was certainly not thrown into our world as an apple of discord, but graciously given to us as a bond of union. Sound Protestants neither can wish it out of the way, for the sake of peace; nor do they sigh for any infallible interpreter to fix its meaning for them. As it is manifestly the will of God, so it is no doubt best, that every man should exercise his own mind and judgment in the examination of its contents; and if he should even mistake its meaning in a hundred instances of less importance, the study will do him more good, and put him in possession of more truth, than he could ever attain by merely obeying the *ipse dixit* of any human teacher. Even the Apostles themselves were not sent forth merely to dictate. They reasoned and manifested the truth, and made their disciples the judges of what they said; and those who were the most diligent in exercising that manly right, in a legitimate way,—that is, in searching the Scriptures of the Old Testament, to see 'whether these things were so,'—are the most highly commended. We have no fears as to the result of a universal circulation of the Scriptures without note or comment, and of the most free discussions of their contents by men of all ranks and characters. For although individuals may pervert them, and infidels may contradict and blaspheme their doctrines; when once the Holy Spirit of truth and love shall cause the plastic energy of that great instrument of the world's renovation fully to act on the whole mass of human intellect and moral agency, light shall arise out of darkness, order shall spring from confusion, and all the beauty of holiness shall beam forth from every part of the new creation. Let 'the law of the Lord' put forth its own proper authority, and it will be seen to be 'perfect, converting the soul;' let 'the testimony of the Lord' be received, and it will be found to be 'sure, making wise the simple;' let 'the statutes of the Lord' be examined, and they will be proved to be 'right, rejoicing the heart;' let 'the commandment of the Lord' be obeyed, and it will be discovered to be clear, 'enlightening the eyes:' while the whole will

generate a pure 'fear,' 'enduring for ever;' and an acknowledgment that 'the judgments of the Lord are true, and righteous altogether.'

Independent of the direct operation of those noble and truly catholic institutions, whose object is to give the pure word of God to all men in the languages intelligible to them respectively, they have done much, indirectly, to impress upon the minds of all, who have in any way engaged to carry their plans into effect, a deep and operative conviction of the sufficiency of the Scriptures to make men wise to salvation, if they will read them with proper attention. This, we are persuaded, has been one very principal cause of the peace and harmony which at present increasingly prevail among us. Hence our every day theology has assumed a character, both as to its sentiments and language, much more free from party distinctions than that of former times.——This is a pleasing proof of a more general effusion of the Holy Ghost upon the faithful; and an earnest of that most desirable state of the church, when all her children shall be so fully 'taught of the Lord,' as to be led to speak the same thing; and when there shall be no more divisions among them, but all shall be perfectly joined together in the same mind, and in the same judgment.

At a time when nearly all our theological wars have died away, and the activities of Christian benevolence will scarcely allow us time to reflect on our remaining differences of opinion, we feel reluctant to do any thing that would revive the recollection of the tumults formerly excited by the bitter disputes which were maintained, and that to so little purpose, on 'the five points.' But, as every man who thinks upon them, (and who can or ought to avoid it?) must take a side,—for perfect neutrality is here impossible, and the affectation of it is the mere imbecility of folly,—all that we can do, when they come in our way, is, to keep our spirits perfectly calm; and, on their own proper merits, to discuss them with candour. In treating of the doctrines of Christianity, in a work like that before us, the author was necessarily led to a consideration of the Quinquarticular Controversy; and as four out of the five chapters of that portion of his work at present under our notice relate to that controversy, it becomes our duty to follow him into it, and to give our honest judgment of the manner in which he has conducted the investigation.

There cannot be a more important question than that which relates to the extent of the atonement made by the death of Christ. It is a question which *will* force itself upon the attention of every man who is at all concerned about his future state of being. As there is no other medium of salvation for guilty man, he cannot but be anxious to know whether that medium is open for all, or only for a part of the human race. Mr. Watson thinks that it is open for all who will avail themselves of it, and that all *may* do so. This he attempts to prove from Divine revelation,—the only ground on

which it can be fairly argued. Without going formally into all the points which have been debated in connexion with this question, he notices every thing that can be deemed at all material. Those who cannot agree with him in all his conclusions, must admire the candour and liberality with which he conducts the argument; and these qualities cannot but secure him an attentive hearing from all those, at least, who are equally candid and liberal. The following extract gives a very correct view of the spirit in which the whole is written:—

'We have, in the foregoing attempt to establish the doctrine of the redemption of all mankind against our Calvinistic brethren, taken their scheme in the sense in which it is usually understood, without noticing those minuter shades with which the system has been varied. In this discussion it is hoped that no expression has hitherto escaped inconsistent with candour. Doctrinal truth would be as little served by this as Christian charity; nor ought it ever to be forgotten by the theological inquirer, that the system which we have brought under review has, in some of its branches, always embodied, and often preserved in various parts of Christendom, that truth which is vital to the church, and salutary to the souls of men. It has numbered, too, among its votaries, many venerable names; and many devoted and holy men, whose writings often rank among the brightest lights of scriptural criticism and practical divinity. We think the *peculiarities* of their creed clearly opposed to the sense of Scripture, and fairly chargeable *in argument* with all those consequences we have deduced from them; and which, were it necessary to the discussion, might be characterized in still stronger language. Those consequences, however, let it be observed, we only exhibit as *logical* ones. By many of this class of divines they are denied; by others modified; and by a third party explained away to their own satisfaction, by means of metaphysical and subtle distinctions. As logical consequences only they are, therefore, in such cases, fairly to be charged upon our opponents, in any disputes which may arise. By keeping this distinction in view, the discussion of these points may be preserved unfettered; and candour and charity sustain no wound.'—(pp. 107–8.)

Mr. Watson first attempts to prove that Christ died for all men, from those passages of Scripture which expressly assert the fact, and speak of his death as an atonement for the sins of the whole world. He then argues the same point from those passages which attribute an equal extent to the effects of the death of Christ, and of the fall of our first parents. He also assumes, that the same important truth is necessarily implied, (1.) In all those passages which declare that Christ died, not only for those that are saved, but also for those that do or may perish: (2.) In all those which make it the duty of men to believe the Gospel, and place them under the guilt and penalty of death for rejecting it: (3.) In all those in which men's failure in the business of salvation is placed to the account of their own opposing wills, and made wholly their own fault. The evidence of these several classes of texts is urged

with great effect; and much skill in illustration is displayed in the removal of the false glosses by which it has been attempted to break their force, and to reconcile them with the doctrine of partial redemption. We think it must be allowed by candid Calvinists themselves, that meanings the most forced and unnatural are often put upon such texts, and meanings which would never have been thought of, had it not been judged absolutely necessary to preserve the consistency of the sense of Scripture. Of course, the writers who invented those strange modes of interpretation thought that they were required by doctrines which were conceived to be expressly taught in other parts of the Book of God. But we ought to be well assured of the ground on which we stand, before we presume to take such liberties with the words of the Almighty. 'Add thou not unto his words, lest he reprove thee, and thou be found a liar.'

In the next chapter, in which the same subject is continued, Mr. Watson goes on to examine those inferential interpretations of Scripture which limit, to the elect only, not merely the actual, but the intentional efficacy of the death of Christ. On entering upon this part of his argument, he remarks:—

'We reserve it to another place to state the *systematic* views which the followers of Calvin, in their different shades of opinion, take of the doctrines of election, &c, lest our more simple inquiry into the sense of Scripture should be disturbed by extraneous topics; and we are now, therefore, merely called to consider, how far this argument, which is professedly drawn from Scripture, and not from metaphysical principles, is supported or refuted, by an examination of those portions of Holy Writ on which it is usually built; and it will not prove a difficult task to show, that, when fairly interpreted, they contain nothing which obliges us to narrow our interpretation of those passages which extend the benefit of the death of Christ to all mankind: and that, in some views, they strongly corroborate their most extended meaning.'—(p. 28.)

He then observes, that there are three kinds of election mentioned in Scripture: First, That of individuals to perform some special work or service, as of Cyrus to rebuild the temple, Paul to be the Apostle of the Gentiles, &c. Secondly, that of nations, or bodies of men, to eminent religious privileges; and, in order to accomplish, by their superior illumination, the merciful purposes of God, in benefiting other nations or bodies of people; as the Jews, for instance. Lastly, that of individuals to eternal life. As it respects the first of these particulars, there can be little or no difference of opinion, and therefore it is very properly dismissed with a few remarks. The two latter are considered at large. We are sorry that we cannot find room for a complete analysis of this part of the work. It is particularly interesting and important. The illustrations of Scripture are most happy and satisfactory; and what is written on the three celebrated chapters of the Epistle to the Romans, upon

which so much stress has often been laid by the followers of Calvin, is especially deserving of attention, as a most luminous and convincing exposition. We had very much wished to insert in our work what Mr. Watson has said of the potter and the clay, as remarkably appropriate; but we find the passage is too long for a review, and we cannot reduce it without injury to the whole. We must, of necessity, therefore, refer to the work itself, in which we venture to say, that our readers will find what will amply reward them for their labour in the perusal. They will find that it is clearly proved, according to the manifest intention of the Apostle, in the discourse in question, that the proceedings of God towards the Jews shut out all reply and debate with God. There was no injustice in his casting off from being any longer his peculiar people those who refused submission to the Redeemer, and set up their own erroneous and absurd notions in opposition to the wisdom and will of God. Yet he even endured with much long-suffering these 'vessels of wrath fitted to destruction,' and gave them repeated opportunities of coming into the Christian church, and of enjoying all her privileges, in common with the believing Gentiles. We give the following as a small specimen of the author's manner and views in this part of his argument:—

'We come, finally, to the case of the rejected Jews, in the very age of the Apostles. The purpose of God, as we have seen, was to abolish the former ground, on which his visible church had for so many ages been built, that of natural descent from Abraham by Isaac and Jacob; but this was so far from shutting out the Jews from spiritual blessings, that though, *as Jews*, they were now denied to be God's church, yet they were all invited to come in with the Gentiles, or rather to lead the way into the new church, established on the new principle of faith in Jesus, as the Christ. Hence the Apostles were commanded to "begin at Jerusalem" to preach the Gospel; hence they made the Jews the first offer in every place in Asia Minor, and other parts of the Roman Empire, into which they travelled on the same blessed errand. Many of the Jews accepted the call, entered into the church-state on the new principle on which the church of Christ was now to be *elected*, and hence they are called by St. Paul, "the *remnant* according to the election of grace," Rom. xi, 5, and "*the election.*" The rest, it is true, are said to have been "blinded;" just in the same sense as Pharaoh was hardened. He hardened his own heart, and was judicially left to his obduracy; they blinded themselves by their prejudices and worldliness and spiritual pride, and were, at length, judicially given up to blindness. But then might they not all have had a share in this new election into this new church of God? Truly, every one of them; for thus the Apostle argues, Rom. ix, 30, 32: "What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. *Wherefore?* BECAUSE THEY SOUGHT IT NOT BY FAITH; but, as it were, by

the works of the law." And thus we have it plainly declared, that they were excluded from the new spiritual church of God, not by any act of sovereignty, not by any decree of reprobation, but by an act of their own: they rejected the doctrine and way of faith; they attained not unto righteousness, *because* they sought it not by faith.

The collective election and rejection taught in this chapter, is not then unconditional, in the sense of the Calvinists; and neither the salvation of the people elected, nor the condemnation of the people rejected, flows as necessary consequents from these acts of the Divine sovereignty. They are, indeed, mysterious procedures; for doubtless it must be allowed that they place some portions of men in circumstances more favoured than others; but, even in such cases, God has shut out the charge of "*unrighteousness*," by requiring from men according "to what they have, and not according to what they have not;" as we learn from many parts of Scripture which reveal the *principles* of the Divine administration, both as to this life and another: for no man is shut out from the mercy of God, but by his own fault. He has connected these events also with *wise and gracious general plans*, as to the human race. They are not acts of arbitrary will, or of caprice; they are acts of "wisdom and knowledge," the mysterious bearings of which are to be in future times developed. "O the depth, both of the *wisdom* and *knowledge* of God! how unsearchable are his judgments, and his ways past finding out!" These are the devout expressions with which St. Paul concludes this discourse; but they would ill apply to the sovereign, arbitrary, and unconditional reprobation of men from God's mercies in time and eternity, on the principle of taking some and leaving others without any reason in themselves. There is no *plan* in this; no wisdom; no mystery; and it is capable of no further development for the instruction and benefit of the world: for that which rests originally on no reason but solely on arbitrary will, is incapable, from its very nature, of becoming the component part of a deeply laid, and, for a time, mysterious *plan*, which is to be brightened into manifest wisdom, and to terminate in the good of mankind, and the glory of God.'—(pp. 51–2.)

The next chapter contains an examination of certain passages of Scripture, supposed to limit the extent of Christ's Redemption. The following extract may serve to show the manner in which the examination is conducted:—

'Acts xviii, 9, 10, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for *I have much people in this city.*"

Mr. Scott, to whom the doctrine of election is always present, says, "In this Christ *evidently* spake of those who were *his* by election, the gift of the Father, and his own purchase; though at that time in an unconverted state." It would have been more "evident," had this been *said* by the writer of the Acts as well as by Mr. Scott, or anything approaching to it. The "evidence," we fear, was all in Mr. Scott's predisposition of mind; for it no where else appears. The expression is, at least, capable of two very satisfactory interpretations, independent of the theory of Calvinistic election. It may mean,

that there were many well disposed and serious inquirers amongthe "Grecks" in Corinth; for when Paul turned from the Jews, he "entered into the house of Justus, one *that worshipped God*." This man was a Greek proselyte; and, from various parts of the Acts of the Apostles it is plain, that this class of people were not only numerous, but generally received the Gospel with joy, and were among the first who joined the primitive churches. They manifested their readiness to receive the Gospel in Corinth itself, when the Jews "opposed and blasphemed;" and it is not improbable, that to such proselytes, who were in many places "a people prepared of the Lord," reference is made, when our Saviour, speaking to Paul in this vision, says, "I have much people in this city." Suppose, however, he speaks prospectively and prophetically, making his foreknowledge of an event the means of encouraging the labours of his devoted Apostle, the doctrine of election follows neither from the fact of the foreknowledge of God, nor from prophetic declarations grounded upon it. Even Calvin founds not election upon God's foreknowledge; but upon his decree.' (pp. 106–7.)

The author then proceeds to a consideration of the theories which limit the extent of the death of Christ. In the first place, he shows that nothing in the preceding discussion has been assumed as Calvinism, but what is to be met with in the writings of the founder of the system, and in the confessions and creeds of churches which professedly admitted his doctrine. Our author next takes a view of the modifications of the system, and gives a large and particular account of that of Baxter. This chapter is especially deserving of notice, both as containing the strongest reasons against the doctrine of a limited redemption, and as tending to show the utter folly of attempting to find a mean where none exists; or of seeking to reconcile that which is manifestly irreconcilable. Mr. Watson concludes this part of his argument with the following energetic paragraph:—

'The theory to which the name of Baxter has given some weight in this country, has been introduced more at length, because with it stands or falls every system of moderated or modified Calvinism, which by more modern writers has been advocated. The scheme of Dr. Williams, of Rotherham, is little beside the old theory of supralapsarian reprobation, in its twofold enunciation of PRETERITION, by which God refuses help to a creature which cannot stand without help, and his consequent DAMNATION for the crimes committed in consequence of this withholding of supernatural aid. The dress is altered, and the system has a *dash* of Cameronism, but it is in substance the same. All other mitigated schemes rest on two principles, the sufficiency of the atonement for all mankind, and the sufficiency of grace to those who believe not. For the first, it is enough to say, that the Synod of Dort, and the higher Calvinistic school, will agree with them upon this point, and so nothing is gained; for the second, that the sufficiency of grace in these schemes is always understood in Baxter's sense, and is mere verbiage. It is not "the grace of God WHICH BRINGETH SALVATION;" for no man is actually saved without something more than this "suffi-

cient grace" provides. That which is contended for, is, in fact, not a sufficiency of grace in order to salvation; but, in order to justify the condemnation which inevitably follows. For this alone the struggle is made, but without success. The main characteristic of all these theories, from the first to the last, from the highest to the lowest, is, that a part of mankind is shut out from the mercies of God, on some ground irrespective of their refusal of a sincere offer to them of salvation through Christ, made with a communicated power of embracing it. Some power they allow to the reprobate, as natural power, and degrees of superadded moral power; but in no case the power to believe unto salvation; and thus, as one well observes, "when they have cut some fair trenches, as if they would bring the water of life unto the dwellings of the reprobate, on a sudden they open a sluice, which carries it off again." The whole labour of these theories is to find out some decent pretext for the infliction of punishment on them that perish, independent of the only reason given by Scripture, their rejection of a mercy free for all.'—(pp. 151–2.)

This is followed by an inquiry into the probable origin of the Calvinistic system, which our author thinks arose from metaphysical hypotheses, and school subtilties, to which the sense of Scripture has been accommodated. Those who may demur to this opinion, will do well to read over, with candour, what he has written in reference to the assumptions on which that system chiefly rests, concerning the will of man, eternal decrees, Divine prescience, and sovereignty.

The following extract will be read with interest, independent of the particular controversy with which it stands connected:—

'The case of HEATHEN NATIONS has sometimes been referred to by Calvinists, as presenting equal difficulties to those urged against their scheme of election and reprobation. But the cases are not at all parallel, nor can they be made so, unless it could be proved that Heathens, *as such*, are inevitably excluded from the kingdom of heaven; which is not, as some of them seem to suppose, a conceded point. Those, indeed, if there be any such, who, believing in the universal redemption of mankind, should allow this, would be most inconsistent with themselves, and give up many of those principles on which they successfully contend against the doctrine of absolute reprobation; but the argument lies in small compass, and is to be determined by the Word of God, and not by the speculations of men. The actual state of pagan nations is affectingly bad; but nothing can be deduced, from what they are in fact, against their salvability; for, although there is no ground to hope for the salvation of great numbers of them, actual salvation is one thing, and possible salvation is another. Nor does it affect this question, if we see not *how* Heathens may be saved; that is, by what means repentance, and faith, and righteousness should be in any such degree wrought in them, as that they shall become acceptable to God. The dispensation of religion under which all those nations are to whom the Gospel has never been sent, continues to be the patriarchal dispensation. That men were saved under that in former times we know, and at what point, if any, a religion becomes

so far corrupted, and truth so far extinct, as to leave no means of salvation to men, nothing to call forth a true faith *in principle*, and obedience to what remains known or knowable of the original law, no one has the right to determine, unless he can adduce some authority from Scripture. That authority is certainly not available to the conclusion, that, in point of fact, the means of salvation are utterly withdrawn from Heathens. We may say that a murderous, adulterous, and idolatrous Heathen will be shut out from the kingdom of heaven; we must say this, on the express exclusion of all such characters from future blessedness by the word of God; but it would be little to the purpose to say, that, as far as we know, all of them are wicked and idolatrous. As far as *we* know they may, but we do not know the whole case; and were these charges universally true, yet the question is not what the Heathen are, but what they have the means of becoming. We indeed know that all are not equally vicious, nay, that some virtuous Heathens have been found in all ages; and some earnest and anxious inquirers after truth, dissatisfied with the notions prevalent in their own countries respectively; and what these few were, the rest might have been likewise. But, if we knew no such instances of superior virtue and eager desire of religious information among them, the true question, "What degree of truth is, after all, attainable by them?" would still remain a question which must be determined not so much by our knowledge of facts which may be very obscure, but such principles and general declarations as we find applicable to the case in the word of God.

If all knowledge of right and wrong, and all gracious influence of the Holy Spirit, and all objects of faith, have passed away from the Heathen, through the fault of their ancestors "not liking to retain God in their knowledge," and without the present race having been parties to this wilful abandonment of truth, then they would appear no longer to be accountable creatures, being neither under the *law* nor under *grace;* but as we find it a doctrine of Scripture, that all men are responsible to God, and that the "whole world" will be judged at the last day, we are bound to admit the accountability of all, and with that, the remains of law and the existence of a merciful government towards the Heathen on the part of God. With this the doctrine of St. Paul accords. No one can take stronger views of the actual danger and the corrupt state of the Gentiles than he; yet he affirms that the Divine law had not perished wholly from among them: that though they had received no revealed law, yet they had a law "written on their hearts;" meaning, no doubt, the traditionary law, the equity of which their consciences attested; and, further, that though they had not the written law, yet, that "by nature," that is, "without an outward rule, though this, also, strictly speaking, is by preventing grace," they were capable of doing all the things contained in the law. He affirms, too, that all such Gentiles as were thus obedient, should be "justified, in the day when God shall judge the secrets of men by Jesus Christ, according to his Gospel." The possible obedience and the possible "justification" of Heathens who have no written revelation, are points, therefore, distinctly affirmed by the apostle in his discourse, in the second chapter of the Epistle to the Romans; and the

whole matter of God's sovereignty, as to the Heathen, is reduced, not to the leaving of any portion of our race without the means of salvation, and then punishing them for sins which they have no means of avoiding; but to the fact of his having given superior advantages to us, and inferior ones only to them; a proceeding which we see exemplified in the most enlightened of Christian nations every day, for neither every part of the same nation is equally favoured with the means of grace, nor are all the families living in the same town and neighbourhood equally circumstanced as to means of religious influence and improvement. The principle of this inequality is, however, far different from that on which Calvinistic reprobation is sustained; since it involves no inevitable exclusion of any individual from the kingdom of God, and because the general principle of God's administration, in such cases, is elsewhere laid down to be, the requiring of much where much is given, and the requiring of little where little is given:—a principle of the strictest equity.'—(pp. 177–9.)

These views of a subject confessedly difficult, we think incomparably more sober, and more consistent with the Scriptures and the attributes of God, than the notion, that all the Heathen, as such, are necessarily and unavoidably damned: a sentiment which has been distinctly avowed by rigid Supralapsarians, and most inconsistently and incautiously countenanced by some individuals professing to believe the doctrine of general redemption. There is nothing in the tenet of absolute reprobation more revolting, than the opinion of the unavoidable damnation of all the Heathen; and surely such a position is not necessary to stimulate to missionary exertions. The express command of Jesus Christ, that the Gospel should be preached to every creature; and the affecting fact, that the great mass of the Heathen pass through life into the eternal world destitute of that holiness, without which no man shall see the Lord; are sufficient motives to the most strenuous efforts to evangelize all nations, without having recourse to a principle which leads to the conclusion, that either a large proportion of mankind are not in a state of probation, or that the Judge of all the earth is unmerciful and unjust.

This part of Mr. Watson's work contains another chapter, which concludes his view of the Doctrines of Christianity, and embraces a notice of some further benefits of Redemption. The remarks which are here introduced, on the subject of the entire sanctification of believers, are particularly valuable and important.

The principal subject of which it treats has been largely discussed by Arminius, Episcopius, Corvinus, Grotius, and others, in Holland; and by Hoard, Goodwin, Pierce, Womack, Cudworth, Barrow, Whitby, Fletcher, Wesley, Sellon, &c, in England; and hence an ordinary writer would only have been able to condense their arguments, and apply them to the somewhat novel modifications which the Calvinistic system has assumed in modern times. But Mr. Watson has borrowed very little from any of those eminent men. He has evidently thought for himself; and it appears

to us, that this part of his Institutes is distinguished by greater originality than any preceding portion of his work. His argumentation, his elucidations of Scripture, which are equally clear and forcible, are altogether his own; and the manner in which he has conducted the discussion is worthy of the highest praise. His appeal is made exclusively to the Inspired Records, understood in their popular and obvious sense, and explained by parallel texts; and a spirit of candour and benevolence is uniformly displayed. The advocates of General Redemption will rejoice to see their sentiments so ably defended; and those readers whose creed is opposed, we think will be constrained to acknowledge the writer's fairness and ability.

Having proved the Divine authority of the Holy Scriptures, and shown from them what God hath declared concerning his own nature and the mode of his existence, together with the gracious provision which he has made for the salvation of fallen man, Mr. Watson proceeds to speak of the morals and institutions of Christianity. He begins by some general observations on the moral law; and then describes, in detail, the duties which men owe to God and to one another. Among the former class of duties are, submission to God, love to him, trust, fear, prayer, praise, thanksgiving, and the religious observance of the sabbath; and, among the latter, universal charity and justice. Under the heads of charity and justice are included benevolent attempts to promote the welfare of mankind, the careful avoidance of all oppression and wrong, and the reciprocal duties of husbands and wives, parents and children, masters and servants. In the discussion of these subjects, the abstract speculations of what is called moral philosophy are generally avoided, and absolute deference is paid to the decisions of inspiration. The defective reasonings of Paley, and of some other writers of the same class, are also occasionally exposed.

On the active expression of that universal charity which is enjoined upon Christians in the New Testament, Mr. Watson justly and beautifully observes, that

'It is not a merely negative affection; but it brings forth rich and varied fruits. It produces a feeling of *delight* in the happiness of others, and thus destroys envy; it is the source of *sympathy* and *compassion;* it opens the hand in *liberality* for the supply of the wants of others; it gives *cheerfulness* to every service undertaken in the cause of others; it resists the wrong which may be inflicted upon them; and it will run hazards of health and life for their sakes. It has special respect to the *spiritual interests and salvation* of men; and thus it instructs, persuades, reproves the ignorant and vicious; counsels the simple; comforts the doubting and perplexed; and rejoices in those gifts and graces of others, by which society may be enlightened and purified. The zeal of apostles, the patience of martyrs, the travels and labours of evangelists, in the first ages, were all animated by this affection; and the earnestness of preachers, in all ages, and the

more private labours of Christians for the benefit of the souls of men, with the operations of those voluntary associations which send forth missionaries to the Heathen, or distribute Bibles and tracts, or conduct schools, are all its visible expressions before the world. A principle of philanthropy may be conceived to exist independent of the influence of active and efficient Christianity; but it has always expended itself either in good wishes, or, at most, in feeble efforts, chiefly directed to the mitigation of a little temporary external evil. Except in connexion with religion, and that the religion of the heart, wrought and maintained there by the acknowledged influences of the Holy Spirit, the love of mankind has never exhibited itself under such views and acts as those we have just referred to. It has never been found in characters *naturally* selfish and obdurate; has never disposed men to make great and painful sacrifices for others; never sympathized with spiritual wretchedness; never been called forth into its highest exercises by considerations drawn from the immortal relations of man to eternity; never originated large plans for the illumination and moral culture of society; never fixed upon the grand object to which it is now bending the hearts, the interests, and hopes of the universal church, the conversion of the world. Philanthropy, in systems of mere ethics, like their love of God, is a greatly *inferior* principle to that which is enjoined by Christianity, and infused by its influence;—another proof of the folly of separating morals from revealed truth, and of the necessity of cultivating them upon evangelical principles.'—(pp. 267–8.)

[Mr. Watson's remarks on the difficult and embarrassing subject of slavery, have a special reference to the extensive scale on which this 'terrible evil' exists in the British Colonies, and to the duties of the imperial parliament on the subject. We most heartily wish they had no adaptation to the state of things in our own favored and happy land. Yet, as our government is wholly unconnected with any church establishment, and sustains, moreover, a relation to the several states of the Union very different from that of Great Britain to her colonies, the quotations of the English reviewer from this part of Mr. Watson's work, are here omitted. On the reciprocal duties of masters and servants, Mr. Watson's observations are excellent; and we fully concur with the English reviewer, that 'were they generally exemplified in practice, they would effectually tend to secure domestic tranquillity, and greatly conduce to the prosperity of the Christian cause.' By 'servants,' however, it must be recollected, that it is not merely slaves that are meant, but all those who are connected with our households, in any capacity, either as hired servants or apprentices. As regards slaves we regret to be obliged to say, that the teaching of this class of servants 'to read,' is, we believe, in a few of the states, prohibited by law. We are fully persuaded, however, that this prohibition is not grounded on an unwillingness in any slave-holding state, that the slaves should be instructed in the principles of Christianity. On the contrary, among slaveholders themselves, in this country, so far as our knowledge and observations have extended, it is deemed not only highly

disreputable, but highly impolitic, on the score of interest itself, to deprive this class of servants of this privilege; for Christianity is confessedly calculated to make better servants, as well as better masters. Indeed, this very prohibition, in a few of the states, of teaching slaves to read, increases the obligation of masters to provide for them personal instruction, and opportunities of at least *hearing* the holy Scriptures read and expounded in domestic worship, and also by stated religious teachers. Those who neglect this incur a fearful responsibility, and much more those, if such monsters there can be, who oppose and throw any obstructions in its way. That a respectable portion of the most intelligent and extensive slaveholders are awakening more and more, both to their obligations and to their interest in this respect, is evident from the pleasing fact, that gentlemen of this class in South Carolina, where the slaves are most numerous, and the laws the most strict, have not only invited us to send missionaries on to their estates, for the purpose of instructing their slaves in religion, but also contribute liberally to their support, and afford them every facility for the discharge of this important and sacred duty. The missions to the blacks on the Santee, Pee-Dee, and Ashley rivers, now constitute a part of our regular and most interesting missionary work, and a part, too, which we cannot but think entitled to our favorable attention and regard, not less than that which has for its object the aboriginal tribes of our forests. Who knows but that these missions are the preparatory nurseries, in the order of an inscrutable Providence, for the future civilization and evangelization of Africa? Already it occasionally occurs, that whole families of slaves are emancipated in the south, by deed or will, on condition of their emigration to Africa. Among these, there are here and there pious individuals, who may be destined to be the salt of that earth, and the light of that world. In the infant colony at Liberia, there are now several Christian churches, and among them one of our own denomination. Here the good seed of the kingdom has already been begun to be scattered, and colored preachers, exhorters, and leaders, raised up and instructed among ourselves, carry out to Africa the same gospel. And is not this process to go on, and to spread and increase more and more as at the first rise of Methodism, (but another term for vital and practical Christianity,) in America, till all Africa as all America, shall hear the joyful sound? And as the colony shall improve in population, and strength, and resources, and comforts, will not emancipated slaves be more willing to go thither, and masters be more willing to liberate and send them? Under the operation of all these moral influences combined, may not God, in his great goodness, be working out the salvation, political and religious, both of Africa and America? And in this way may not the fairest opportunity be offered, of repaying, as far as possible, our debt to Africa?]

'The *religious* duties of masters, [says Mr. Watson,] are also of great importance.

Under the Old Testament the servants of a house partook of the common benefit of the true religion, as appears from the case of the servants of Abraham, who were all brought into the covenant of circumcision; and from the early prohibition of idolatrous practices in families, and, consequently, the maintenance of the common worship of God. The same consecration of whole families to God we see in the New Testament; in the baptism of "houses," and the existence of domestic churches. The practice of inculcating the true religion upon servants, passed from the Jews to the first Christians, and followed indeed from the conscientious employment of the master's *influence* in favour of piety.

From all this arises the duty of instructing servants in the principles of religion; of teaching them to read, and furnishing them with the Scriptures; of having them present at family worship; and of conversing with them faithfully and affectionately respecting their best interests. In particular, it is to be observed, that servants have by the law of God a right to the sabbath, of which no man can, without sin, deprive them. They are entitled under that law to rest on that day; and that not only for the recreation of their strength and spirits, but, especially, to enable them to attend public worship, and to read the Scriptures, and pray in private. Against this duty all those offend who employ servants in works of gain; and also those who do not so arrange the affairs of their households, that domestic servants may be as little occupied as possible with the affairs of the house, in order that they may be able religiously to use a day which is made as much theirs as their masters', by the express letter of the law of God; nor can the blessing of God be expected to rest upon families where this shocking indifference to the religious interests of domestics, and this open disregard of the Divine command, prevail. A Jewish strictness in some particulars is not bound upon Christians: as, for example, the prohibition against lighting fires. These were parts of the municipal, not the moral law of the Jews; and they have respect to a people living in a certain climate, and in peculiar circumstances. But even these prohibitions are of use, as teaching us self denial, and that in all cases we ought to keep within the rules of necessity. Unnecessary occupations are clearly forbidden even when they do not come under the description of *work* for gain; and when they are avoided, there will be sufficient leisure for every part of a family to enjoy the sabbath as a day of rest, and as a day of undistracted devotion. We may here also advert to that heavy national offence which still hangs upon us, the denying of the great majority of our bond slaves in the West Indies those sabbath rights which are secured to them by the very religion we profess. Neither as a day of *rest*, nor as a day of *worship*, is this sacred day granted to them; and for this our insolent and contemptuous defiance of God's holy law, we must be held accountable. This is a consideration which ought to induce that part of the community who retain any fear of God, to be unwearied in their applications to the legislature until this great reproach, this weight of offence against religion and humanity, shall be taken away from us.

The employment of *influence* for the benefit of servants, forms another part of the duty of every Christian master. This appears to

be obligatory upon the general principle, that every thing which can be used by us to promote the will of God, and to benefit others, is a "talent" committed to us, which we are required by our Lord to "occupy." It is greatly to be feared that this duty is much neglected among professedly religious masters; that even domestic servants are suffered to live in a state of spiritual danger, without any means being regularly and affectionately used to bring them to the practical knowledge of the truth; means which, if used with judgment and perseverance, and enforced by the natural influence of a superior, might prove in many instances both corrective and saving. But if this duty be much neglected in households, it is much more disregarded as to that class of servants who are employed as day labourers by the farmer, as journeymen by the master artisan, and as workmen by the manufacturer. More or less the master comes into immediate connexion with this class of servants; and although they are not so directly under his control as those of his household, nor within reach of the same instruction, yet is he bound to discountenance vice among them; to recommend their attendance on public worship; to see that their children are sent to schools; to provide religious help for them when sick; to prefer sober and religious men to others; and to pay them their wages in due time for market, and so early on the Saturday, or on the Friday, that their families may not be obstructed in their preparations for attending the house of God on the Lord's day morning. If the religious character and bias of the master were thus *felt* by his whole establishment, and a due regard paid uniformly to justice and benevolence in the treatment of all in his employ, not only would great moral good be the result, but there would be reason to hope that the relation between employers and their workmen, which in consequence of frequent disputes respecting wages and combinations, has been rendered suspicious and vexatious, would assume a character of mutual confidence and reciprocal good will.'—(pp. 302–4.)

[It has been stated in one of the public journals of this city, on the authority of Jamaica papers, that 'much excitement appears to prevail against the Methodist and Baptist missionaries, particularly the former. The most coarse and abusive language is used in regard to them.'

This is nothing new to us, and we rejoice that 'Methodists' have the glory of being 'especially' marked in this reproach. We know, at the same time, that it is the fixed principle, and the constant charge of the London Wesleyan Missionary Society, that the sacred duty of every missionary to the West Indies is, '*to apply himself to his spiritual work, and to that alone.*' Our principle, in all our missions among slaves in this country, is the same. In reference to the persecution of the Methodist missionaries in Jamaica, we are happy to be able to give the following lucid exposition of it, extracted from an eloquent speech of the Rev. Richard Watson, at the missionary anniversary, in London, in May last:

'An allusion, [said Mr. Watson,] is made in this resolution to the persecutions in Jamaica, and to the missionaries who have been incarcerated there. We have one emaciated missionary on this platform;

and, I rather think, another, who had the honour of being imprisoned a great many years ago; and how many missionaries have we had imprisoned in Jamaica? I have in my hand a list of them; there was Campbell, and Williams, and Wiggins, and Grimsdall, and Whitehouse, and Orton, and all this from Christians! all this from men whose slaves we have been instructing, and who are indebted to us for their improvement in temperance and honesty; all this from men who owe to the exertions of this society more than they can ever repay: and what has been their conduct in return for all this? They have of late enacted a law to shut out negroes from religious instruction, and to paralyze missionary exertions for their benefit: and this on the report of what they call their sectarian committee; and the principal evidence on which it is to be recommended to his majesty's government seems to have rested upon three persons: and who were they? One was the chop-house and tavern keeper to the honourable house of assembly. The second was a contractor for public buildings; and the third was a man already notorious for assisting in the imprisonment of your missionaries in that horrible jail in the parish of St. Ann's: and upon the evidence of these three worthies, a report comes out charging your missionaries with preaching sedition, and various other crimes: and a bill is founded upon it, which now awaits the royal signature. I wish I could believe that all this was mistake and misapprehension; but in my own judgment I am perfectly persuaded that the whole rests solely upon the principle of determined hatred to Christianity because it is opposed to slavery. His majesty will not give it his signature we are confident: no, there will be this soft reflection for him in his dying moments, that he has never lent his signature to any act of religious persecution; but, like his venerable father, he will have this consolation, that he has been the steady friend of religious liberty. I must say it, to the credit of our missionaries in Jamaica, that when this act had passed, and was sent home for signature, they all united to write, that if the missionary committee should direct them to submit to it, they must obey, and give up their charge; *that* they laid upon us; but if we forbid them not, they will proceed in their work, and are ready to go to prison. Yes, we have men willing to suffer, and even to die: and these are not the men to be forsaken by this society, or by the religious world. We know what the sentiment of the British parliament is,—how they redressed by one act, the persecutions in Barbadoes; and I trust, by the exertions of the friends of our missionaries, and of the Baptists, in the island of Jamaica, the shield of British liberty will be thrown over them; and that liberty which they have never forfeited, and which they have a right to enjoy in common with all British subjects, may be fully secured to them. This day, my lord, is the anniversary of the death of Dr. Coke, sixteen years ago. That is a name always to be mentioned with honour and veneration by us: a man whose ardent mind kindled the flame of missionary exertions in our societies, and whose spirit is now rejoicing in the success of his labours. He was the man who first carried our exertions to the West Indies, and was the father and founder of that mission which has brought so many sons to glory, and introduced so many into the liberty of the Gospel. May we possess his spirit, and take up that work

which he has left us as a legacy, and be steadfast, unmovable, always abounding in it, until the whole of those interesting colonies be filled with the light of the glorious Gospel.'

With respect to the effect of the labours of the Methodist missionaries in the West Indies, on the slaves themselves, we have the authentic and most unexceptionable testimony of 'the *Right Honourable Sir George H. Rose,*' who is himself an extensive slaveholder, in circumstances, as he states, beyond his control. The doubt expressed by the right honourable gentleman, whether he ought to divest himself of that property if he could, we presume had respect to what he conceived to be his obligations to the slaves. This question it is not necessary here to discuss,—our object at present being simply to show the acknowledged good effects of the labours of the missionaries on the slaves.

'You are well aware, [said Sir George H. Rose, at the anniversary above alluded to,] that I stand in a connexion which I cannot avoid or get rid of, to a property which came to me by law, and of which I doubt whether I ought to divest myself if I could, though it is the worst property a man can have, as to pounds, shillings, and pence. But I feel the salvation of the souls on those estates to press with a great weight upon my conscience; and the relief which I have received from this society under that most weighty concern of my life, has been unspeakable; but I should derive great satisfaction from attending here were this not the case, because, in the total absence of all selfishness except that which we must feel from the beneficial effects produced on our own minds in being so employed, it is impossible for any man, who desires to promote the cause of the Redeemer, to see the union of so much holy and Christian activity without great satisfaction. The discouragements you experience in some parts of your work are very great; but there are features in the civil existence of the Wesleyan society that must always command respect, and greatly obviate prejudices, in our colonies. But I have often derived instruction on this subject, from a consideration that we should seek knowledge from God's actions towards us, and from the analogy of the physical and moral world, as well as from the written word. What was the creation itself? the thought of the Almighty could have called the world into existence, and beauty, and order, in a moment. But was that the case? No; the earth was without form and void, and darkness was upon the face of the deep; and the Creator was pleased to take six days to complete it, in order to teach us that, as to the affairs of our own souls, and as to the evil which exists in the world without us, we begin in the dark; but if we arrive at light, and the little universe is complete, at the end of the sixth day, we shall have to bless Heaven for it on the seventh; and in the progress of the missionary work, this is the process we have to go through. But there is one thing amidst all the evils and discouragements that exist,—one practical fact, which I do feel to be cause of satisfaction and comfort beyond what I expected; and which I state, not as a triumph, but as an encouragement, lest we should faint under long and often cruelly ill

requited love. There is an estate of mine in Jamaica, which was under the instruction of your missionaries: a very pious and excellent clergyman, the rector of the parish, offered to take upon himself the instruction of the children; and being myself a member of the Church of England, I felt that, in duty and prudence, I ought not to decline the offer. But the estate has been mainly in your missionaries' hands, and I felt the same satisfaction in one case as the other. But I found I could not withhold my consent; and, in consequence of this change, an increase of good has been accomplished; for the effect has been that the missionaries have directed their attention to another spot among the thousands in the island who have no Christian instruction. Some time last autumn, a most valued friend of mine, a county member of distinguished piety and humanity, himself deeply interested in the cause of the slaves, wrote to inform me that a young man, who had passed twelve years in Jamaica, had returned to England; and as my friend had known him from a boy, he said I might entirely trust to his honour and truth, should I wish to see him. I immediately requested that he would favour me with his company; and I made it my business to examine him as to the state of that property to which I have already alluded. I formed a high opinion of the young man; indeed, I never yet saw one who impressed more upon me the persuasion of his perfect truth: and I must confess that his answers surprised me. I hardly dare state all that he told me, but a little I may say. He assured me that in all he had noticed in England, he had not seen a morality equal to that which prevailed on that estate; he assured me solemnly, that though he had been three years in the neighbourhood, he could not put his hand upon one thief among the negroes, and one bad female he could not name. I examined him as if he had been a witness in a court of justice; and he stated that every where order, and decency, and prosperity prevailed; and that property had arisen from their industry; that with respect to negro dances, that most fatal cause of immorality, and which render those who practise them a set of vagrants, there was not one negro on that estate, out of more than two hundred and fifty, who ever went to one of them; and he assured me that there were many negroes on other estates of a similar character. I asked him, how long this had been the case, and to what cause it was to be attributed? and he said it had been the case about seven years, and was mainly owing to an improved state of their minds, which no doubt is principally owing to the religious instructions of the missionaries. He stated that punishments are reduced to a mere nothing, and those of a severer kind are not more frequent than amongst an equal number of persons in our jails and regiments. This I state to you with sincere satisfaction and pleasure: a great work has been done, and a great change has taken place. A new rector has been catechising upon that estate; and the children upon two estates are learning to read the Bible, and were examined, a short time ago, by the archdeacon, and some of them gained prizes. The bishop had examined them, and they were ordered to attend every Sunday to be catechised in the church. This is a state of things so different from what we have seen in times past, that I felt anxious to mention it to you as an encouragement in your important work.'

On the subject of prayer, the sanctity of the sabbath, the institution of marriage, parental and filial duties, the remarks of Mr. Watson are particularly valuable. The view which he takes of civil polity is evidently the result of deep reflection and much reading; and the doctrine which he lays down in reference to that important subject, is marked by great sobriety and moderation.

No precise system of ecclesiastical government, he contends, is laid down in the New Testament, as binding upon Christians; but certain offices are there specified which ought ever to be maintained; and principles relative to the discipline of the church are laid down, which it is left to the wisdom and piety of Christians to apply, and practically exemplify, under all providential circumstances, till the end of time. The following admirable paragraph concludes the chapter on this subject; the whole of which is entitled to more than ordinary attention:—

'However difficult it may be, in some cases, to adjust modes of church government, so that, in the view of all, the principles of the New Testament may be fully recognised, and the end for which churches are collected may be effectually accomplished, this labour will always be greatly smoothed by a steady regard, on each side, to *duties*, as well as to *rights*. These are equally imperative upon ministers, upon subordinate officers, and upon the private members of every church. Charity, candour, humility, public spirit, zeal, a forgiving spirit, and the desire, the strong desire, of unity and harmony, ought to pervade all; as well as a constant remembrance of that great and solemn truth, that Christ is the *Judge*, as well as the *Saviour*, of his churches. Whilst the people are docile, obedient to the word of exhortation; willing to submit, "in the Lord," to those who "preside over them," and are charged to exercise Christ's discipline; and whilst ministers are "gentle among them," after the example of St. Paul; a gentleness, however, which, in his case, winked at no evil, and kept back no truth, and compromised no principle, and spared no obstinate and incurable offender; whilst they feed the flock of Christ with sound doctrine, and are intent upon their edification, watching over them "as they that must give account," and study, live, and labour for no other ends, than to present that part of the church committed to their care, "perfect in Christ Jesus;" every church will fall, as it were, naturally, and without effort, into its proper "order." Pure and undefiled religion in churches, like the first poetry, creates those subordinate rules by which it is afterwards guarded and governed; and the best canons of both are those which are dictated by the fresh and primitive effusions of their own inspiration.'—(p. 354.)

The controversy concerning baptism is somewhat largely discussed in this part of the 'Institutes;' the right of children to be admitted to that ordinance is very ably defended; and its administration by pouring or sprinkling, is clearly shown to be the mode which is sanctioned by Scripture. The prejudice which requires every candidate for admission into the church to submit to immersion is animadverted upon in strong language; but the terms used,

we think, are fully justified by the nature of the case. The practice offends greatly against delicacy; and its danger in regard to health is often imminent. It would be impossible within the limits prescribed to this notice to give even an outline of this excellent discussion. The volume concludes with a chapter on the Lord's Supper.

We sincerely congratulate the author, and the persons for whose benefit the 'Theological Institutes' were undertaken, on the completion of this work. Some of the junior ministers belonging to the Methodist body have enjoyed the advantages of a liberal education, and are well prepared by previous literary and theological study for the office which they sustain. Others of them, however, have not been thus favored. Their piety and natural talents will not be questioned by those who are acquainted with them, and their labours are justly esteemed by those who sit under their ministry; but they need greater assistance in the prosecution of their studies than has yet been given to them.——Mr. Watson's work will be of great utility to them in several respects. It will assist them in forming an acquaintance with the entire system of Christianity: for those who 'labour in the word and doctrine,' should not confine their attention to any particular set of doctrines, but should diligently, and in the spirit of prayer, investigate the whole 'truth as it is in Jesus.' Called, with St. Paul to 'declare the whole counsel of God,' every minister of Christ should study the doctrines of religion in their connexion with each other, with the attributes of God, the spiritual privileges of believers, and the moral obligations of mankind. By this means only can the Christian scribe become 'well instructed,' and qualified to bring out of his treasury 'things new and old,' to the edification and comfort of the people who attend his ministrations. To say that the 'Theological Institutes' are complete would be folly. Works of this nature are capable of amplification to an indefinite extent; and the ever varying forms of error call for new defences of the truth; but we feel ourselves fully justified in saying, there is no work of the same kind in the English language from which the persons for whose benefit it is intended can derive so much valuable instruction.

The spirit which pervades this publication is worthy of the highest praise; and is of the utmost importance to every theologian. All its reasonings are conducted with an absolute deference to the holy Scriptures; and no doctrine or duty is made to rest upon abstract speculation. Every subject is discussed with becoming seriousness; and the tendency of the whole is to promote a spirit of pure and elevated devotion. No novel and dubious opinions are introduced, and forced upon the attention of the reader; nor is an undue importance given to any one branch of Divine truth above the rest. The moderation with which every subject is treated is very marked and striking. In opposing one extreme, no countenance is given to the opposite error; in discussing questions which for ages have been the subjects of acrimonious controversy, irritating

language is carefully avoided; and those Christians whose opinions are opposed, must be compelled to own that they are themselves treated with respect and kindness. It is not meant to insinuate that this work is faultless. The language in which it is written is dignified and manly, but is occasionally deficient in accuracy and precision. Several of the sentences are too long and involved, and the composition sometimes betrays haste; but altogether, the work is a noble monument of sanctified talent, and will secure for the author a large share of gratitude and esteem.

SUNDAY MAILS.

[As the subject of the following article is not only an interesting one in itself, but one on which many of our readers will probably be called on to form and to express an opinion, and in some way to act, we think it due to them to put them in possession of the best information in relation to it, so as at least to assist them to judge and act understandingly. The most rational and dispassionate essay which we have yet seen on the subject, is one which appeared in the last (July) number of the North American Review,—a work edited, we believe, by a gentleman of the Unitarian persuasion, and one which will hardly be suspected of encouraging overstrictness in religion, or any hybridous alliance between church and state. We confess that we were agreeably disappointed in seeing such an article, on the Sunday Mail question, from this quarter. And believing that every conscientious man, who wishes to act under a due sense of moral and religious obligation, every true Christian, and every true patriot, must desire an enlightened acquaintance with the laws, human and divine, under which he is placed, and by which he ought to be governed, together with those sound and enlightened views of policy, and of individual, social, and national happiness which are ever in accordance with the will of God concerning us, we shall here copy this article entire. Very many of our readers will probably not otherwise have an opportunity of seeing it; and should any of them have heretofore even differed in opinion from the conclusion to which it comes on the question discussed, they cannot but be gratified with the temperate and manly tone of the argument itself, and with the decided stand which it takes in support of a becoming sense of moral and religious duty, as well in our halls of legislation as elsewhere. The idea, we fear too often acted on, that a legislator, as soon as he is invested with that high office, is freed from all responsibility to God and conscience, and is to be guided by mere party feelings, and party spirit, and party interests, or even any merely sectional or local interests, when confessedly or notoriously in opposition to the general good, is preposterous in itself, does destructive violence to the moral sense, and lays the ground-work of despotism, anarchy,

and ruin. This idea is ably and justly exposed in the article which follows, and which we commend to the reader's calm and attentive perusal.]

From the North American Review.

Report of the Committee of the House of Representatives of the United States on Post Offices and Post Roads, to whom were referred the Memorials for and against prohibiting the Transportation of the Mails and the Distribution of Letters on Sunday.

Counter Report of the Minority of the same Committee.

The laws of the United States which regulate the operations of the post office department, although they contain no specific provision on the subject, have been supposed by the executive officers of the government to authorize the transportation of the mail, and the distribution of letters on Sunday. Whether this construction be conformable to the intentions of the legislature, or to the spirit which has prevailed in the construction of the laws, which regulate the operations of all the other departments of the government, may well be doubted. The practice of the post office certainly forms an exception to that of all the other branches of the administration, whether of the general or state governments, in all their ramifications, as well to that of the citizens at large, both in their individual and corporate capacities. The sittings of congress and of all the state legislatures are regularly suspended on Sunday. The courts of justice, the custom houses, the banks, the land offices, the compting rooms, offices, warehouses, and shops of private individuals, are all closed on that day. The post office alone continues its usual labours with unremitted activity, and with but little variation in its modes of proceeding. As the laws which regulate the operations of all the other departments, although equally silent on the subject, have been all construed to intend a discontinuance of the transaction of business on Sunday, it would perhaps have been more natural to put a similar construction on the post office laws. For some reason or other—probably by the effect of mere accident—a different system has prevailed, and the practice of this branch of the public service has hitherto formed, as we have just remarked, an exception to the rule observed in all the rest.

The singularity of this circumstance, to whatever cause it may have been owing, has for some time past attracted the attention of many of the citizens in all parts of the country, and numerous memorials have been annually transmitted to congress, setting forth the supposed inconveniences of the present state of things, and requesting such a modification of the existing laws, as would effect a change. Other memorials have in turn been transmitted in favor of perseverance in the existing system. There is no appearance of any improper or dangerous motive for these proceedings on either side; nor have those who have taken part in them been arrayed on one side or the other according to any sectarian divisions. The several religious sects, which, from their agreement in certain fun-

damental points of belief, are popularly denominated *orthodox*, are among those, which are apparently most desirous of a change in the existing practice; while some other sects of considerable influence in particular parts of the country, and which hold a different opinion upon the points alluded to, have appeared to agree with their orthodox brethren upon this. It is understood that one of the petitions for a change in the existing practice was drawn up and headed by a justly respected Unitarian clergyman of this city, and extensively signed by individuals of the same persuasion. As the memorials in favour of a change proceed from citizens of all the different religious sects, it is probable, although we have not so direct a knowledge of the fact, that the same is the case with those who pray for the maintenance of the existing system. Both parties are, no doubt, equally honest in their belief of the expediency of the courses which they respectively recommend. The memorials on the subject, transmitted to the last and present congress, were referred to committees which reported in both houses against a change. The petitioners are, however, apparently not discouraged, and will probably continue their efforts at the future sessions of congress. The question, like every other connected with religious belief and practice, naturally excites a strong interest throughout the community; and we have thought that a few remarks upon it might not be uninteresting to some of our readers. The report, which forms the immediate subject of this article, is attributed to Colonel Johnson, of Kentucky, who acted as chairman of the committee, and who had previously, when acting in the same capacity in the senate, made a report on the same subject to that body, corresponding very nearly in substance with this. The counter report, or protest, of the minority is attributed to Mr. Macreary.

Whenever any change is proposed in the existing laws, or the practice under them, it rests, as a general rule, with the party or person recommending it, to prove its necessity or expediency; and on this principle it would belong to the petitioners against the present system to show that it ought to be abolished. In this particular case, however, it strikes us that the general presumption against innovation, and in favor of existing laws and practices, considered as such, is rebutted by the fact to which we have already adverted—that the practice in the post office department is different from that which prevails in all the others. If the people, acting in their corporate capacity through their different agents, consider it a religious duty to suspend all the other operations of government on Sunday, a presumption arises, that those of the post office should also be suspended for the same reason. The presumption being then in favor of a change, the burden of proof rests with those who support the existing system; and it belongs to them to show why the practice in the post office department ought to form an exception to that which prevails in all the others, and why the same religious considerations, which induce the people to suspend all their

other political and private labours on Sunday, should not induce them to discontinue the transportation of the mail and the distribution of letters.

The committee, though apparently actuated by good intentions, and a laudable anxiety to maintain the political and civil rights of the citizens, have, we think, been led into error by not adverting sufficiently to the considerations detailed above. So far, indeed, are they from appearing to be aware, that the practice of the post office department is an exception from the rule observed in all the others, that they evidently consider the petitioners for a change in this practice as endeavoring to make it such. Thus they inquire, in the course of their report, 'Why the petitioners have confined their prayer to the mails—why they have not requested that government be required to suspend all its executive functions on that day—why they have not required that our ships shall not sail—that our armies shall not march—that officers of justice shall not seize the suspected or guard the convicted?' The committee, when they put these questions, had obviously lost sight of the fact, that all the other functions of government—executive, legislative, and judicial—are in fact suspended on Sunday, excepting in a few particular cases, like those which they enumerate, and which are made exceptions to the general rule on account of the great inconvenience which would result from its observation. If the jailer, for instance, were to suspend the exercise of his duty on Sunday, his prisoners would all escape; so that there is an absolute necessity for his continuing it. If the commander of an army were to suspend the exercise of his functions every seventh day, his adversary might, under certain critical circumstances, obtain such an advantage over him, as would decide the fate of a campaign—perhaps the political situation of the country. Here the inconvenience of observing the rule is so great as to produce a moral necessity of violating it, and so of all the other cases mentioned. The practice of the post office can only be justified, if at all, in the same way, as a case of exception. The report, by not adverting to this circumstance, and by employing in support of the present system only certain general considerations, which might be applied with equal force in any other branch of the public service, proves either too much or nothing at all. The inconveniences apprehended by the committee from a discontinuance of the existing system, are of a remote and prospective kind, such as the tendency to a union of church and state, and the inconvenience of diminishing in any way the activity of the business of private life. Now it is quite obvious, that these inconveniences, if there be any danger at all of their occurrence, would be as likely to result from a discontinuance on Sunday of the business of any other department as of that of the post office. If the suspension of the transportation of the mail on that day have a tendency to bring about a union of church and state—an apprehension which we believe to be wholly groundless—

it is clear to us, that a suspension of the sessions of congress, of the state legislatures, or of the courts of justice, must have the same tendency in a still greater degree, in proportion to the superior importance of the business which would thus be kept in abeyance. Hence the reasoning of the committee, as we have just remarked, tends, as far as it has any weight, to show that the whole business of the administration ought to proceed with the same activity on Sunday as on any other day of the week. The argument, if it prove any thing, proves a great deal too much; and of course in reality proves nothing.

This defect in the reasoning of the committee is obviously a fatal one, and we are of course authorized, without seeking for any other, to reject their conclusion. It may not, however, be improper, considering the interesting character of the question, to examine a little more particularly the real importance of the objections alleged by them, to the application in the post office department of the same rule which is observed in all the others. These objections, as we have already seen, by proving too much, prove nothing—but independently of this defect, and supposing that we were willing to admit their validity to the full extent to which they can be applied, it will appear, we think, on examination, that they have in fact little or no real weight for any purpose. They are, if we rightly understand the reasoning of the report, the two following:

1. The tendency of the suspension of the transportation of the mail, and the distribution of letters on Sunday, to effect a union of Church and State.

2. The practical inconvenience which would result from such a measure, in the diminished activity of the ordinary business of life.

The second of these objections is the only one which appears to us to possess much plausibility, but as the former is that on which the committee insist most strongly, and which they evidently regard as the more important of the two, it may be proper to give it a moment's consideration.

On this head it is argued by the committee, that there are various opinions in the community, as to the proper manner of observing the sabbath; that each individual has hitherto been left to pursue his own course; but that the effect of suspending the transportation of the mail on that day, would be to decide the question in favor of those who prefer a particular system, and would therefore come within the spirit of the clause of the constitution, which prohibits any legislative preference of one religious sect over another. It does not appear to have occurred to the committee, when they employed this argument, that the act of congress regulating the transportation of the mail must necessarily provide either for carrying it or not carrying it on Sunday; and that if a provision for not carrying it be decisive of the question at issue between the sects in favor of one, a provision for carrying it is of course as

decisive in favor of another. This being the case, it is obvious that the existing system involves precisely the same violation of the spirit of the constitution, which, if any, would result from the other.

It is plain to us, however, that there is not in either case, any violation of the spirit of the constitution, as there is confessedly none of the letter. The enactment of a law regulating the transportation of the mail is admitted to be within the power of congress, and this law must, as we have just remarked, provide either for carrying or not carrying it on Sunday. In adopting one or the other part of the alternative, each member of congress will naturally be governed by his own views of expediency and duty, excepting so far as he may have the instructions of his constituents. If he would hesitate as a private individual to travel or order his agents to travel on Sunday upon his own business, he will probably in like manner decline, as a representative of the people, to order their agents so to do. If, on the other hand, he would feel no scruple on the subject in his private capacity, he would probable feel none in his public one. In either case, it does not appear to us, that he imposes any trammels upon the consciences or acts of others. Each member of the community retains the same right that he possessed before of travelling or not travelling on Sunday, according to his own peculiar views, and, if these views have not been carried into effect by his political representative, he retains in full force his former right of giving his vote for another at the next election. In all this we can discern no appearance of any thing unconstitutional, either in letter or spirit, or of any thing at variance with the regular routine of ordinary legislation.

It is intimated, indeed, by the committee, that a political representative ought not in any case to be guided in the discharge of his official duty by religious considerations, and the same opinion is still more decidedly expressed in certain newspaper essays on the subject, that have happened to fall under our observation; the writer of which considers the 'being influenced in the exercise of temporal power by religious belief,' as neither more nor less than the union of church and state, and afterwards declares, that 'it is the sacred duty of a representative, before he gives his vote upon a point any wise connected with religious considerations, to search the inmost recesses of his conscience, and to ascertain that religious belief is not operating in his mind as a motive to that vote.' But, independently of the objection already stated to this argument, as applied to the present case, namely, that a vote in favor of carrying the mail on Sunday is as much given from religious considerations, though of a different kind, as one against it, it is clear to us, that there is some very singular perversion of language, or obliquity of judgment, implied in these remarks, which if taken in their natural and obvious sense, are directly at variance with the plainest suggestions of reason, and the letter and spirit of Scripture. Instead of being bound, as the writer of them supposes, to exclude all reli-

gious considerations in giving his vote upon a subject connected with religion, the representative is undoubtedly bound on that, and on every other occasion, whether of a public or private character, to act under the influence of religious considerations. 'Whether we eat or drink, or *whatever we do*,' we are directed in Scripture to '*do all* to the praise and glory of God.' It is expressly enjoined on rulers in particular, to govern *in the fear of the Lord.* It is in fact the peculiar virtue of religion, as a motive of action, that it is applicable on every occasion, and to every part of conduct. It is one branch of our religious duty to obey the constitution and laws of the land; and if the constitution prohibit the establishment of a national church, it is the religious duty of a representative, even though he individually prefer an establishment, to vote against any project of the kind, until the prohibition in the constitution be repealed; but even in voting against an establishment, he is or ought to be as much influenced by religious considerations, as if he voted in favor of it. It is impossible, in short, to conceive a case, either in public or private life, in which it is not the duty of every member of the community to act under the influence of religious motives; and in proportion as an individual is more completely influenced by such motives to the exclusion of any others, which have their origin in mere expediency, so much the more probable is it that he will avoid error, and render himself acceptable to the Great Judge, to whom he is ultimately to give an account of the deeds done in the body.

The assertion, that the union of church and state consists in being influenced in the exercise of temporal power by religious belief, seems to argue a great looseness of ideas upon the whole subject. The being influenced in the exercise of temporal power by religious belief is a particular state of mind, or, if habitual, a particular trait of character in individuals;—the union of church and state is a form of political institutions. To say that one of them is the other, is about as correct as it would be to say that courage is a military despotism—temperance a constitutional monarchy—or the love of liberty a republic. If the remark alluded to be merely—as is probable enough—an incorrect mode of expressing the idea that a disposition in individuals to act from religious motives has a tendency to bring about a union of church and state, the objection is rather more intelligible, though not much better founded than on the other construction. Religious motives are, as we have shown, the best under which we can possibly act, and tend of course to produce the best possible results. If one of these results be the union of church and state, it could only be because this union is the best of all possible modes of regulating the relations between religion and government. Hence the committee, in affirming that a disposition in individuals to act from religious motives tends to bring about a union of church and state, affirm by implication that this union is an excellent institution—which is pro-

bably not their intention, and is, at all events, not the opinion of the people of the United States. If a union of church and state be, as is generally supposed, and as the committee appear to think, a dangerous institution, it is certain that the surest way of steering clear of it, is for the public agents to act in all cases to the best of their ability on the best and purest motives, which are, undoubtedly, the fear of God and the honest intention to do his will. The moment you allow any weight to considerations of mere expediency in opposition to these, you open a door to corruptions of every kind, which are the more likely to gain admittance in proportion as the names they bear are more respectable and plausible.

For ourselves, so far are we from apprehending any practical inconvenience from the influence of religious motives in legislation, that we should consider an extension of this influence as one of the most fortunate things that could possibly happen to the country. The great evil in practical legislation is the influence of corrupt, or low and narrow views. How often does the passage or rejection of an important law depend entirely upon the relative strength of political parties, divided perhaps by considerations wholly foreign to the subject of it! During the last session of congress we have seen the newspapers of a political party declaring, with great satisfaction, that the question of the right of a member elect to take his seat was decided by a *party vote*. When the motive is not absolutely corrupt, how often is it of a low and narrow cast! A legislator votes in favor of a rail road because it passes through his own town, or against it because it does not. If he happen to live in a cotton growing state, he opposes the protecting policy; if in a manufacturing one, he supports it; if he remove from the latter to the former, he leaves his former creed behind him and takes up that of his new residence. The only sure way of rising above the influence of improper motives, whether absolutely vicious, or only narrow, is to give no weight to any considerations but those of duty, or in other words, religious principle. The individual, whether in public or private life, who pursues this course, is sure of doing right as far as he knows what right is; and we are all but too well aware, that our practical errors are much less frequently the result of not knowing what is right than of a disinclination to do it.

We have enlarged rather more upon this objection than its real importance perhaps rendered necessary, which, as we have remarked above, and have since endeavored to show, is very little. The other, which is founded on the practical inconvenience that would result from suspending the transportation of the mail, and the delivery of letters on Sunday, is the only one which appears to us to have any considerable weight. But even this is not, in our opinion, of a very decisive character.

It is no doubt true, that the rapidity of the progress of all private business would, to a certain extent, be diminished by the change in question; but it will hardly be pretended that the inconvenience

resulting from this diminution, is of such a kind as to make out a case of necessity, which would authorize the community in waiving the observation of the moral and religious rules, of which they acknowledge the obligation in all others. The committee, certainly, have not proved or attempted to prove the reality of any such necessity. They say that if you stop the mail one day in seven, you retard by one seventh the advancement of the country. This reasoning supposes that the mail is the only instrument that is or can be employed for the advancement of civilization—a supposition which is obviously incorrect. It is, no doubt, one and a very useful instrument for that purpose. The objection more correctly stated would be, that if you stop the mail one day in seven you diminish by one seventh the efficacy of the post office in producing the advantages that naturally result from it. This is true; but it is only an application to a particular branch of labour of the general proposition, that if you suspend the labour of the community one day in seven, you make the labour of the community one seventh part less productive than it otherwise would be. This we know, or at least may admit for argument's sake; but notwithstanding this, there are certain religious and moral considerations, which induce the community as a general rule to suspend all their labours one day in seven. Why should not this rule be applied to the labour employed in carrying the mails as well as to all the rest? As the committee think that it ought not to be, it was their business to tell us why; but it is obviously not sufficient to tell us, that the labour of the post office department would be immediately, in the case supposed, one seventh part less productive in a given time than it was before. This is a matter of course, and the principle is as true of all the other departments as of the post office. But why deduce from it in regard to that department a conclusion, which you do not deduce from it in regard to any other? Why, in short, make the practice of the post office department an exception to that of all the others? This, as we have repeatedly said, is the real question, and it is one to which the committee have not attempted to reply.

Although we have admitted, for the sake of the argument, in the above remarks, that the labour of the community, if suspended one day in seven, is for that reason one seventh part less productive, we are far from thinking that such is in fact the case. We believe, on the contrary, that this is one of the instances in which two and two do not make four. Whether we consider labour as intended to produce the immediate result, wealth, or the more remote one, well-being physical and moral, we have no hesitation in saying, that we believe it becomes more instead of less productive by an occasional suspension. We all know that our faculties cannot be kept for ever on the stretch. Without the nightly intervention of that 'blessed thing sleep,' as Coleridge calls it, to suspend our toils and labours, soothe our cares, and recruit our strength, we should all, in a very

short time, go mad and die. But the preservation of a sound, healthy, active, and cheerful condition of our nature requires, in addition to this, an occasional suspension of labour for longer periods; and it was, doubtless, in the kind view of accommodating his commands to the constitution which he had given us, that the Creator prescribed the observance of a weekly day of rest. The man who constantly pursues his worldly objects without allowing himself a moment's leisure, gradually acquires, by a sort of moral gravitation, an accelerated and feverish intensity of action, which, if not checked in one way or another, ends in extravagance, bankruptcy, and ruin. By wholly diverting his thoughts one day in seven from business, and turning them upon the high and glorious subject of his intellectual and moral relations to God, his fellow men, and the universe, he cools the fever of his mind; and when he takes up his affairs again on Monday morning, he is surprised to find with how much clearer a judgment he considers the plans and purposes of which he took leave on Saturday. He now perceives errors, that before escaped his attention,—rejects imprudent projects that before presented themselves in tempting colours to his heated fancy—and if his gains at the end of the week be one seventh less, they will probably at the end of the year, be seventy fold more. Instead of being a miserable bankrupt, he will be a thriving, healthy, happy man. We have no hesitation in saying that the fault we have here indicated of a too urgent pursuit of worldly gain, is a common trait in the character of our countrymen, and that a more exclusive devotion of the sabbath to repose and religious contemplation would be a most wholesome corrective of the evil. We strain every nerve to the utmost, employ every cent of capital that we own or can borrow, and not content with obtaining an honorable subsistence for ourselves and our families by the regular practice of our respective callings, grasp, with an agonizing effort, at any project that holds out the least prospect of extraordinary gain. What follows? A few persons amass immense fortunes, the possession of which has no very favorable effect upon their own characters, or those of their children. The rest—at the first little convulsion in the world of business—are swept—like dead leaves before a November blast—into the gulf of bankruptcy. It would be vain to deny that the general habits of our active men of every class correspond in the main with this description; and it is in our opinion equally certain, that a real and *bona fide* suspension of worldly cares one day in seven would greatly improve—were it only by its negative and sedative effects—the state of mind which leads to these extravagant efforts and their disastrous results. It is, in short, clear to us, that the labour of the community—by being suspended one day in seven—becomes, not less, but on the contrary a great deal more productive of mere wealth, than it otherwise would be.

But this view of the subject, however important, is by no means the most so of those which may be taken of it. The object of all

this toil and trouble—these convulsive strainings and desperate enterprises—is after all the acquisition of the means of subsistence—'meat, clothes, and fire,'—nothing more. But this, though a legitimate object of pursuit in life, is far from being the only one. It belongs entirely to our lower and animal nature. The intellectual and moral principle—the God within the mind—that loftier and nobler portion of our being, by which we hold affinity with the Sublime Spirit that created and informs the universe—this too has its claims; and they are of a far more urgent and momentous character than those of the other. But how can we do them justice if our thoughts are for ever absorbed, without the interruption of a day, an hour, a moment, in the routine of business? Our intellectual and moral nature is refined and exalted by study, solitary musing, or instructive conversation on elevated subjects—by the interchange of kind and charitable feelings—by the contemplation of the goodness of the Creator, as shown forth in the majesty, harmony, and beauty of his works. If we mean to rise in the scale of being above the tools we work with, or the brute animals that we employ, we must allow ourselves time for these ennobling and delightful pursuits. The merchant must not nail himself for ever to his counter like a bad shilling; and the lawyer should remember that there is one Supreme Court in which his precedents will lose their authority, and his special pleas their importance—that there is one case, and that his own, which he must finally argue upon its merits. Let it be enough, that the business of the world is pursued with unremitted activity and perseverance from Monday morning to Saturday night. When Sunday comes, let the weary be at rest—let the labourer of every kind cease from his toil, and go up to the house of God, not to ruminate upon the affairs of the preceding week, or to lay new plans for the coming one—but to yield up his whole soul to the current of lofty contemplations which the scene and the service are fitted to inspire—to feel the ravishing influence of sacred song—to indulge the devout aspirations that lift the humble spirit in holy trances to the footstool of the Almighty. Nor let him think it too hard, if in the mean time his letters remain unread in the post office. They will not grow stale before to-morrow. His communion with God is of much more consequence than his correspondence with his agent or consignee. Whatever the mere man of business may think of it, this is, after all, a matter of high importance. Unless the deepest thinkers have erred in their conclusions from the most mature experience and reflection—unless the strongest feelings within us are all delusion—unless the word of revelation be a lie—it is certain that our mysterious nature is only one of the transitory forms of a permanent existence—that our lot hereafter will be determined for ever by the use that we make of our faculties here. 'As the tree falleth, so it must lie.' If we voluntarily degrade our minds in this world to the level of the brutes, it is impossible that we can start in the race of eternity with so much

advantage as others, who have done their best to strengthen, exalt, and purify the intellectual and moral principle that survives the body. These are at once glorious and fearful truths. They are truths which the greatest sages and lawgivers of every age, from Moses to Numa, and from Numa to Franklin, have kept in view in their political creations. No state of ancient or modern times ever obtained any real stability, of which the government did not rest, in one way or another, on the steadfast and immovable rock of Religion. Under our free and happy forms of political constitution, the only way in which this salutary principle can produce its beneficial effects, is by its influence on public opinion; and however much we may regret to differ from the very respectable committee, whose report we have been examining, and the writers who concur with them, we have no hesitation in expressing our conviction that the people of the United States have nothing better, in regard to their political concerns, to hope or wish, than that all their agents should be *influenced in the exercise of temporal power by religious belief.* This would not bring about, as the writer above alluded to supposes, without apparently attaching any very distinct meaning to the terms, a *union of church and state;* but it would procure us the blessing of Providence—a wise, liberal, efficient, and above all, honest, administration of the government in all its branches—a condition of general and constantly progressive prosperity—and to sum up all in one word—peace.

On reviewing the above, we perceive that we have omitted to notice the suggestion thrown out in the report, that this subject comes properly within the jurisdiction of the state governments; but we cannot think that the committee would themselves, on further reflection, maintain this doctrine. The regulation of post offices and post roads is plainly attributed by the letter of the constitution to the United States.

HISTORY OF METHODISM IN WASHINGTON COUNTY, OHIO.

BY THE REV. SAMUEL HAMILTON.

To the Editors of the Methodist Magazine and Quarterly Review:

Very Dear Brethren,—In imitation of our brother, the Rev. James O. Andrew, in the south, and others, in whose historical productions we have taken a deep interest, and in compliance with your request, we have collected a short, and we hope, (as far as it goes,) correct history of the Methodist Church in Washington county, Ohio; hoping that our brethren in general, and those of the west in particular, will follow the example, and give the world a history of the American Methodist Church. This should be done, as well for the information of the present generation, as for the good of posterity. If such historical facts have not buoyancy enough to sustain them in this age, let them be joined to others more buoyant, and they will float down the stream of time, and be taken up by the historian

of coming years as a valuable prize. I am, with sentiments of deep and lasting respect, your brother in the bonds of a peaceful gospel.

Marietta, Ohio, 4th June, 1830. SAMUEL HAMILTON.

THE county of Washington was the first organized county in the North Western Territory. The town of Marietta, the seat of justice, is situated at the junction of the Muskingum and Ohio rivers, in latitude thirty-nine degrees, twenty-eight minutes, and forty-two seconds, north, and in longitude, four degrees, twenty minutes, west of the city of Washington.

In 1787, a company organized themselves in Boston, and took the name of 'The Ohio Company.' The principal part of this company were officers and soldiers in the revolutionary war; men who had spent their time, strength, and property, in giving birth to our nation, and who had but little at the end of that great national struggle, excepting the final settlement notes given them by the government, as a remuneration for their services. Those brave fathers of our nation, being unsupported by pensions, found it difficult to submit to the heavy hand of poverty, in a country full of wealth; they therefore exchanged with the general government their final settlement notes for a million and a half acres of wild land in Ohio. One hundred thousand acres of this land were given to actual settlers,—one hundred acres each. One thirty-sixth was given for the support of common schools, and as much more for the support of the gospel. Two townships (or 46,080 acres) were given for the support of a state seminary. All this was done to invite emigrants, and for the good of posterity.

On the 7th of April, 1788, forty-seven men landed on the spot where the town of Marietta now stands. No traces of human beings were to be seen, excepting the marks of the ax-man who followed the surveyor, the recently deserted wigwam of the modern Indian, and the mounds, covered ways, and fortifications of a people 'unknown to song.' Immured in an immense wilderness, this band of brothers were permitted to taste the sweets of solitude for a season; but the temperate climate, fertile soil, and flattering prospects of the country, soon induced others to follow them. Thus their number increased, and their prospects brightened, until 1790. It was then found that the county could muster four hundred and forty-seven men, one hundred and three of whom had families. But as their prosperous sun was rising to its meridian splendour, in a fatal hour it was obscured behind a dark and portentous cloud; nor did it again appear with its wonted brightness for four years.

In 1791, the Indians became hostile, and their hostilities continued for four years. Considering the exposed situation of the whites, their means of defence, and the disparity of their numbers, it is utterly astonishing how they sustained the shock so long. Had it not been for the undaunted courage, unbending fortitude, and profound skill of those veterans, who had been educated in the

school of danger, they must have fallen victims to the relentless fury of their savage enemy. It was their business to defend themselves. This they did so effectually, that they lost but thirty in all;—twenty-three killed, and seven taken prisoners. In 1795, they hailed with delight the return of peace, left their fortifications, and returned to their farms.

The first settlers were principally *Predestinarians*, subdivided into Presbyterians, Congregationalists, and a few regular Baptists. Soon after the first company landed, a church was organized in Marietta, and Dr. Story became the officiating minister in the congregation. From this time a form of godliness was kept up by them,—how much of the power they possessed, we are not prepared to say. The united testimony, however, of the people who lived in those days, and saw things as they were, leads us to conclude that vital piety was at a low ebb. Professors appear to have met the *world's people* on middle ground, offered up a peace offering, and engaged with them in all the amusements and pastimes of the age. So great was the amalgamation of light and darkness, that an angel's eye might have failed to draw the line of demarkation between the man of the world and the member of the church. In this condition Methodism found the great mass of the people in Washington county,—in their own estimation rich, and increased with goods, and having need of nothing, and knowing not that they were wretched, and miserable, and poor, and blind, and naked.

Reece Woolf, (a local preacher,) in a letter to me, writes thus: 'In April, 1798, I settled on the Little Kenhawa, Wood county, Virginia. At that time Methodism was unknown in this country. As soon as I came I commenced preaching, and the next fall and winter a revival took place. I made up a class of twenty-one members, and soon found I had more work to do than I well could perform. I cried to the Lord for help; I wrote a letter to Bishop Asbury, and another to the Baltimore Conference, to be held in the stone chapel, near Baltimore, the next spring. In June following, I had the best kind of evidence that God and the Church had heard my Macedonian cry. Brother Robert Manley was sent on to our help, and the little flock I had gathered submitted to the government of the Methodist Episcopal Church.'

June 1st, 1799, Mr. Manley took charge of the infant church in Wood county, Virginia. He appears to have spent nineteen days in that part of the country, where he found five or six preaching places. These limits were quite too small for a man whose heart burned with zeal for the glory of God, and the salvation of men, and who had received a commission from the great Head of the church to preach the gospel to every creature. He therefore cast an anxious eye across the Ohio river, where he saw a vast territory on which a Methodist preacher had never set his foot, and in which many families were *indeed* destitute of the bread of life. He beheld their souls in ruin, and hasted to give them relief, by setting before them the grace of our Lord Jesus Christ. On the 20th, he crossed

the Ohio, and came into Marietta; but found no rest for the sole of his foot,—no Laban to say to the servant in pursuit of a spouse for his Master, 'Come in, thou blessed of the Lord;' for an itinerant Methodist preacher, Methodist doctrines, and Methodist economy, were to this people as strange and unlooked for as Columbus's ship and party were to the natives of our land. It was not his object to pull down others, but to feed the destitute with the bread of life; he therefore left the town, and directed his attention to the more destitute but less jealous people of the country; hoping to find some noble Bereans, who would test him and his doctrines by the infallible standard of truth. In his first tour he visited each settlement in the county—found a Presbyterian, a Congregational, and a Baptist minister; but many new and small, but growing neighbourhoods, were totally destitute of all sanctuary opportunities. In the most of those settlements, he found open doors for his reception. He also found Solomon Goss, and two members of his family, who had experienced the blessed effects of Methodism in their own hearts. This family, when on their way from the east to Ohio, stopped a season in West Liberty, where they were awakened and converted to God by the instrumentality of T. Fleming. If others opened their doors through vain curiosity, to hear what the babbler could say, this family opened theirs from the noblest and best feelings of their hearts. As their attachments to the church were early in their beginning, so they have been deep and constant to the present time.

This was an eventful year; for in it the public mind became deeply and correctly impressed with the beauty and importance of a plan perfectly adapted to the wants of a new and thinly populated country. The way was opened, a number of small classes were formed, and a circuit was organized in Ohio; and much good seed was sown, that ripened into maturity in after years. The next year, Jesse Stoneman and James Quinn were sent on to take charge of those little flocks in the wilderness. Thus a regular succession of ministers has been kept up for thirty years, each watering in his turn the seed sown by the other; during which time the ranks of the wicked one have been greatly thinned; and the regions of glory peopled with many immortal souls.

A number of years now passed with good success in the country. The classes which had been formed, flourished in the principal part of the neighbourhoods. Many had experienced 'the washing of regeneration, and the renewing of the Holy Ghost,' and loved the church with great tenderness. But in town every effort appeared to be weak and unsuccessful. In 1804, the undaunted, and deeply pious, George Askins, made a bold push, and appointed a camp-meeting in town, on a spot of public land. The members from the country erected a stand, fixed their seats, and pitched their tents; the people of the town attended, looked shy, and stood at a distance. And while the bending heavens broke in blessings on

the former, there were no mighty works done among the latter, because of unbelief. The preachers broke up the meeting with mingled emotions, cast down and disappointed for the town, but grateful to God for what he had done for the country. All agreed to pray for the outpouring of the Spirit of God on Marietta. The next year, Jacob Young and G. C. Light appointed a second meeting on the same ground. The congregation met as before. Great seriousness pervaded the whole assembly, and the sons of Levi were anointed afresh to explain to and enforce upon the people the nature and necessity of salvation. Many saw its importance, and felt that without it life is a maze of error and wickedness, death a gulf of horror and misery, and eternity a scene of indignation and wrath. The grace which accompanied the ministration of the word, wrote the law of God upon many hearts, both in town and country. Of those in town, Jonas Johnson was the most prominent. This man had been a disciple of Thomas Paine. He was a most charming singer, and had a great redundance of wicked songs. In this way, he exerted an influence over and led men who possessed intellects far superior to his own. When Johnson returned to the Shepherd and Bishop of his soul, he did it with all his heart, and in a short time came out in religion as bright as the noonday sun. In a few days he committed his infidel books and obscene songs to the flames; supplied their places with the Holy Bible and a Methodist hymn book; and, like Obed-edom, opened his house to receive the ark of the Lord. *Hallowed house of grateful memory.* In a short time a lovely little class was raised up to worship God in spirit and in truth. For months and years together, this class seldom ever met to worship without being assaulted by a lawless mob, who stoned the house, broke the windows, fired squibs, and covered the chimney, in order to annoy the worshippers with smoke, and drive them from the house of God. In this way a number of years passed. Some of the members let patience have its perfect work; but others were in danger of fainting. About this time, God, in his merciful providence, raised up a few young men who knew their legal privileges, and who put down those heaven-daring mortals that had persecuted their fellow men for no other crime than that of living godly in Christ Jesus, and enjoying their inalienable rights as free men. Those young men, by Divine providence, took Methodism in Marietta under their protection, and nurtured her as a mother would her first-born. Some of them have long since gone to their reward, while others have grown gray in the good work, and are this day pillars in the church of God.

From this time until 1809, the growth of the church in town and country, was like the well set tree that takes deep root, and promises to stand the pelting storms of coming years. Then the gospel net fell into the hands of a man who drew *good and bad* into the church, but was not careful to separate the *precious* from the

vile. This mismanagement led gainsayers to reproach the ministry with glorying more in quantity than quality; introduced lasting difficulties into the classes; loaded the succeeding pastor with many painful duties, and gave ample testimony that it is less difficult to get bad men into the church than it is to prove their guilt and get them out again, when their good and the interest of the church require it. This reproach being wiped away, by separating the wheat from the chaff, the chasm was filled up by men of the first standing, who gave a weight and influence to Methodism which it never had before in this place. A number of years now passed. The smiles of Heaven rested on the church; and the mighty power that attended the word preached, and the living faith and unshaken confidence of the members in God, made her indeed like an army with banners: and had she kept the unity of the Spirit in the bond of peace, it is difficult to say to what extent she would by this time have spread her branches. But, alas! men do not know how to value the legacy given to them by Jesus Christ, when he said, 'My *peace* I give unto you.'

In 1819, the spirit of *disaffection* entered in, and brought with it all its soul-destroying poison. The labours of many years wilted at its unhallowed touch, like herbage before the winter's frost. To see its desolating ravage was enough to break the heart of a good man. In 1825, the old men took an alarm, and gave the next conference a tender but faithful account of their situation; and petitioned the conference to send them some man who would regulate their church matters. The Ohio Conference had felt many fearful apprehensions for Marietta circuit. They took the subject into deep and prayerful consideration; and that indefatigable man, L. S*********, was selected and sent to this circuit, with special orders to examine the state of the church, and to attend to the discipline. He felt the weight of his appointment, flew to God for help, and came in the fulness of the blessing of Christ. His Divine Master was with him, and blessed him in all he did. The Heathen story of the phenix rising to splendour out of its own ashes, would no more than illustrate the change produced in the church on that circuit, under the administration of this highly honoured servant of God.

When alive to God, the church has at all points and at all periods, met her share of opposition; not indeed directly or always from men of high standing, 'but from lewd fellows of the baser sort,' who are frequently the degraded instruments of others acting behind a screen. The spirit of opposition has frequently turned Methodist preachers out of meeting houses belonging to other denominations, and shut public school houses against them, with a manifest intention of putting them down. But in about as many instances, this kind of opposition has had a contrary effect. Instead of putting them down in such places, it has led their friends to double their exertions to build houses of worship for themselves.

In this way the church has frequently gained permanency by the very means intended for her downfall. Under these circumstances, in different neighbourhoods, two or three men of moderate property have been known, with their own funds, in a short time to build houses of worship, to the utter astonishment and confusion of their enemies. If a jealous distance, scowling contempt, and gross misrepresentations, be calculated to inflict wounds, then Methodism has been lacerated often and severely, as well as he who said, 'Of the Jews five times received I forty stripes save one.'

The system of doctrines held and propagated by the Methodists in Washington county, met a tide of opposition for many years. Its principal antagonists were predestinarians. When Methodism was in its infancy, those men treated its doctrines with the most sovereign contempt; and in its more advanced state, it was scouted out of 'good company' and fine meeting houses as a *dangerous heresy*. All this time the Methodist ministers were preaching in the flowing language of the Bible, with as much confidence in the correctness of their doctrines, and as great indifference to contempt, and scorn, and opposition, and persecution, as if they knew every being in the universe believed every word they were saying. In this way their sentiments elicited investigation and gained ground daily; until many rallied around their standard. A great conflict of sentiments among the people was the natural consequence. In this state of public excitement, in 1808, the people of Belpre proposed a number of questions, touching those doctrinal points affirmed by Calvinists and denied by Methodists. They called two ministers to discuss those questions in public. Two days were spent in the discussion, and a great concourse of people attended. The Rev. Samuel P. Robins took the affirmative, and the Rev. Solomon Langdon the negative side. Each had his admirers, but no salutary effects were produced either way; for, it is feared, too many came out in the pride of their hearts to see the fight. If the people of Belpre saw the light, they still *loved darkness;* and therefore failed to make a clear distinction between the doctrines of *general redemption* and those of a *particular salvation.* They in consequence blundered into all the errors of modern Universalism. The subject then returned to the people of the county, who have not rendered a verdict in *form*, but have in *effect.* For if it be certain that the ingenious speculations of Descartes were overthrown by the more practical philosophers of the Baconian school, it is not less certain that high-toned Calvinism has suffered the like overthrow from Methodism in this county.

The relative standing of the principal Christian denominations in the county at present, is as follows: The Presbyterians have four ministers, two hundred and forty church members, and five meeting houses—two of them very good, the rest old, unoccupied, and in a decaying state. The Congregationalists employ a Presbyterian minister, have one hundred and eighty church members, and one splendid meeting house. The regular Baptists have one

meeting house, three small congregations, supplied by ministers from a distance, who visit them occasionally. The Methodists have two travelling, and four local preachers, one thousand and twelve members, thirteen meeting houses, and fourteen other stated preaching places, where the congregations meet in school rooms and dwelling houses.* All have their Bible, Missionary, Tract, and Sunday School Societies, doing about what they can to promote the good cause of Christ in the world. When we look over the history of our sister churches, and see what they were once, and what they are now, we are struck with the change that has taken place for the better, and cannot help thinking, that one member of this family has provoked the rest to love and to good works.

Notwithstanding Methodism has been assailed by fierce and contrary winds, like the sea-tossed bark, she has possessed, and still possesses some redeeming principles, which have at all times exerted a saving influence in Washington county. These are,—1st, *Her plan;* by which she meets the wants of the outskirts of human population, as well as the city full;—that sends the gospel to the poor as well as to the rich;—and that distributes the various gifts of the ministry far and wide. Second, *Her doctrines;* which, if fairly explained and properly understood, are calculated not to insult, but to carry conviction to the minds of all attentive and unprejudiced men. Third, *Her manner of preaching;* by which she instructs her ministers to stand at a proper distance, on the one hand, from senseless vociferations, as little calculated to correct the heart as to inform the judgment; and, on the other, from that criminally cold indifference that makes truth look like fiction. Occupying this ground, she encourages them to grasp their subjects in all their extent, and to suffer themselves to be wrought up by a sense of their vast importance to the highest pitch of mental and devotional energy.

> 'Then nature speaks
> Her genuine language; and the words of men,
> Big with the very motion of their souls,
> Declare with what accumulated force
> Th' impetuous nerve of feeling urges on
> The native weight and energy of things.'

We have seen Methodism in her infancy cast out and trodden under foot;—and we have seen her, in her riper years, put on her beautiful garments, and walk abroad in the greatness of her strength. These things admonish us to 'rejoice with trembling.' If God has been with us, and made us a people who were not a people, we should rejoice greatly in the Lord, and incense of praise and gratitude should ascend to him from our feeling hearts, like smoke ascending from an ever burning altar. But if myriads follow and look up to us for the bread of life, we should tremble under a sense of our high responsibility, and the account we must render to our Judge.

* Those meeting houses that belong to every body, that are seldom finished, and are generally a curse to all who have any thing to do with them, are not taken into this account.

MEMOIR OF THE LATE REV. BISHOP GEORGE.

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[METHODISM makes no provision for sinecures; nor does it hold out any temptation to avarice or ambition, in either the ministry or membership. Such is the construction of its polity, that the highest offices to be filled are loaded with the greatest sacrifices and the most weighty responsibilities. Of this kind is the office of a general superintendent. The support of a bishop, as allowed by the Discipline, is the same as that allowed to any other preacher whose family circumstances and place of living are similar, and no more. But his labours are more abundant. In the discharge of his duties, to travel through the connexion at large, and oversee the affairs of the church, he must be absent from his family, (if he have one,) often for six months together, and sometimes even longer;—so that he may be said to spend his days at the almost entire sacrifice of domestic enjoyments. In no department of the Christian ministry are men called on, in so plenary a sense, to forsake wife and children, houses and lands, and even their own lives, for the sake of Christ and his gospel, as those are who consent to do the work of an itinerant Methodist bishop; and that not for a short time only, but during the entire term of their active service in the church. They must bring their minds, therefore, to endure hardship as good soldiers, and perhaps to fall by the hand of death among strangers. They must also take into the account, that the same afflictions await their families in their absence; sickness and death may make fearful havoc in the tender circle, while the head and principal support is absent. To accept of such an appointment, in view of all these consequences, is, in the fullest sense of the word, to deny one's self, and take up his cross.

But this is not all. The fatigues of travelling, sometimes over bad roads, and with poor accommodations, often having to perform long journeys in a short time, in order to reach the conferences, and consequently to be exposed to the dangers which frequently fall in the way, when long journeys must be performed in a short time, and that at all seasons of the year, and over all kinds of roads; and the frequent changes of the climate, sometimes altogether ungenial to the constitution; all these present a catalogue of difficulties to the mind, which no man of sober reflection could consent to encounter but from a sense of duty to God and the church. Besides the sacrifice of domestic comforts, and the fatigues and exposures of travelling, the duties of the office involve the weighty business of presiding in the conferences and stationing the preachers. When it is considered that all the different circuits and stations are to be supplied, and all the appointments to be so arranged as to give each preacher employment in some part of the prescribed work; that frequent changes are rendered necessary by the economy of the church, and the various claims and circumstances of preachers and people are to be consulted; and that it is impossible that some

should not be disappointed and afflicted, after wearisome days and sleepless nights have been employed to provide, as far as practicable, for the circumstances and wants of all;—when all these things are taken into the account, and many more which might be named, there is nothing within the entire range of all the duties and responsibilities which a man of intelligence and feeling could think of consenting to take upon himself, of such weight and importance. No labour can more completely prostrate a man and exhaust his strength, than the constant repetition of such labours as these at the several conferences.

Mr. George was not a stranger to all these things, when he consented to serve the church in the capacity of one of its general superintendents. He accepted this office, as his life and labours abundantly testify, with a due sense of its high duties, and in the spirit of sacrifice.

After his election and consecration, there appears to have been no change in his demeanour. He continued the same faithful and humble servant of God and the church as he was before. To his most intimate friends he never betrayed the least sign of ostentation. No parade of vanity appeared upon the surface, by which one could detect the slightest degree of self complacency at being raised to so high an office; but rather the reverse. Every thing about him evinced that he felt the weight and responsibility of his calling, and sustained it in the spirit of meekness and humility. His unaffected modesty at all times, and in all companies, the diligent employment of his time, and the solicitude he manifested not to be troublesome to any one, together with his constant concern lest the honor of the cause should suffer for want of skill or industry in those called to fill important places in the church, all demonstrated the humble views he entertained of himself, and the deep interest he felt in promoting the kingdom of the Redeemer.

As he had from the beginning entertained a high sense of the duties and responsibilities of the Christian ministry, his feelings were naturally affected at witnessing any such delinquencies as were calculated to signify that men were capable of entering into the sacred profession rather with a view of promoting their own interests, than of labouring and suffering for Christ's sake, and for the salvation of souls. In the itinerancy he saw an ample field of labour, in which a faithful minister might employ all his time and talents, to the glory of God, and for the good of men. He therefore expected to see those who had entered this field, with the same views and feelings which actuated his own heart, diligently and perseveringly engaged in their work, as long as their circumstances and those of their families would authorize it. Acting constantly under the influence of such a sense of duty, it was his practice to urge the preachers on all occasions to be diligent in their labours. Of this he set them a worthy example.

While his mind was so intensely occupied with a sense of the

duties of the Christian ministry, and a view of the excellency of the itinerant system to render the labours of the ministry available, it was very natural that he should make any occasional delinquencies which came under his observation, a subject of remark in his narrative. An instance occurs in the following paragraph:—]

I now return to my labours, sufferings, and enjoyments. Having commenced my travels on this extensive course, new thoughts and scenes in which I delighted to rove, opened before me. I wondered at what God had done for the people called Methodists, in so few years. I looked upon itinerancy as a vast machine by which God would revolutionize the world, rooting out infidelity, skepticism, and superstition. It originated in benevolence, implanted in the mind of Wesley, and has been kept in operation by the same spirit. Men have charged these institutions with priestcraft and despotism, but I never could discover either. When I have pursued this subject I have supposed that if this engine were propelled by the united energies of the church, we might as easily increase fifty thousand every year as ten thousand. But the sacrifices it requires will not be made! Men seek earthly honors, wealth, and pleasure, instead of following Him whose whole life was employed in doing good. They think it hard to receive nothing but a crown of glory at the end! Many valuable men, from the necessity of providing for their own household, have left the connexion, and served us in a local sphere. Others have become dissatisfied and 'departed from the work,' and have spread their spirit of discontent as far as their influence extended. My observations on this subject have occasioned much anguish of mind; I might have said with David, 'It was not an enemy that reproached us; then could I have borne it: neither was it he that hated us that did magnify himself against us; then would I have hid myself from him: but it was thou, a man mine equal, my guide, my friend, and my brother.'

And for what? Why, a temporizing spirit. O this has been the curse of the church in all ages! This *mystery of iniquity* which began to work in the primitive church, in Ananias and Sapphira, has wrought to this day, and unless the Lord of hosts had left us a remnant, we should all have been corrupted. How unlike the spirit of Jesus, who died the just for the unjust that he might bring us to God; or his holy apostles, who declined no cross, no suffering, so that they might win souls to Christ! What apostles would the time servers of the present day have made! However, I thank God I found hundreds among the travelling and the local preachers

> 'Whose hearts are warm,
> Whose hands are pure, whose doctrine and whose life
> Coincident, exhibit lucid proof
> That they are honest in the sacred cause.'

These men laboured not for 'filthy lucre's sake,' but for 'Jesus' sake,' and were emphatically the servants of mankind. And while

others had 'bitter envying and strife,' they dwelt in a 'quiet habitation.' 'The word of the Lord' in them 'had free course: it ran' and 'was glorified.'

These faithful ministers have cheered my spirits in many a dark and gloomy hour, in the 'wilderness and solitary place,' when contending with the elements, and suffering the pressures of hunger, and cold, and weariness.

In the midst of these great and manifold enjoyments, my spirits have been often bowed down by the infirmities of my brethren. I travelled hundreds of miles to preside in the annual conferences, where, according to our established order, every man's character must be examined, as to his moral and ministerial conduct. This is done by calling their names over one by one, that if any complaints or charges are to be made, the accuser and accused may come face to face, and such explanations and concessions be given as shall satisfy the conference, and the aggrieved brother. But I have often seen with pain and regret that Satan has taken the advantage of some, and magnified infirmities, which the most rigid casuists could not construe into immorality, into heinous offences. Is not this a violation of that charity which 'suffereth long and is kind; seeketh not her own, and is not easily provoked; thinketh no evil; rejoiceth not in iniquity; beareth all things, hopeth all things, endureth all things, and never faileth?' Does not this law of kindness enjoin us, 'if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself lest thou also be tempted?' 'He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.' The 'carnal mind' has always produced fruit opposite to this.

The glorious gospel of the blessed God, as revealed in the holy Scriptures, and explained and enforced by Mr. Wesley and his successors, eradicates every evil temper, and implants in their stead every heavenly disposition, 'bringing every thought into captivity to the obedience of Christ.' This religion has filled me with 'joy and gladness.' Its triumphs are seen in the joyful experience, in life and death, of Christ's faithful disciples. Survey them in *life*. They are delivered from the dread of death. To them he is become a messenger of peace. They are 'blessed with all heavenly blessings in Christ.' They enjoy that pardoning mercy which gives them confidence in God; they receive that sanctifying agency which purifies their nature, and fits them for his presence; they possess, in that faith which is the 'substance of things hoped for, and the evidence of things not seen,' a delightful anticipation of their future triumphs. Let their faith be in vigorous exercise, and nothing intimidates them. They are prepared to join in the holy exultations of St. Paul: 'Who shall lay any thing to the charge of God's elect? It is God who justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is

even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword?—Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

View the disciples of Jesus in *death!* It is then that their principles and hopes are brought to the severest test. Nothing can be more convincing to the careless, or encouraging to the pious, than the dying triumphs of a Christian. When the unceasing pressure of pain tortures, and strength fails, and the spirits ebb; when all earthly things recede, and the solemn light of eternity dawns; when the last agonies rend asunder the soul and body;—to see the man under such circumstances, smiling amid the ruins of dissolving nature, committing himself without fear or dismay to his ever-living Redeemer, and in effect saying to death, under whose influence he seems to sink, 'Rejoice not against me, O mine enemy: when I fall I shall arise;'—it is then, and under such circumstances, that the power of religion is displayed.

> 'How our hearts burnt within us at the scene!
> His God sustains him in his final hour!
> His final hour brings glory to his God!
> Man's glory Heaven vouchsafes to call her own.
> We gaze! we weep mixt tears of grief and joy!
> Amazement strikes! devotion bursts to flame!
> Christians adore! and infidels believe.'

By many such scenes as this, in the course of thirty years, I have been strengthened, and encouraged to spend the evening of my days in explaining and enforcing these blessed doctrines.

When I have 'pondered them in my heart,' I have wondered how rational beings, with the volume of nature and the oracles of God open before them, could object to any of them, and especially to that of *Christian perfection*. If we look into the kingdom of nature we shall behold every thing in progress to its perfection. 'For the earth bringeth forth fruit: first the blade, then the ear, after that the full corn in the ear.' This principle prevails from the towering oak, the ornament of the forest, down to the 'meanest flowret of the vale.' In animated nature, birds, beasts, fishes, insects, and reptiles, advance to their perfection. In arts and sciences among civilized nations, the same laws exist. The God of grace has made the same gradations in the plan of redemption. Penitent believers are justified, regenerated, sanctified, and finally glorified. 'Whom God called, them he also justified; and whom he justified, them he also glorified.' Christians are 'little children, young men, and fathers.' The portrait is finished, one feature

after another, until it attains 'the fulness of a man in Christ Jesus.'

'The holy to the holiest leads;
From thence our spirits rise;
And he that in thy statutes treads,
Shall meet thee in the skies.'

There, those who are 'perfect and entire, wanting nothing,' shall enter and dwell for ever. 'And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life.' I desire not to be uncharitable on this subject, nor to judge the motives of others; but I have been much disquieted to hear men of genius, zeal, and eloquence, and professedly friends of evangelical principles, spending their powers in decrying this sublime and scriptural doctrine, although they are compelled to acknowledge that 'without holiness no man shall see the Lord.' And some at least I fear persist in advocating the necessity of sin, because they love its pleasures, and the company of sinners!

[Here the account left by Bishop George, of his life and experience, abruptly closes. Considering the important place he occupied in the church, the extent and the intensity of his labours, and the light in which his name must stand in the history of Methodism, it were ardently to be wished that he had extended his narrative through the history of his travels as a general superintendent, down to his last fatal illness. During the first eight years of his superintendency, which commenced in May 1816, we have no record of the incidents of his life, and the extent of his labours and usefulness, either from himself or any one else. But he was among us, and was always to be found where the duties of his office called him. The entire work of the superintendency rested at that time upon three bishops; and as there was no regular division of it, they were called to travel over the whole continent, in order to meet the several conferences. Bishop George was accustomed, in travelling from one conference to another, to visit the societies, and preach wherever an opportunity offered. Wherever he was at any given time, those who were with him can testify to his diligent labours, and patient sufferings in the cause of the Redeemer. But the details of those labours and sufferings must remain to be developed in their due form and order, in that day when wisdom shall be justified of her children.

At the General Conference in 1824, the Rev. Joshua Soule, and the Rev. Elijah Hedding, were elected and ordained as additional bishops of the Methodist Episcopal Church. The number then consisted of five, viz. Rev. Messrs. M'Kendree, George, Roberts, Soule, and Hedding. In consideration of Bishop M'Kendree's state of health, the General Conference of 1824 respectfully requested that he would continue to afford such aid to the episcopacy as he himself might judge consistent with his age and

infirmities, and when and where it might best suit his own convenience.

By a mutual arrangement among the bishops, the general work was temporarily divided, and the northern and eastern section, with the Pittsburgh and Ohio Conferences, fell under the superintendence of Bishops George and Hedding. The latter has kindly furnished us with a general outline of the travels and labours of his senior colleague after that period. He speaks of Bishop George in the singular, although for some time they travelled together.

From the General Conference in 1824, which was held in Baltimore, he proceeded to the city of New-York, where he attended the New-York Annual Conference, in June. Thence he proceeded, through Connecticut and Massachusetts, to Barnard in Vermont, where he attended the New-England Conference, in the latter part of the same month. From the New-England Conference he made his way to the Genesee Conference, which was held at Lansing, in the western part of the state of New-York, in the month of July. In August he attended the Canada Conference, at Hallowell, U. C. After the Canada Conference, and visiting the societies in the province, he directed his course to the south, and spent the severity of the winter in Maryland and the neighbouring states.

At the opening of the spring in 1825, he commenced his tour again to the north, and in April attended the Philadelphia Conference, in the city of Philadelphia. Thence he proceeded up the west side of the Hudson river, visiting in his way the societies which are spread through that valley, and which, from their location, are seldom indulged with such a favor, and, on the 3d of May, met the New-York Annual Conference in the city of Troy. After conference he proceeded down the east side of the Hudson river, through Hudson and Rhinebeck, as far as Poughkeepsie, and thence across by the way of Hartford, Connecticut, to Cambridge, Mass., where he attended the New-England Conference in June. In July he attended the Maine Conference at Gardiner, in the state of Maine. From this conference he proceeded on his western tour, in company with Bishop Hedding, to the western part of the state of New-York, where they separated. He attended the Pittsburgh and Ohio Conferences, and Bishop Hedding those of Genesee and Canada.

After the Ohio Conference, which was held in September, he directed his course again to the east, and, passing the heart of the winter in the middle states, met the Philadelphia Conference in April 1826. He took in his route the New-York, New-England, and Maine Conferences, the last of which was held at Bucksport, on the Penobscot river, in the month of July. From Maine, he went across the upper country, into Canada, and attended the Canada Conference at Coburg, U. C., in August or September.

In April 1827, we find him again in the Philadelphia Conference,

which held its session in Smyrna, in the state of Delaware; and in May in the New-York Conference, at Troy, N. Y. This year he did not pursue his usual route to the east, but went directly from Troy to the Genesee Conference, which sat in Wilkesbarre, Pa., in June. Thence he proceeded to meet the Pittsburgh Conference, at Steubenville, Ohio, and the Ohio Conference, at Cincinnati.

After attending these conferences, he passed again through the middle country, and reached New-York in the latter part of January 1828. He employed himself in visiting the societies, and preaching in the neighbourhood of New-York and Brooklyn, until April, when he returned to attend the Philadelphia Conference. From the Philadelphia Conference he proceeded in company with Bishop Hedding to attend the General Conference, which commenced its session in Pittsburgh, Pa., on the first day of May 1828. After the General Conference, he returned again to the city of New-York, to attend the New-York Annual Conference, which commenced its session in that city on the 25th of June.

According to an arrangement of the bishops, entered into at the General Conference of 1828, it fell to his lot, next in succession, to attend the southern conferences. For this purpose he set out immediately after the close of the New-York Conference. The first account we have respecting him, after he left New-York, on his way to the Holstein Conference, in East Tennessee, is contained in a letter from the Rev. Basil Barry, addressed to the editors of the Christian Advocate and Journal, in which it is stated that he preached in Harrisonburgh, Va., on Sabbath the 30th of August. The next day he arrived in Staunton, in the same state, and was ill of dysentery. He said his complaint had so much affected him as to oblige him frequently to lie down on the road. He retired to his chamber without having a physician called, hoping that after a little rest he would be better. But as his complaint continued, medical assistance was afterward obtained.

On Thursday the 14th, while several brethren were sitting with him, he said, 'Brethren, you must excuse me; I am too weak to talk to you. All I can say is, if I die I am going to glory! For this I have been living forty years!'

On Friday he sent for the preacher in charge of the circuit, the Rev. B. Barry, and stated to him that as he was low, if he should die he wished him to be the bearer of a few lines to two friends in Baltimore, who were charged with the settlement of his affairs. He then requested to have the fourteenth and fifteenth chapters of the gospel by St. John read. After hearing them read, he took occasion to remark upon the sentiments contained in them, and exclaimed in conclusion, 'What a body of divinity and valuable truth is contained in those chapters!' His prospects of heaven appeared to fill his soul with joy and peace.

On observing a backwardness in him to take medicine, his

friend, who communicated these facts, said to him, 'Father George, I do not wish you to die.' 'Why?' he replied, 'do you not wish me to go to heaven from Staunton?'

It appears that after this he had some expectation of a favorable termination of his complaint, as he would frequently say to the brethren who attended him, 'We will try and get into the country;' and on Wednesday the 20th, arrangements were made for that purpose; but he was too weak to ride. He appeared to suffer much pain; though he endured it with great patience. On Thursday evening about six o'clock he said, 'I now feel that a change has taken place,' which so alarmed his friends that they immediately sent and called in three physicians. But he was beyond the aid of human skill. The number of his days was filled, and his change was at hand. As in the days of his strength and vigour, so in the last feeble pulsations of life, 'glory! glory!' was his theme. To his attendant physician he said, 'I shall soon be in glory!' In the ecstacy of his feelings he appears to have been greatly abstracted from the world, and absorbed in meditations on the enjoyment of the society of glorified spirits,—so much so as to have lost himself in the raptures of the glory just ready to break upon him, if he were not really favored with a vision of angelic attendants; as he said to a friend, 'Who are these? are they not all ministering spirits?—my dear departed wife has been with me, and I shall soon be with her in glory!'

On Friday morning, as some brethren entered the room to see him, he raised his arms to embrace them, and said, 'Brethren, rejoice with me; I am going to glory!' During the day he frequently repeated this triumphant exclamation, 'I am going to glory! that is enough!'—It appears that his joys continued to increase throughout the day, until in the overflowing of his feelings he clapped his hands and exclaimed, 'Shout glory to God! the best of all is, God is with us!'

He requested to be left alone through the night. Being asked if he had any temporal business to settle, he replied, 'Nothing of magnitude,' and added, 'I am going to glory! I have been many years trying to lead others to glory, and now thither I am going. For me to live is Christ, but to die is gain. Jesus is precious.' At six o'clock next morning, Saturday, August 23, 1828, he died in the triumph of that faith which he had long preached to others. Thus was this great man of God suddenly called from the walls of Zion to his reward in heaven. How unsearchable are the judgments of God, and his ways past finding out.

In the biographies of most eminent men, there is a period when we contemplate them as at the meridian of their greatness, and thenceforward follow them through successive changes, sometimes into shades of obscurity and distress, before the night of death overtakes them. But in perusing the history of Bishop George, we are spared the pain of descending through a catalogue of

adverse incidents,—the loss of the confidence of his friends, a depreciation of talents and usefulness, and such other events as are calculated to shed a gloom over the feelings of the benevolent reader. From the eminence to which he had ascended by a steady step, and where he was manfully and successfully fighting the battles of the Lord, he fell, to use a favorite phrase of his own, 'covered with glory!'

As Bishop George was well known to the ministry and membership of the Methodist Episcopal Church generally, it might at first seem superfluous to attempt a description of his person, his religious deportment, and his talents. The reader, however, who had the happiness of an acquaintance with him, will bear in mind that the name and labours of Bishop George will hold a prominent place in the history of American Methodism; and that posterity, and those also among the living who will not have had the pleasure of knowing him personally, will feel a peculiar interest in surveying such a portrait. This consideration, it is believed, will justify appending a few remarks of this kind, familiar as the subject of them may be to most of our present readers. A description of the Bishop's person is deemed the more particularly desirable, as we believe he never could be induced to allow any likeness of himself to be taken, and we think there is none extant.

Bishop George was a man of an interesting personal appearance, especially for the grave profession of the ministry. He was about five feet ten inches high; the frame of his body was large and well proportioned, with somewhat of an inclination to corpulence; and he appeared every way formed for physical strength and energy. When standing, whether in conversation or otherwise, he usually maintained a very erect posture, with his hands thrown behind him; but when walking, he inclined a little forward, with his hands in the same position, and moved with a short quick step.

The aspect of his countenance, as well as the frame of his body, impressed the beholder with an idea of strength and energy. His face was broad; the forehead prominent, and well spread; the nose large and rather flat; the eyes of a blue cast, and deep set in their sockets; the eyebrows dark and considerably projected; the mouth and lips in due proportion with the other features of the face: a full suit of hair, dark and mixed with grey, rather neglected, yet graceful, hung about his neck; and his complexion, which was once probably fair, had become sallow, through excessive exposures and fatigues. Whatever impression his strongly marked countenance might have been calculated to give, had it been moulded by the internal workings of corrupt and malignant passions, in the light of the holy affections which beamed in it, there were charms displayed which rendered it lovely, and will impress the image of it indelibly on the affectionate remembrance of his numerous friends who had the pleasure of his acquaintance.

His body and mind were symmetrically constituted with a re-

markable adaptation to each other. Like the former, the latter was fashioned after an enlarged model. Under all circumstances it appeared to be of an original cast and independent bearing. He was every where the thinking, active agent, rather than the sequestered, plodding theorist. All his powers were employed in carrying into effect such measures of practical utility as he deemed best calculated to promote the cause of Christ. To *do*, was, in fact, his motto; and no man ever adhered more strictly and perseveringly to the true import of it. Every thing about him, mind or body, was energy. He thought rapidly, spoke fluently, decided promptly, and permitted nothing in which he was engaged to hang heavily upon his hands. He detested tardiness, as the murderer of time; and never failed to signify his disapprobation of a dull and languid course of proceeding in the transaction of business, or of unimportant discussions calculated to retard its progress. Wherever he was, every thing with which he had any connexion was destined to feel the impulse of his propelling energies.

Although he was accustomed, in the discharge of his official and ministerial duties, to press on with so much force and energy, in order that every thing might be done within the time allotted for its accomplishment, and might seem, under such circumstances, to betray at times a hurry of spirit, yet he was a man in whom the grace of patience shone with peculiar lustre. When he was called to endure inconveniencies whose tendency was only to deprive him of his personal comforts, though occasioned by the culpable neglect or mismanagement of others, no man could sustain them with a better temper than he did. As an instance of this, when travelling from the south to meet the New-York Annual Conference, some four or five years before his death, the steamboat in the Chesapeake was run aground early in the evening, and abandoned by the master, who gave no information to the passengers respecting their prospects of getting off; in consequence of which they had no rest during the night, and their ultimate removal from the boat was rendered both unpleasant and dangerous. The failure of another boat detained the company half the day in waiting for the carriages. When, on the following day, they arrived in sight of the boat which they supposed was to bring them into New-York, they were informed that they could not go on board until the arrival of a carriage which had been detained by some of the passengers, who refused to come on until they could have time to get refreshment. This detention prevented the company who had been brought on in the regular course of the line, from receiving any refreshment until late in the evening. After all these perplexing occurrences, which very much annoyed the feelings of the passengers, they were informed that they must prepare to exchange boats before their arrival at New-York, in consequence of which they were deprived of rest that night also, and brought into the city at a most unseasonable hour. All these inconveniences, a

part of which at least were not deemed unavoidable, occasioned incessant murmurs and complaints from many of the passengers. They were indeed peculiarly calculated to discompose and irritate their feelings. But Bishop George appeared calm and pleasant throughout the whole. No expressions of complaining or impatience were discovered in any thing he said or did. With a happy composure of mind he appeared engaged in endeavouring to render all pleasant around, without seeming to regard the delays and inconveniencies they were suffering. The same meek and quiet spirit was manifest in all his conduct among his friends, and especially in the families in which he spent his time during his visits in any place. This trait of character, for which he was eminent, rendered him one of the most pleasant guests that could be desired. The most diffident and unpretending, on becoming acquainted with him, could not but feel themselves relieved from all that embarrassing restraint which the presence of a less humble and courteous visiter is calculated to impose.

Bishop George was a deeply experienced Christian. According to his own account of himself, he embraced religion in early life; and we have no intimation that he ever, at any time, wavered in his course. In his riper years he certainly appeared always to be 'fervent in spirit, serving the Lord.' Having united himself to the Methodist Episcopal Church, whose doctrines and discipline best accorded with his views of the gospel, he continued strictly to adhere to the general rules, and faithfully to support the institutions of that Church. In public worship he was devout and ardent, and always appeared joyful in the house of God. In attending to the ordinances, and especially the sacrament of the Lord's Supper, he was sometimes so enraptured that he would shout aloud.

He was strictly attentive to the duty of private prayer, and ardent in it, sometimes wrestling and struggling as in an agony, for a long time together, as though he was unwilling to leave the throne of grace until he had obtained an evidence that his petition was accepted. In travelling he often found it inconvenient to attend to this duty, in consequence of being pressed for time, lodging at public houses, or being in families where he could not well retire without a liability to interruption. Under such circumstances he was accustomed to retire to some grove very early in the morning, and during the twilight of evening, usually taking a friend with him when one was at at hand. Whoever has been favored with the privilege of accompanying him on such occasions, can testify to the ardour of his devotions, and the fervency of his spirit, while breathing out his soul in prayer to God. 'This,'—he used to say, when returning from the sequestered spot he had chosen for prayer, and walking slowly through the grove with a cheerful countenance and renewed vigour of soul,—'this is the principal relief and comfort my poor soul receives in the midst of my incessant travels and constant pressure of business.' To walk

abroad and meditate, in the evening, was his uniform practice, whenever the place and his engagements allowed.

Bishop George was a firm believer in the doctrines of the church with which he was connected, and ardently advocated them, in view both of their accordance with the Scriptures, and their practical efficacy in promoting pure and undefiled religion. It is not to be understood from this remark, however, that he was distinguished as a polemic. Quite the reverse. We do not know that he ever entered into a controversy of magnitude with any person of a different persuasion; and he seldom troubled himself in his preaching with the creeds and peculiarities of others, only in so far as he considered them to contravene the influence of such truths as he wished to enforce upon the hearts and consciences of his hearers, or to retard and repress the spirit of revival in the church. If he ever attacked the opinions of others with severity, they were those which, in his view, had a tendency to lower the standard of Christian experience, and encourage a form without the power of religion. Holiness of heart and life, as inculcated by Mr. Wesley and his coadjutors, was his constant theme, in public and private. He himself appeared to be richly laden with the ripe fruits of such a mature experience; and he felt a deep concern that all who named the name of Christ might enjoy it. He therefore urged all to press after it; and rejoiced when he found any, preachers or people, giving good evidence that they enjoyed, or were earnestly seeking it. It was his constant care to keep the attention of the preachers alive to the importance of promoting revivals of religion, by labouring diligently to stir up the minds of the people in every place, and cherishing in their own hearts a holy ardour for the prosperity of Zion. A long series of observations had convinced him, that the prosperity, if not the very existence of pure religion, depended upon these visitations of the Spirit, which, with all their salutary effects upon the hearts and lives of men, are denounced by even some professors of the Christian faith, in terms of obloquy and reproach. To learn, therefore, that a work of revival was in progress in any place, ever appeared to afford him unspeakable satisfaction. This engrossed all his feelings, so much so that when he wrote to the preachers, or occasionally met them, the all-absorbing question was, 'How does the work of religion prosper? have you any awakenings and conversions among you?'

Although Bishop George was a man of ardent religious feelings, they were kept under the control of a calm and sober judgment. His most fervent expressions of animation and ardour were solid and weighty, and contained in them none of that frothy effervescence which characterizes a zeal without knowledge. He was a *consistent*, as well as a *lively* and *animated* Christian. He had a correct and discriminating taste, and would receive only what was food for the soul, while he discarded what vitiated appetites would

seize with eagerness, and greedily devour. Among other instances which might be selected as evidence of this fact, the writer had the pleasure of witnessing the following. An enthusiastic admirer of the ditties circulated under the title of 'campmeeting hymns,' once took occasion, in the presence of the bishop, to castigate a preacher for not circulating the 'campmeeting hymn books' in preference to the regular 'Methodist hymn book.' The air with which he commenced the attack clearly indicated that he expected the bishop would join with him, and would administer a just reproof to the cold-hearted preacher, as he deemed him to be, for not encouraging the people to buy those 'excellent little books,' and learning all those 'lively hymns and tunes, that they might sing with the spirit.' But to his great disappointment and mortification, the bishop turned the reproof upon the complainant, and his companions who were standing by; and exposed, in his own vivid style and manner, the insipidity of those 'sing-songs' (as he called them) which they so much admired, when compared with the deeply devotional and truly poetic hymns contained in our hymnbook, and their tendency to pervert the taste of their admirers, and to foster feelings prejudicial to the advancement of a sound religious experience. These well-timed remarks had a salutary effect, and the more so because it brought those to whom they were addressed to see, what they had not before suspected, that even the ardour of Bishop George might consist with a refined taste, and a sober judgment.

Bishop George studied to avoid all occasions of unprofitable conversation. His mind must necessarily have been burthened with much care. This, with the time taken up in travelling, and that which he required for study, meditation, and private devotions, left very little for other purposes. He was accustomed, therefore, wherever he happened to be, to avoid, as much as possible, the company of all, except such as had business with him. He would spend his hours of relaxation very cheerfully in the families where he lodged, and sometimes with one or two visiters, so long as he perceived that he could command both his own time, and the profitable order of the conversation. But he knew, as he passed from place to place, that there were individuals too apt to indulge in trivial and unimportant conversation, and to forget the embarrassments and inconveniences to which such a waste of time would every day have rendered him liable, had he yielded to encourage the practice. He was, moreover, as he has intimated, averse to the asking of common-place questions, which he found visiters of this kind very forward to do. His own language, as it may be found in the commencement of his narrative, will best illustrate his views on this subject. Regarding his own peace and quiet, therefore, and the improvement of his time, as well as what he thought would be most profitable for others, he usually retired whenever collections came together where he was, under circumstances to

induce an opinion that the object was barely to while away an idle hour. Although this was not well received by some, yet those who were capable of viewing it in all its bearings, were prepared, on due reflection, not only to excuse, but, indeed, to commend it. The pertinacity with which he adhered to this practice, occasioned him sometimes to retire at the coming in of strangers, with whose company he might otherwise have been pleased and profited.—Such events he regretted. But the greater loss which he must have sustained by changing his course, he considered to overbalance any consideration arising from such occasional occurrences in favor of doing so. In the midst of all his weighty concerns of a public nature, he felt the need of time for attending to his own soul. And that he would not be interrupted in this, may safely be construed as evidence of the ardent devotion and deep piety of his heart.

As a minister, his vows rested upon him with all the force of moral obligation. Order was, in his view, the grand object of all just governments; and subordination to the regularly constituted authorities, he deemed essential to order. He considered the rights, privileges, and responsibilities of ministers, to be reciprocal; and that their duties were to be performed, whatever place they were called to fill in the church, in strict compliance with the rules laid down in the Discipline. Hence, as junior preacher, preacher in charge, presiding elder, or general superintendent, he acted in conformity to the general directions given to preachers in the Discipline;—such as, 'Be diligent. Never be unemployed. Never be trifflingly employed. Do not mend our rules, but keep them,' and all of a like import. In each place separately he also regarded the duties of his place and office, as specified in the Discipline, in the light of a contract by which he had solemnly engaged to be bound. Before he entered the travelling connexion formally, when he was employed by Bishop Asbury to take a circuit, and afterward had a desire to leave it, but could not obtain the consent of the preacher in charge, he says, he 'abhorred the idea of relinquishing his post dishonourably,' and adds, 'When a man is charged with a duty involving high and holy responsibilities, he should "stand fast," though he even suffer and die in the discharge of it.' This high sense of moral obligation may be traced through his whole life. In all the higher offices he filled in the church, he seemed to consider himself as pledged to perform the duties appropriated to that office, in the spirit of order, and as the servant of his brethren. This spirit of unostentatious conformity to rule and order, was indeed among those striking traits of character by which he was so eminently qualified for the high office which he ultimately filled.

As a General Superintendent, he maintained a prudent, dignified, and uniform course. With such exceptions as distinguished men must always expect to be taxed with, his administration was gen-

rally approved by the ministry and membership of the church. The testimonial of the Rev. Richard Reece, late delegate from the British to the American General Conference, whose judgment of men and measures is deservedly held in high estimation in both countries, will be accorded with by the feelings of all Bishop George's friends, who were in any considerable degree conversant with him in his official capacity. Mr. Reece says:—

'My acquaintance with that venerable man [Bishop George] commenced at the Winchester [Baltimore] Conference, where he presided. Shortly afterward I had frequent and unreserved intercourse with him, at the Philadelphia Conference. I admired his character. I thought I saw in him —— wisdom —— blended with harmlessness ——. Integrity, and zeal to extend the kingdom of Christ; love of the brethren, and generous compassion for the weak, were striking features in his episcopal character.'

In making out the appointments for the preachers, it is not to be expected that any man can give universal satisfaction. The utmost that can be looked for is, that those on whom the business devolves do the best they can. If there be some circuits and stations harder than others, they must, nevertheless, be supplied. And there can be little personal gratification in being charged with the duty and responsibility of selecting the men for such places. Regard must also be had to the qualifications of men for particular places. Whoever may envy this work, as an object of ambition, to a man of refined sensibilities it can be performed only from a sense of duty to God and the church. Those who have acted with Bishop George in this matter, can testify with how much tenderness he was accustomed to consult the situation of preachers and their families, (after the interests of the church, which were always the primary object,) and the deep concern with which he would review his plan, and take counsel, in order to avoid settling any appointment which he had reason to fear would be seriously inconvenient.

It is true, such complaints, from preachers or people, as he considered to be merely captious, or the result of hasty indiscretion, he treated with coolness, and sometimes, when he thought they merited it, even with rebuke. He considered a Methodist travelling preacher as entering the itinerant field in the spirit of sacrifice, with the single object of doing all the good in his power, and with feelings prepared to brook difficulties and inconveniencies, for the accomplishment of that object. In regard to any complaints or appeals, therefore, which indicated a want of such feelings, and a disposition to seek accommodation rather than the good of the cause, in whatever shape or under whatever pretence they came, he was firm and invincible; and also in regard to complaints, on the other hand, respecting the preachers, when he knew or had full evidence to believe those complaints to be ill founded and unreasonable. But in all other cases, it was his chief concern to accommodate all, to the utmost extent of his ability.

In passing through the districts embraced within the several annual conferences, he was accustomed to mark with a vigilant eye the introduction of any thing which might be, in his view, of a deleterious tendency, or the existence of things which required the attention of the members of the particular conference where they existed; and then, at his leisure, to communicate his thoughts thereon by letter, addressing a copy to each of the presiding elders within the bounds of that conference, and thus, through the presiding elders, to the preachers and people in their several districts. We have several of these letters before us. The subjects embraced in the greater part of them have been noticed in the foregoing observations, and need not be repeated. We have only this general remark to make respecting them, that, besides the particular subject or subjects which each one was intended to introduce to the notice and attention of those concerned, the tone and tendency of the whole of them aimed at inculcating holiness of heart and life, in both the ministry and membership of the church. We furnish the following as a sample of the description of letters above alluded to. It was addressed to the Rev. Daniel Ostrander, then presiding elder of the Saratoga district, within the New-York Annual Conference:—

'June 26, 1822.

My dear brother:—Since we parted at the New-York Conference, my mind has been variously and painfully exercised in reflecting on the state of our finances, especially when I see the invalids of your conference, hanging on the labouring oar that they may gain a small pittance, when their labours are such that they must feel themselves oppressed, and after their utmost toils, they find they are not able to satisfy either themselves or their friends.

When we see the aged tottering under the pressure of infirmity and poverty, and the effective labourers coming to conference with such limited supplies, and nothing comparatively speaking on the conference table to supply their wants, and the wants of their suffering wives and distressed children, my question is, Shall we slumber any longer at our posts? Is it not time for our sympathies, our zeal, and all our powers to awake up?

I am disposed to conclude that you are ready to help in any and every way you can; but your question will be, What can we do?

Permit me to recommend to your consideration, and also for the consideration of the preachers within your district, the following plans, hoping by this means your minds may be made up by the next Annual Conference.

That is to say, let us in the first place have a preacher's fund established, that we may have it in our power to show charity and mercy to our distressed brethren. For we know it is said by him who is infallible, that the merciful shall obtain mercy, and if we expect mercy and charity to be extended to us, let us that mercy

and charity to others show; and should it only be the widow's mite, yet the Lord of glory will honor us with his smiles.

But the principal plan to which I would call the attention of yourself and others is this, viz. the establishment of a cent collection throughout the bounds of the whole conference, in which we may appoint suitable persons to open a book for the purpose, and invite any and all persons, whether in or out of the society, who are willing to help our itinerant and missionary cause, to give us one cent a week, paid either monthly, quarterly, or annually, and let the said collector give credit to the donors, and send the money to the conference annually.

My opinion is, that if we could unite and persevere in this business generally, we should have enough to supply our deficiencies, and send the gospel among the destitute who are now inviting us in town and country.

While we are thus labouring for a small pittance to help us through this life, let us keep steady to our cardinal point, pleading for, and promoting holiness of heart and life. Warm, zealous hearts will sympathize with, and help us. Cold, frozen, and barren hearts will spurn us, and leave us to perish.

I am pleased to find that my brethren in the ministry and membership, in your conference, are making such united efforts in favor of holiness.

Go on, my brethren, in the name of Him who said, "Be ye holy, for I am holy," and you *shall* prosper.

I remain your affectionate friend and brother in Christ,

Enoch George.'

The subject of this letter requires a few remarks. Bishop George was opposed to the institution of funds for the support of the gospel, as an ordinary provision. We are perfectly well acquainted with his sentiments on this point. He considered the duty of those who receive the gospel, in the way the Lord has ordained, to be clearly laid down in the Scriptures, viz. to provide for the comfortable support of those who preach it. He perceived that in the establishment of permanent funds for this purpose, two evils were involved. In the first place they were usually instituted with terms and conditions, intended to restrict those who should have the benefit of them, to the views of the contributors; and, in the second place, wherever such funds were instituted, they would exempt the future generation from the obligation of supporting the gospel, which would have an evil tendency in many ways. He therefore strenuously maintained the doctrine, that it was the duty of the people to provide for the support of the ministers labouring among them, and to leave the same duty to be performed by their children. It is not to be understood, therefore, that any allusion was had in the foregoing letter to the establishment of funds for the ordinary and permanent support of the gospel.

There were two circumstances that came under his observation which excited his benevolent feelings, and invited his attention to a consideration of this subject. The first was the peculiar situation of the superannuated preachers, widows, and orphans, in regard to support; and his suggestions respecting a fund were intended to be applied to the destitute of this class, together with particular cases of distress among the labouring preachers, beyond the reach of any ordinary provision made for their support. We have already had occasion to notice how tenderly his feelings were affected on this point; and hence, when at some periods he could no longer labour himself, and conceived that by teaching a school he might support himself, he waived his claim on the meagre funds which were the sole dependence of others who could neither labour in the ministry, or otherwise. Hence also he often signified, as is intimated in the letter we have quoted, his dissatisfaction that men who had performed but little active service in the church, and were able to provide means of support for themselves and families, (by some honorable employment,) or were themselves possessed of such means, should hang upon the conference, when they could not effectually subserve the interests of the church. The remark contained in the letter respecting invalids, was by no means intended to apply to the whole of that class, but to such only as he considered to be of the description above named, and in whatever conference they might be. He did not, indeed, pretend to question the legality of their claims, as founded in the conventional regulations of the church; but he had a desire that all such should feel the mercy due to their suffering brethren, and exercise that mercy toward them.

To show the consistency of his views in favor of the institution of a fund for this specific purpose, while, for the ordinary support of the gospel he was opposed to the funding policy altogether, it may be necessary to remark, that the aged preachers who have expended all their time and strength in the service of the church, and the widows and orphans of deceased preachers, rarely receive more than from twenty to forty per cent. on the dollar, of the amount allowed them by Discipline, and no consideration whatever for house rent or table expenses; they are not among the people as the preachers regularly labouring in their circuits and stations are, and are not, therefore, in a situation to receive any part of what is raised immediately for the support of the gospel among them; yet, having spent all in the service of the church, stern justice demands that provision should be made for them. In this case, the institution of a fund, for such purposes, involves none of the evils above named.

The other circumstance which invited Bishop George's attention to this subject, was the difficulty of sustaining the work in the poorer sections of it. While he perceived that in the most flourishing and wealthy parts of the country, it appeared to require exertion on the part of the stewards to raise a support for the preachers

labouring among them, so that, with few exceptions, they were deficient in their allowance even there, those preachers who were sent to the poorer sections received comparatively nothing; and many places where the gospel might be rendered efficacious, could not be furnished for want of means. To provide for the relief of such as were willing to preach the gospel to the poor, and endure all the inconveniencies and sufferings of travelling and labouring among them, asking only a morsel to sustain their families, he suggested the plan of a 'cent collection.' He believed that our friends had both the ability and disposition, if the subject were only brought before them in some well digested and systematic form. In this we must think he manifested as well the correctness of his judgment, as the benevolence of his heart; and it is to be hoped that these suggestions, by which, though dead, he yet speaketh, will not be altogether lost.

As a preacher, Bishop George was a burning and shining light. He was possessed of rare and commanding talents for a public speaker. His voice was strong, yet sweet and musical, and incomparably adapted to grave and pathetic subjects. These captivating and attracting peculiarities gave to his ecstatic effusions, in which he abounded, an air of solemnity which apathy itself could not resist. Nothing could be calculated more effectually to touch the feelings of the human heart, to wither the shoots of pride springing up in it, and to melt down its hardness, than was the strain of original eloquence which characterized the preaching of this excellent man. Originality was, indeed, a prominent feature of his preaching. Endowed with all the qualifications which are necessary to constitute an impressive natural public speaker, he imitated no one, and drew always from his own resources. The ornaments and flowers which embellished his sermons were not gleaned from the fields and gardens cultivated by any scientific master; but were the natural production of his own fertile mind. His style was a mixture of the sublime and the pathetic, and might be considered, alternately, a very good specimen of each, in purely extemporaneous productions. To the rules of rhetoric, or the arts of studied eloquence, he paid little regard; but if the true eloquence of the pulpit be, as Blair defines it, 'to make an impression on the people—to strike and seize their hearts,' he was a master, and, in comparison of thousands who claim to be such, more than a master. No man ever succeeded more uniformly to move his congregation to tears, and, sometimes, even to trembling and loud cries, than Bishop George did.

In his mode of preaching he preserved the happy medium between a course of cold, metaphysical reasoning, on the one hand, and an ostentatious, theatrical frivolity, on the other. He usually chose practical and experimental subjects as the topics of his discourses, and united, in the discussion of them, gravity and warmth, the great essentials of pulpit eloquence. He was a man

of a wide range of thought, and a fertile imagination; and he manifested great judgment in the management of his sermons, so as not only to attract the attention of his hearers at the very commencement, but to command it throughout, and to keep their feelings alive to every sentiment and idea he had a desire to impress upon their minds. Although he made no great pretensions to literary attainments, yet he was well instructed in the holy Scriptures, and in all practical subjects connected with his profession; and his sermons were justly esteemed by good judges to be of a superior order, as well for the good sense and cogent reasoning they displayed, as for their animating fervour.

But, after all, what contributed chiefly to distinguish Bishop George as a great and successful preacher, for such he was universally esteemed to be, was the deep piety of his heart. Without this all his other qualifications would have been but as sounding brass, or a tinkling cymbal. He was mighty in the Scriptures mostly, because his own heart was deeply affected with an abiding sense of their truth and importance. The great objects of preaching were, in his view, to convince and persuade sinners, and console and strengthen believers; and to the accomplishment of these objects he directed all his potent energies. It was evident to all who heard him, that he was devoutly sincere, and that the feelings of his heart for the salvation of his hearers were more than he could express. The hidden man of the heart appeared to be struggling within, to give vent to feelings and emotions which language failed to describe. Hence his hearers, whether pious or profane, were struck with a sense of reverence and respect for the man, the very moment he commenced addressing them; and as they could detect no signs of self complacency, or the workings of pride within, he was permitted to retain his hold upon the sentiments of regard they entertained for him, as being influenced by motives of good will toward them. With this advantage he addressed his appeals to the strongest feelings of their hearts, and seldom or never failed to produce the desired effect. As Felix trembled when Paul preached to him, so many proud-hearted sinners have been seen to gaze, and weep, and tremble, while the venerable Bishop George has been proclaiming the terrors of the Lord, or the love of Christ to a perishing world. Preaching of this kind, flowing from a heart deeply imbued with a spirit of piety, could not but be affecting. True it is, that the preaching of our Lord himself was rejected by some, and some too upon whom it had at first a powerful influence. God never designed that the most efficacious means should save men in any other way than as moral agents. But in the ordinary course of causes and events, the preaching of Bishop George was calculated to be productive of awakenings and conversions to a great extent. And so it was. Thousands will bless God, in time and eternity, for sending so able and successful a labourer into his vineyard.

Bishop George was, in the true sense of the word, a popular preacher, and might have been blazoned as such beyond most men in our country; but he would not. Every thing which had a factitious tendency to call the attention of the public towards him in any other light than as a plain minister of Jesus Christ, labouring solely for the honor of his Master, he studiously avoided. He appeared to wish not to be known while he lived, or remembered after his death, any farther than as he might be an humble instrument in promoting the honor of Christ, and the advancement of his kingdom.

The following remarks have been furnished by Bishop Hedding, one of the respected colleagues of Bishop George, and, more generally than any other, his travelling companion during the last four years of his life. They are the result of an intimate knowledge of his spirit and deportment, in all the various scenes through which he was called to pass.

'On his journeys from one conference to another, [says Bishop Hedding,] he usually preached as often as his health and other labours would admit, often travelling a distance out of his way to attend campmeetings, quarterly meetings, and other important religious exercises.

He deeply felt the importance of the great work in which he was engaged, and his high responsibility in the difficult business he was called to manage, especially that of stationing the preachers. Hence, on his way to the conferences, he took great pains to make such inquiries of the preachers and of the people, respecting the wants of the societies, the gifts, grace, and usefulness of the preachers, &c, as would prepare him to make such an arrangement of the appointments, as would best subserve the interests of the church, and the progress of the gospel. And while the prosperity of his Master's work was his great object in fixing the appointments, he was not unmindful of the feelings and interests of the preachers. He felt a deep concern for their health, their comfort, and for those of their families, and was careful to provide for them, as far as was consistent with the great end of their calling. Many seasons of anxiety have I known him pass on this subject, both before and at the time of making the appointments; always looking in prayer to the great Head of the church for direction. And if at any time, after the appointments were read, and the preachers were dispersed, he found he had made an erroneous appointment, it occasioned him great sorrow of heart.

His love for the Lord's flock led him to be watchful for difficulties and dangers among them, that he might be early prepared to exert his influence to prevent or to remove the evils to which he well knew the infirmities of human nature rendered them liable. And I have often been agreeably surprised in perceiving the depth of his skill, the wisdom of his counsel, and the strength of his influence, in settling difficulties, both among the preachers and members, which had threatened great injury to the cause of God.

Bishop George was believed to be, both by the preachers and people, what he really was, *a man of God;* and, therefore, they looked up to him with great deference, and listened to his advice with great attention. Consequently, he was enabled to accomplish what few other men could do, in promoting a spirit of brotherly friendship among the ministers and members of the church of Christ. And although he was strict in his ideas of a moral and religious life, and firm in his demands for an offending brother to come back to the rules of the gospel, yet when he saw one who had erred, willing to repent and return, no one was more ready than he to overlook all that was past, and to restore such a one in the spirit of meekness.

He was a man of great patience and fortitude, to endure the inconveniencies, and meet the dangers of a travelling life. I have often seen him put to the trial of both these virtues; in journeying by sea and by land, by day and by night, on the mountains and in the wilderness and swamps. Sometimes unavoidably falling in with bad company, meeting with uncomfortable accommodations, hungry, and thirsty, and weary; but he always carried with him that spirit of the gospel, which enabled him to possess his soul in patience, and cheerfully to follow a suffering Master.

From his constitutional disposition to quickness of thought, and feeling, and action, I had supposed that a time of danger would alarm and disconcert him. But I have twice seen him in apparent danger of suddenly losing his life, once travelling in the wilderness, and once on the raging waters; when I supposed, and I thought he did also, that death was near; but he appeared to possess all that calmness and recollection which were indicative of a firm belief that his heavenly Father held the care both of his soul and of his body, in every situation in which he could be placed.

Bishop George was a man of devotion, both in private and in public. In the sloop, the steamboat, the canal boat, the barn, the woods, as well as in the closet, he sought opportunity to pour out his soul to God in secret prayer.

He lived not for himself only, but for Christ and his cause. When that cause prospered he rejoiced and gave thanks, and when it was wounded he mourned and wept.

He stood high in the affections and confidence of the great body of the preachers and people with whom I am acquainted: and when he died, many thousands lamented.'

Bishop George, we will only add, was uniformly plain in his manners and dress. In him were united an assemblage of all those external qualities which gave him the appearance of an apostolical bishop. He occupied a conspicuous place in the ranks of Methodism during a period of its history peculiarly calculated to test the attachment of its friends. He lived to see its institutions flourish, its influence extend in all directions, and hundreds of thousands converted to the Lord, through its instrumentality. In

him the Christian graces were ripened into maturity, and he left the world in the triumphs of faith. His virtues will live in the recollection of all who knew him; and we feel a conscious satisfaction, that in transmitting to posterity this imperfect sketch of his life, we perform a service to the church, and pay a merited tribute to departed worth.

A FARTHER REVIEW OF THE CHRISTIAN SPECTATOR'S STRICTURES ON DOCTOR ADAM CLARKE'S DISCOURSES.

IN a review of the Christian Spectator's strictures on Dr. Adam Clarke's Discourses, in our April number, we mentioned that, in that article, we had purposely confined ourselves chiefly to the subject of education and learning, with a view of leaving the gentlemen's metaphysics for a distinct notice, in a future number. We now resume the subject, in order to redeem that pledge. But before we proceed to the main points, it will be proper to notice some miscellaneous observations of the Christian Spectator, which cannot well be classed under any distinct head, being obviously digressions from the gentlemen's direct path, for the purpose, as it would seem, of preventing any mistake as to the peculiar character of their kind feelings toward Dr. Clarke. 'His Commentary on the Scriptures,' say the gentlemen, 'opens with some ten or twenty reasons to prove that the serpent who tempted Eve was a baboon.' To prove that a serpent was a baboon, would indeed be a difficult task. This is a solecism, however, of the gentlemen's own. Dr. Clarke does indeed advance reasons to show that the original term, in the place in question, most probably does not signify a serpent, but 'a creature of the *ape* or *ouran outang* kind.' And what has the Christian Spectator, or any one else, said to refute those reasons? Jeers and sneers in abundance have been resorted to; but what learning or logic is there in these? and would they be likely to be so plentifully used, if any thing better were convenient? We are not ourselves partial to a departure from the common version of this passage, believing as we do that the question as to the shape assumed by the tempter, in man's original seduction and apostasy, is one of insignificant moment, compared with the fundamental truth of the fall itself, in regard to which our sturdiest opponents will hardly venture to charge Dr. Clarke or us with heretical pravity. And, indeed, as to the effects of the fall, on the whole offspring of corrupt fallen man, we greatly misconceive the Christian Spectator, and some other kindred writers of that class, if it will not appear before we close this article, that Calvin himself, according to them, was greatly heterodox, and *Pelagius* a guide far more to their taste.

We have seen, on a former occasion, that the gentlemen characterize Methodists as a sect 'distinguished for fervid declamation

against human learning,' and at the same time, as the admirers of a commentator whose work they themselves are desirous to decry as *too learned*. They find it more convenient, however, to attack it by sarcasm than by superior learning, and attempt to disparage it by a contrast, in this respect, with the commentary of Dr. Scott. 'Had Dr. Scott [say they] crowded his works, in this way, with learned and abstruse matter, what would have been the result? Could they ever have become generally popular, till the abstruse and the illegible matter was swept from his pages? Would his Bible, especially, ever have become a "*family Bible?*"'—p. 554. Great efforts, we know, have been made, and are still made, to get Dr. Scott's work introduced as a 'family Bible.' But we apprehend a main reason is that his glosses are calculated to imbue the susceptible minds of youth and servants in families, with the Calvinian peculiarities of his creed, more effectually than the simple unadulterated Scriptures, and that this is its true recommendation, much more than its great inferiority to Dr. Clarke's Commentary in point of learning. For our part we shall regret the day when Dr. Scott's Commentary, or Dr. Clarke's, or any other, shall be made 'a family Bible,' and thus the words of God, in family devotion, be swallowed up in the words of men. Much has been said, and most falsely said, about our substituting 'Wesley's Testament' for the common version. Yet, much as we value that translation, as the version of an able master of language, and for comparison with other versions, we should promptly and decidedly discourage any attempt to introduce it into family devotion, (or into the pulpit,) instead of the common version. So also should we the substitution of Dr. Clarke's or any other commentary. It may be said, indeed, that the *text* is read as well as the commentary. But we apprehend it is little of the former, and much of the latter;—a small portion of God's word, and a large portion of man's; and that, too, with the former so cut up and disjointed, and its separated fragments so wrapped up in the latter, that the ordinary listener loses the spirit in the letter, the substance in the shade. Commentaries, in their proper place, are highly valuable, and we are far from wishing to depreciate them. But whenever they shall be exalted to the rank of 'family Bibles,' they will become a curse instead of a blessing. As a specimen of the difference between the word of God and the word of Dr. Scott, when the Calvinian peculiarities of the latter are pressed by the former, we give the following. St. Paul says, 'Destroy not him with thy meat, for whom Christ died,' Rom. xiv. 15. This Dr. Scott explains as a caution against doing that which had a *tendency* to the ruin of one for whom Christ died; not that it implies that the weak brother would actually perish. In this, Mr. Watson remarks, 'as it is assumed that it was a doctrine taught by St. Paul, and received by the churches to whom he wrote, that the elect could not perish, the motive is taken away upon which the admonition is grounded.

For if the persons to whom the Apostle wrote, knew that the weak brother, for whom Christ died, could not perish, then nothing which they could do had any "*tendency*" to destroy him. "It might injure him, disturb his mind, lead him into sin, destroy his comforts; all, or any of which, would have been appropriate motives on which to have urged the caution: but nothing can have even a tendency to *destroy* him whose salvation is fixed by an unalterable decree. Mr. Scott is, however, evidently, not satisfied with his own interpretation; and gives a painful example of the influence of a preconceived system in commenting upon Scripture, by charging the apostle himself with careless writing. "We may, however, observe [says Dr. Scott,] that the apostles did not write in that exact systematical style, which some affect, otherwise they would *scrupulously have avoided such expressions.*" This is rather in the manner of Priestley and Belsham, than that of an orthodox commentator; but it does homage to the force of truth by turning away from it, and by tacitly acknowledging that the Scriptures cannot be Calvinistically interpreted.'—*Theological Institutes*, vol. iii, p. 13. The same commentator (Dr. Scott,) charges St. Peter with a similar want of exactness in writing, that is with not being systematically Calvinistic like his expositor. St. Peter speaks of some 'denying the Lord that bought them, and bringing upon themselves swift destruction,' 2 Pet. ii, 1. On this passage Dr. Scott says,—'It is not requisite to understand the Apostle as declaring that the Lord Jesus had died with an express *intention* of redeeming these very persons,'—and then apologizes for St. Peter's looseness of phraseology by saying, almost in the same words as he had before used toward St. Paul, 'it was not the manner of the sacred writers to express themselves with that systematic exactness which many now affect.' It would require much more than its scarcity of 'learned matter' to induce us to adopt as a 'family Bible,' a work which thus labours to warp God's word to serve a system, instead of reforming that system by the word.*

The Christian Spectator makes an insidious attempt to represent Dr. Clarke as an admirer of Thomas Aquinas. Dr. Clarke does select from 'this eminent schoolman and divine,' as he denominates him, several of the *a priori* arguments in support of the being of God, which he considers very simple, level to most capacities, and powerfully convincing. But might he not do this without subjecting himself to the imputation of being an unqualified admirer of Thomas Aquinas? Will the Christian Spectator say that Thomas Aquinas was not, in fact, ranked among the most eminent schoolmen and divines of his day? or will the gentlemen, in consequence of our using this phraseology, charge us too with

* In a late number of the American Quarterly Review, a work which certainly evinces no partiality for Methodism, the following high and merited tribute is paid to Dr. Clarke, as a biblical critic, and as a linguist.

'In acquaintance with biblical criticism, Dr. Adam Clarke is surpassed by few, while, as a linguist, he stands almost alone.'

being admirers of Thomas Aquinas, in the unrestricted sense which their disingenuous language goes to impute to Dr. Clarke? We should not hesitate, for our part, to style John Calvin, President Edwards, and possibly, did we know them all, some even of the distinguished gentlemen concerned in the Christian Spectator, 'eminent divines.' But we should most strenuously protest against being, therefore, considered their unqualified admirers.

Dr. Mosheim, himself a Lutheran, and his translator, Dr. Maclaine, a Calvinist, will hardly be suspected of partiality to the papal schoolmen. Yet the former calls Thomas Aquinas 'the great luminary of the scholastic world;' and in enumerating the writers of that century, (the xiiith,) says, 'The writers of this century, who obtained the greatest renown on account of their laborious researches in what was called philosophical or dialectical theology, were Albertus Magnus, Thomas Aquinas, and Bonaventura, who were each of them truly possessed of an inquisitive turn of mind, a sublime and penetrating genius, accompanied with an uncommon talent of sounding the most hidden truths, and treating with facility the most abstruse subjects, though they are all chargeable with errors and reveries that do little honor to their memories. The other writers, who trod the same intricate paths of metaphysical divinity, were many in number, and several of them justly admired, though much inferior in renown to the celebrated triumvirate now mentioned; such were Alexander de Hales, the interpreter of Aristotle, William of Paris, Robert Capito, Thomas Cantipratensis, John de Peckham, William Durand, Roger Bacon, Richard Middleton, Ægidius de Columna, Armand de Bello Visu, and several others.'—*Eccles. Hist. Cent.* xiii, *Part* ii, *Ch.* ii.

On this passage Dr. Maclaine remarks, in a note, 'We are surprised to find Roger Bacon thrust here into a crowd of vulgar *literati*, since that great man, whose astonishing genius and universal learning have already been taken notice of, was in every respect superior to Albert and Bonaventura, two of the heroes of Dr. Mosheim's triumvirate.'—*Ib.*

Here it is worthy of observation, that Dr. Maclaine himself does not object to even Roger Bacon's being placed behind Thomas Aquinas, in a picture in which the latter occupies so conspicuous a position. Mosheim calls Albertus Magnus 'a man of vast abilities, and a universal dictator at this time,' yet Dr. Maclaine considered him in every respect inferior to Roger Bacon; though while asserting this, he nevertheless makes no objection to Bacon's being ranked in the list below Aquinas, the second member of Mosheim's triumvirate. We are not less 'surprised' at this, than Dr. Maclaine was to find Bacon postponed by Mosheim to Albert and Bonaventure. It is far from our intention to volunteer our services as the champions of Aquinas; or to attempt to settle the questions of precedence between the 'Irrefragable,' the 'Angelic,' and the 'Admirable' doctors, as Albert, Aquinas,

and Bacon, were severally styled in their day. Our intention is simply to show the ground of Dr. Clarke's passing adoption of a frequent phraseology, in reference to one of those men. And in truth, as to his theological system, we suspect some of our Calvinistic friends would be found, on an investigation, much more likely to be 'admirers' of Thomas Aquinas, than Dr. Clarke; for it was Aquinas, of all the schoolmen, who, at the head of the Dominicans, adopted the strongest views of Augustine on predestination and necessity, whilst his great adversary Scotus, and the Franciscans, took the opposite side. In like manner, it was Augustinism that was perfected and systematized by the hand of Calvin; and in this regard, he and Aquinas, as well as Augustine, are equally styled 'eminent divines.' We are not of opinion, however, that Aquinas did in truth possess either talents or learning equal to his fame. Yet the system which he adopted afforded a most favorable field for the imposing display of his loquacious metaphysics, and for the subtilties of his Aristotelian dialectics. It was in this way that he endeavoured to establish his hard doctrine, (as Bishop Horsely denominates it,) of arbitrary predestination.—'a doctrine to which, [as the same eminent writer adds,] whether we consider it in itself, or in its consequences, we may with good reason apply the words of the prophet, "It hath truly little form or comeliness,—little beauty, that we should desire it."

In reading the Christian Spectator and other kindred publications, it is truly wonderful to observe, whenever Methodism is in question, in regard to either its polity or its doctrines, what amazing ignorance is exhibited by gentlemen whom, in other general respects, we cannot but presume to be enlightened and well informed. Indeed this singular phenomenon is not confined to *writers* of this class. It extends to preachers and public speakers also; and in its occasional exhibitions, even in the sacred desk, borders on the extreme of the ludicrous mingled with the marvellous. We ourselves have witnessed an instance of this sort, in effect, in regard to Arminianism, in an 'eminent divine' of the Congregational order, before a large congregation, in a Presbyterian church, in the city of New-York. His subject was, the servant who knew his Lord's will and did it not. In discussing this subject, his leading proposition was, that man *of himself, without the aid of divine grace,* is fully capable of doing God's will; and that the idea of our dependence on divine grace, or the aid of the Holy Spirit, for this ability, is a great, if not a fatal, error. These positions were enforced with great earnestness and at much length; and although, possibly, we may not quote the words of the preacher exactly, as we quote from memory, and after some months' lapse of time, yet we think we cannot have been mistaken as to the substance of the doctrine. It made a deep impression on us at the time, and struck us with amazement that it should be listened to with apparent favor by a *Presbyterian* congregation, in the city of New-York.

But how was the measure of our astonishment filled when the gentleman, after having wound himself up to the top of his eloquence and zeal, in support of this very quintessence of the Pelagian heresy, exclaimed,—'But this is not *Arminianism !—Arminianism is*—not only that man is, of himself, without the aid of divine grace, fully *capable* of doing God's will,—but that of himself, and without the aid of divine grace, he actually *does* it!'—Is it possible, thought we, as we mused on this prodigious exclamation, that this 'eminent divine' (for such, in the estimation of our Congregational brethren, he truly is,) does not *know* better? Or can it be possible that, knowing better, he would make such an assertion? We are aware that some gentlemen of this class, when charged with the gross injustice and groundlessness of such statements, resort to the pitiful subterfuge that they do not mean Methodism :—far, very far from it!—They love the Methodists, and consider them a most useful, and indeed an *evangelical* denomination. They mean Arians and Socinians! Why then do they not say so publicly? Why, without qualification or explanation, do they use a term which they cannot but know, when thus used, is ordinarily understood by their hearers and readers to embrace not only the Methodists, but the great body of the Protestant Episcopalians, and of the established Church of England, (if not of Scotland,) as well as a large portion of other denominations, who, as well as we, stand opposed to Unitarianism in all its forms and ramifications, certainly not less than our self styled most 'evangelical' opponents. Is not such a course, to say the least, most disingenuous? Is it not equally so, as if we should assert that Calvinism embraces the monstrous doctrine of transubstantiation ;—and when called to an account for such perversion of language, should attempt to defend ourselves by saying, that we mean the Calvinism of Jansenius, and not of John Calvin? 'It is the wilful deceit [says Dr. Paley,] that makes the lie ; and we wilfully deceive, when our expressions are not true in the sense in which we believe the hearer to apprehend them.' Now can we reasonably suppose, that the class of gentlemen in question are ignorant that under the general title of Arminians, as contradistinguished from Calvinists, Methodists, in the acceptation of the public generally, are included? Have such gentlemen not, at least, looked into Buck's Theological Dictionary—the very popular work of a Calvinistic author? 'It is generally supposed, [says Buck,] that a majority of the clergy in both the established churches of Great Britain, favor the Arminian system.——The name of Mr. John Wesley hardly need be mentioned here. *Every one knows* what an advocate he was for the tenets of Arminius, and the success he met with. See METHODISTS.'—*Theological Dictionary*, title ARMINIANS.

Under the same title, this Calvinistic author, so much more candid and fair than our modern opponents, says, the third distinguishing tenet of the Arminians is,

'That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ.'

The fourth, he says, is,

'That this divine grace, or energy of the Holy Ghost, begins and perfects every thing that can be called good in man, and, consequently all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner.'

It is true he adds, that 'some modern Arminians interpret this and the last article with a greater latitude.' But these are exceptions, of such as differ from the body of true Arminians. So Buck evidently understood and intended it. So he represents it; and so would every other well informed and candid man. Such Arminians, in truth, are, 'after all,' no Arminians.

As Mr. John Wesley was considered the arch Arminian of his day, and called his magazine 'The Arminian Magazine,' a farther extract from Buck will show with what justice Arminianism, properly understood, is liable to the abominable charge of the eminent Congregational divine above alluded to. We dwell on this case the longer because the gentleman to whose statements we refer, is, we believe, one of the most distinguished patrons of the Christian Spectator, and is ranked among the first of those by whom that work is recommended. That this gentleman, in the representations which he thinks proper to give of Arminianism, in his public preaching, means Arminianism as held by Arminius, we think the more probable, because, in one of his printed sermons, he classes Arminius himself, in connexion with idolaters, Mohammedans, Papists, Arians, and the enemies of evangelical sentiment at Geneva, as among those 'resources of the adversary' [the devil], under which the whole creation has groaned and travailed in pain until now.

The following, then, on the point in question, is a brief view of the sentiments of John Wesley.

'The author of faith and salvation is God alone. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he has done and suffered for us, so all power is in the Spirit of God. And, therefore, every man, in order to believe unto salvation, must receive the Holy Ghost. So far Mr. Wesley.'—*Buck, Art.* '*Methodists, Protestant.*' We choose to quote Buck here, in preference to quoting directly from Mr. Wesley's own works, with a hope that the representations of a Calvinistic writer may receive attention from some of our opponents, and that

it may be seen how extremely easy of access to them more correct information has been. The original passage may be found in Mr. Wesley's 'Appeal to men of reason and religion.' The same doctrine, in substance, was taught by Arminius.*

The conductors of the Christian Spectator, indeed, have evidently, in several important respects, abandoned the long cherished dogmas of the old Calvinistic creed, and, in some, appear at least to have come over to a nearer agreement with us. On the whole, however, we cannot but think that they have greatly marred the form of Calvinism itself, and that the novelties which they have grafted on its original stock, have rendered it a crab of still bitterer and more pernicious fruit. The truths which they seem to have really adopted, in common with us, in contradistinction from old Calvinism, serve, indeed, more extensively to recommend their system to public favor; whilst, in reality, the most revolting parts of the old creed are still retained, but decorated and covered, ad captandum, with a most deceivable show of fair words, and strangely compounded with what, in our apprehension, are verily among the grossest, most dangerous, and antichristian parts of the Pelagian and Unitarian heresies. We speak plainly and strongly, and wish to be understood precisely as we speak; because, in our judgment, the scheme of the Christian Spectator, on the points to which we allude, is one of the most dangerous ever introduced into this Christian community, and calculated fundamentally to overthrow the whole Christian system. This we incline to think is not *our* opinion only, but that of a learned, pious, and most respectable portion of the Presbyterian church itself, as we shall hereafter take occasion to show. But first, and with much more pleasure, we shall quote an excellent passage from the Christian Spectator, in which we most cordially agree, as fixing the standard by which all theological controversies must ultimately be decided, and by which, and which alone, we consent and claim to be judged in this discussion.

* When considering themselves, and those with whom they act, as assailed, from another quarter, the gentlemen of the Christian Spectator, 'have no idea that duty requires [them] to speak mincingly.' Hence they do not hesitate to denominate certain language of an 'honorable senator,' on the floor of the senate of the United States, 'a paragraph of vulgar calumny.'—'Who [they exclaim, naming him,] is the honorable ————.'—'Whatever he may be,—he has lifted up his voice—to traduce, and by falsehood to defame,' &c.—'We say by falsehood, direct, inexcusable falsehood; for even if it should be pleaded that he *believed* the stale calumnies which he was repeating, such a plea in such a case, has no validity, whatever may be its truth. The case is such, that if he knew no better, he ought to have known, and his ignorance or error is no excuse.————Can the plea of ignorance or error afford one shadow of excuse to any intelligent and highminded man, who will lend his name and authority to secure currency for calumnies like these;—calumnies at once so vile, and so palpably untrue?'———This is, indeed, language 'strong and direct.' Whether it be or be not 'too strong,' for the case intended, it is not necessary for us here to express any opinion. But certain we are of this:—if it be not too strong in that case, then neither would it be if adopted by us, in reference to the public definition of 'Arminianism' above alluded to;—nor, indeed, in reference to the tenor of the articles in general in the Christian Spectator, and other kindred publications, whenever, almost, they are pleased to speak on the subject of 'Methodism.' We choose, however, to forbear.

We shall next notice some points of agreement in which the Christian Spectator seems to have come over to us, and others on which they profess to agree with Dr. Clarke, though seemingly surprised to find such doctrine in a Methodist commentator, and 'on the whole inclined to think he intends to put his brethren right,'—though his brethren have always held, and preached, and published, just the same thing. We shall afterward notice some metaphysical speculations on which the Christian Spectator, we think, greatly misrepresents Dr. Clarke, and does him gross injustice. We shall then adduce a few of the principal but capital objections to the scheme of the Christian Spectator, and conclude with a juster view of Dr. Clarke's note on Acts, and of his Discourses.

The passage which we quote with pleasure from the Christian Spectator, is the following.

'But while we should preach, and hear, and study with patience and delight, the *revealed* attributes of God and of man, let us beware of that excessive passion for theory, which leads its devotee to supply from imagination the real or supposed chasms which God has left in his word. Let the inquisitive lover of truth penetrate to the depths, or soar to the sublime heights where revelation would lead him, but there let him stop. At a period like this, when a taste for investigation appears to be awakening with new vigor, there is peculiar need both of the encouragement and the caution, contained in that memorable declaration of the aged Moses to the generation of Israel, who had grown up under his instruction: "*The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*" On this passage Dr. Scott has the following remark: "Almost all the heresies and controversies, which have corrupted the purity, or disturbed the peace of the church in every age, have originated from disregard to this distinction; from vain attempts, by human reasonings and authority, to fill up supposed chasms in revelation, and to make it more apparently consistent and systematical than it hath pleased God to make it; from deducing disputable consequences from revelation, or tracing back its sacred mysteries to some *unrevealed* antecedent causes." Admirable reflection, on a most admirable theme! Would to God, that both text and comment were inscribed on brass, and placed in the study and right before the eye of every one, who is to preach, or write, or speak, or think on the great doctrines of godliness. With this in view, let each one of us, young and old, review most prayerfully his present creed, and compare it with the word of God; ready to remove, with a cautious but unsparing hand, all those portions which shall appear manifestly of mere human fabrication. And having done this, let us proceed with the like circumspect regard to revelation, to enlarge and fill up the measure of our faith, that we may no longer be incumbered, or be the means of incumbering others, with that which at best is but "wood, hay, and stubble." Absolutely here, if any where in the whole range of intellect, man needs to know and to keep steadily in view, the proper boundaries to the province of human reason; yet no where have they

been so frequently or so violently trampled down. Is there not some one of all the gifted sons of the church, to rise up in the hour of need, and mark more clearly to our vision these sacred confines? An effective work "on the province of human reason," would be as great an encouragement to thorough investigation, as it would a barrier to vain and hurtful speculation. And designedly such is the rapid and comet-like outline, given in the brief declaration from the lips of Moses, on "secret and revealed things." It is designed at once as a *stimulus* and *guide* to the candid inquirer, and a *frowning barrier* to the audacious theorist.'—pp. 558–9.

Had Dr. Scott himself observed 'that memorable declaration of the aged Moses,' he might have spared his reflections on the apostles' want of systematical exactness in their expressions, and his pains to make their doctrine more systematically consistent [with his own favorite Calvinistic creed] than it pleased God to make it. That this creed 'had its source [says Mr. Watson,] in a course of induction from the sacred Scriptures, though erroneous, is not probable; for, if it had been left to that test, it is pretty certain it would not have maintained itself. It appears rather to have arisen from metaphysical hypotheses and school subtleties, to which the sense of Scripture has been accommodated, often very violently; and by subtleties of this kind, it has, at all times, been chiefly supported.'—*Theological Institutes*, vol. iii, p. 152. We may add, too, that had the conductors of the Christian Spectator 'been suitably mindful of the revealed caution on this subject, we surely should never have had such speculations from [their] pen as some of those which it' will hereafter become 'our duty to notice.'

The Christian Spectator seems (as we desire to adopt the most charitable construction,) entirely to have misapprehended the ground of Dr. Clarke's distinction between *mercy* and *goodness*, as attributes of the Deity,—the latter being regarded by him as an attribute essentially and eternally existing, before all worlds;—the former, as now an attribute indeed, yet in a qualified sense, being in truth but a mode of the '*manifestation*' of goodness, in consequence of the entrance of sin. 'If God could not be merciful [say the gentlemen,] or long suffering till there was a sinful object towards which to exercise these attributes, how could he even have been good, till there was some other being than himself to be the object of his goodness.'—p. 559. We answer;—God's essential goodness, in the sense obviously intended by Dr. Clarke, in the passage in question, strictly relates to *Himself*, irrespectively of, and antecedently to, all creation. It has not reference either to His *mercy* or His *love*,—but simply to His own inherent absolute excellence, and perfection of holiness, from everlasting to everlasting.

The points on which the Christian Spectator seems to have come over to us, and others on which it professes to agree with Dr. Clarke, though surprised to find him holding such sentiments, are

1. On the subject of *free will*.

'We turn with great pleasure [says the Christian Spectator,] to some remarks of Dr. Clarke in the sermon before us, on *free will*.'

The gentlemen then quote the following passage from Dr. Clarke's discourse on 'Genuine happiness.'

'The question about *free will* has long agitated *divines* and *philosophers*; with their contentions I have nothing to do: but the *subject* of their controversies, as far as the *term* which they use is concerned, is absurd. *Will* necessarily implies *mental freedom*, or a *power in the soul* to *choose* or *refuse*: the addition of the word *free* to it is absurd and ridiculous, because *freedom* is essential to the *being* of WILL; *bound will* or *will overruled* by *necessity*, is equally absurd; because *binding* and *necessitating* imply in themselves, when connected with *will*, or the *power to choose* and *refuse*, essentially opposite ideas; WILL *bound* or *necessitated*, is WILL *annihilated*. When *free volition*, in reference to *choice* and *refusal* ends; then, the thing itself *ceases to exist*, and *another principle* takes its place. The *forcing* of the *will*, implies such an essential contradiction and impossibility, that it is one of those things which cannot be done by Omnipotence itself; because it implies *absurdity* and *contradiction*. God may annihilate the will: but he cannot *force* it; for this would be to undo, by an absolute contradiction, the work of his own hands.

God gave man this faculty, that he might be a *free*, rewardable, or punishable *moral agent*; and by his own eternal power and energy, he supports this faculty, rendering it *superior to all force* or *constraint*, that he may continue man a rational creature; preserve his accountableness, and render him capable of salvation. On this supposition, and on this alone, is the whole *Revelation of God* addressed to man, in all its promises, threatenings, exhortations, entreaties, expostulations, and warnings. p. 193.'

On these sentiments of Dr. Clarke, the gentlemen say,

'This is perfectly correct. We have before thought it one of the most absurd things in the world, to speak of the will as any otherwise than free; but we do not recollect to have met with such a statement in any other author. The whole subject is indeed begun and ended for ever, for aught we can see, by simply putting the unanswerable question, what can that volition be which is not *voluntary*? —which is not *free*? It savours not at all of rashness to say, that neither God nor any other being can touch the freedom of the will, without destroying all power to will. And this is saying no more than that God cannot cause a thing to be and not to be, at the same time. *Will* in its very nature must be *free*, or not *exist* at all.' p. 571.

We are very happy to perceive that, on this important point, the gentlemen so entirely abandon old Calvinism, and so heartily and fully agree with us. It now appears, indeed, as plain to them as it has always done to us, and the contrary as 'one of the most absurd things in the world.' And our only wonder is that it does not appear so, and has not always done so, to all good and thinking men. This, however, is one of those famous 'five points,' for

the maintaining of which, Arminianism, and particularly that 'Arminian priest' John Wesley, were formerly subjected to so much scurrilous obloquy, of which the following is a specimen,

'When Mr. Fletcher, [says Mr. Southey,] offended his antagonists, it was not by any personalities, or the slightest breathing of a malicious spirit, but by the ironical manner in which he displayed the real nature of their monstrous doctrine. For his talents were of the quick mercurial kind; his fancy was always active, and he might have held no inconsiderable rank, both as a humorous and as an impassioned writer, if he had not confined himself wholly to devotional subjects. But his happy illustrations had the effect of provoking his opponents. Mr. Wesley, also, by the unanswerable manner in which he treated the Calvinistic question, drew upon himself the fierce resentment of a host of enemies. They were confounded, but they would not be convinced; and they assailed him with a degree of rancorous hatred, which, even in theological controversy, has never been exceeded. "He was as weak as he was vicious," they said: "he was like a monkey, an eel, or a squirrel, perpetually twisting and twining all manner of ways.* There was little probity, or common honesty discoverable in that man—that Arminian priest:—he was incapable of appreciating real merit; and his blasphemous productions were horror to the soul, and torture to the ear. And for his doctrine,—the cursed doctrine of free-will,—it was the most God-dishonouring and soul-distressing doctrine of the day; it was one of the prominent features of the Beast; it was the enemy of God, and the offspring of the wicked one; the insolent brat of hell. Arminianism was the spiritual pestilence, which had given the Protestant churches the plague: like a mortal scorpion, it carries a sting in its tail, that affects with stupefaction, insensibility, and death, all whom it strikes." '—*Life of Wesley*, vol. ii, pp. 382–3.

The reader will observe here, that, pestilential as Arminianism was in the estimation of its rude opponents in those days, that 'insolent brat of hell,' *free will*, they held to be 'the most God-dishonouring and soul-distressing' part of the whole scheme: yet it is this very 'insolent brat' which the Christian Spectator now fully and explicitly adopts, and agrees that the denial of it is one of the most absurd things in the world.

2. The next item, on which the gentlemen profess agreement with Dr. Clarke, (and on which Dr. Clarke neither thinks 'his

* In reference to abuse of this sort, Mr. W., in a letter to the Rev. Dr. Rutherforth, one of his opponents, says,—'You frequently charge me with *evasion:* and others have brought the same charge. The plain case is this: I have wrote on various heads, and always as plainly as I could. Yet many have misunderstood my words, and raised abundance of objections. I answered them, by explaining myself, showing what I did not mean, and what I did. One and another of the objectors stretched his throat, and cried out, "Evasion! Evasion!" And what does all this outcry amount to? Why exactly thus much. They imagined they had tied me so fast that it was impossible for me to escape. But presently the cobwebs were swept away, and I was quite at liberty. And I bless God I can unravel truth and falsehood, although artfully twisted together. Of *such evasion* I am not ashamed. Let them be ashamed who constrain me to use it.'

brethren' wrong, nor, so far as we know, do they think him wrong,) is 'the *saint's perseverance.*'

'We pass [say the gentlemen,] to another topic—the *saint's perseverance.* On this Dr. Clarke says but little; but we rejoice to see that this little is mostly if not entirely correct, whether he expressly designed to teach the doctrine or not.

He freely uses such expressions as this: "there is no infallible *necessity* of continuance," in a state of grace. And so say we with equal emphasis. The only question is, *will* God complete the work of grace in every heart where he begins it? No where, that we know of, does Dr. Clarke deny this; but in several passages his language encourages us to presume that he believes it to be true.' p. 580.

Dr. Clarke and his brethren believe that God '*will* complete the work of grace in every heart where he begins it'—*provided* that heart continues to cleave to Christ, by a living, fruitful faith: but not otherwise.

'Did we not know the author [continues the Christian Spectator,] to be a staunch Methodist, we should consider the following passages as expressly designed to prove the doctrine, in the exact sense in which we hold it; and we are on the whole inclined to think he intends to put his brethren right on this point. We do not say his arguments are all sound in their full extent. We will first quote from a sermon on Philippians i, 9–11.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God." p. 100.

After speaking of the benefit of intercessory prayer in general, he says:

"But there is an essential difference between the *prayers of inspired men* and those of *private Christians*, how good or holy soever they may be; as the former pray for the church and the world, *according to direct inspiration*, God having determined to grant the blessings for which he excites them to pray. Hence, all such *prayers* may be viewed as direct *promises*, and claimed as such by those in whose behalf they are offered. On this principle, the prayer in the above verses must have been considered by the Philippians, as containing a series of promises, the fulfilment of which they had a right to expect, if faithful to the grace by which they were thus favored. "And this I pray, that ye may," etc. But can *we* who live at such a distance from apostolic times, take up this prayer in the *same light*, and expect with equal confidence its fulfilment? This inquiry may be fully answered by the following considerations:—1. The church of Christ is a society of godly people subsisting in various places, through all ages. 2. The sacred writings were given to the *church* of Christ. 3. Those writings do not come to a *particular people*, in a *particular place*; much less to *individuals*, *nominally* or *specifically* considered; but they are sent to *characters* and *circumstances*. 4. All persons, therefore,

of the *same character*, or in the *same religious state*, and all who are in the same *circumstances*, are those contemplated by the Divine Spirit in the Revelation which he has given. If then, we are in the same spiritual state—wish for the same blessings—and look to the same unchanged God, through that Christ who is the same yesterday, to-day, and for ever; we have an equal interest in these promises, may claim their fulfilment, and considering ourselves in the place of the Philippians, receive with meekness that engrafted word, which is able to make us wise unto salvation, pp. 101, 102.

When the apostle prays that 'they may be sincere and without offence,' he prays that their *heart* may be *always right before* GOD; and their *conduct* always *unblamable before* MEN. These *two* constitute the character of the perfect Christian:—The character of him in whose heart Christ dwells by faith; and whose actions are governed by the *law of love* to God and man.

This purity is not to last for a *day*, or a particular time merely, but during the *whole of life—till the day of Christ;* i. e. the day in which Christ shall come to judge the world." p. 110.

It will be recollected that, according to Dr. Clarke, this is a prophetic prayer for all true believers, so far as it is applicable to their circumstances; and (whatever may be true as to the circumstances for gaining knowledge,) it is surely applicable to the *circumstances of all* to continue in *love* "till the day of Christ."

Christ's intercessory prayer for his disciples and for all who should ever believe on his name, is the passage which is most directly and indisputably in point, for the proof of this doctrine in this particular manner. All must admit *Christ's* prayer on that occasion, as prophetic, whatever they may be disposed to say of the prayers of his apostles. We wish Dr. Clarke had selected that wonderful passage for the purpose. None can doubt its applicability to all believers in every age.

Again, on 1 Peter i, 3–5, speaking of the incorruptible and unfading inheritance;

"But for *whom* is it *kept?* Ans. For *them who are kept by the power of God:* τους ἐν δυναμει Θεου φρουρουμενους—for them *who are defended as in a fortress by the power of God.* There is a remarkable correspondence between the *two verbs* used in this sentence: the first verb, τηρεω, signifies, to *keep watch, guard;* and τηρητης, is a *place of custody*, or *prison;* and the other verb, φρουρεω, from φρουρος, a *sentinel*, signifies to *keep as under a military guard.* The true disciples of Christ are under the continual *watchful care* of God; and the inheritance is *guarded* for them. In some countries *military posts* are continually kept upon the *confines*, in order to prevent irruptions from a neighboring people; and in many places *heirs*, while in their *minority*, are kept in *fortified places*, under *military guards*, lest they should sustain any injury, or be carried away.

The *heirs*, in the text, are *kept by the power of God;* ἐν δυναμει Θεου, *by the mighty miraculous power of God;* for nothing less is necessary to keep and preserve in this state of continual trial, a soul from the contagion that is in the world. God's *providence* is the *safe place*, and

God's *power* is the *guard* in that safe place. As it requires the same power to *preserve* that it required to *create*, so nothing less than the sovereign power of God will suffice to keep that soul in a state of *purity*, which that power has *purified*. Thus the *power* and *grace* which save us are still necessary to *keep us* in the *saved state*.

But *how* is this power *exerted?* Ans. By *faith*. He that shall ultimately get the inheritance, is he who shall be found *faithful* unto death. *Faith* interests the power of God in behalf of his followers: and the power of God *preserves* the *inheritance* for the *man*, and the *man* for the *inheritance*. No persevering without this *power*, and no *power* without *faith*. The oracle of God is, '*Be thou faithful unto death, and I will give thee the crown of life.*' This is *salvation*, redemption from sin in and during life, and glory after death," p. 289.

This [add the gentlemen,] is all we wish any man to say on perseverance.' pp. 580–82.

We hope, then, that on *this* point also, we shall now and hereafter, be left in peace; for what Dr. Clarke has thus said 'on perseverance,' *we* say, and Arminius, Wesley, Fletcher, and the Methodists, have in effect always said. '*If* faithful to the grace by which they were thus favored,' says Dr. Clarke,—'*if* in the same spiritual state, [with these Philippians,]—wishing for the same blessings,—looking to the same unchanged God,—through that Christ who is the same yesterday, to-day, and for ever,' if 'true believers' whose '*faith* interests the power of God' in their behalf,—'Christ's disciples'—'followers,'—'faithful unto death,'—for such, indeed, to the end of the world, the intercessory prayers of the inspired apostles, and especially of our great High Priest, who ever liveth our Advocate above, are equivalent to the most direct and precious promises, and will surely be fulfilled, and in no stinted measure. *Such* true and faithful believers, God's almighty power preserves for the inheritance, and the inheritance for them; and nothing short of this power (not only *will* do it, but) *can* do it. '*No persevering* without *this power*, and *no power* without *faith*.' This is Methodist doctrine, to the best of our humble knowledge and belief, and always has been. But we fear we shall yet be compelled to see and to deplore, that it is *not* (uniformly at least) the doctrine of the Christian Spectator.

3. It would seem strange if, 'after all,' the gentlemen shall be found, on that most obnoxious, ridiculed, and misrepresented of all our tenets, *Christian perfection*, far more ultra perfectionists, in fact, than ourselves. We do not here use simply the term 'perfection' as the Spectator does, because thus used, it is peculiarly liable to misconception and abuse. Simple, absolute perfection, in any creature, no Methodist of sound mind certainly ever yet held. Hence, though the sneer of Mr. Southey, adopted by the Spectator,—'a perfection which, after all, is *no* perfection,'—may seem smart, and serve to amuse the profane and frivolous, yet it will never pass for argument with meek and sober Christians. The point in question is 'Christian perfection.' This

is the phrase of our choice, and to which honest opponents ought to confine themselves. And what we mean by it is,—that state of thorough renewal in the spirit of our mind, in righteousness and true holiness, which, (according to our understanding of the Bible,) the blood, and word, and Spirit of Christ, and nothing short of these, are intended, and are competent, to effect for us, and in us, in this life. That 'Paul, who was probably at least as holy as any man now upon earth, disavows all claim to such perfection,' we deny. The Christian Spectator may, indeed, use the term 'perfection,' simply and absolutely, in a sense which our standard writers uniformly disavow. In this way they may contend with a shadow of their own raising, and fight as those that beat the air. But let them take our phrase, 'Christian perfection,' with the explanations given of it by Wesley and Fletcher, and if they please they may add Dr. Clarke. Then let them assert that 'the Bible' teaches no such thing, and that 'Paul' disavows it. On this ground, whenever they are prepared to come up to it, honestly and candidly, we are prepared to meet them. And this is the only fair ground in waging a war on us. As to the 'experience' or the 'observation' of the gentlemen themselves, we cannot be answerable for these; nor should we be willing to try the question on that issue.

But, while they oppose and ridicule our evangelical views of this doctrine, they nevertheless go much farther than we do in asserting the thing, though on a principle, in our judgment, most abhorrent to the whole spirit and genius of Christianity,—allowing that, as we apprehend them, to be within the unaided powers of the natural fallen man, which they will not admit that the blood, and Spirit, and word of Christ ever have effected or ever will effect for any human being in this world.

'We agree [say the gentlemen,] that God's law requires us to be perfect, and that its requirements are righteous. Of course we agree that man has the requisite ability to become perfect. Perfection is, in its *nature attainable* at any stage in this life, and ought so to be preached with all possible urgency. We mean such a perfection as fits the pardoned soul for heaven. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Whoever does not attain to this, is guilty of sin for the abuse of his faculties and the neglect of his means. He is of course to be charged with the full guilt, and not pitied for the mere misfortune.' pp. 578–9.

Now the reader will mark that the gentlemen say all this of 'man,'—of man indefinitely;—of course of all mankind. That they mean thus much, too, and mean it of man in his natural, unaided, and unrenewed state, we do not doubt. This is, in fact, as we shall hereafter have occasion to show, the capital heresy of their whole scheme,—an utter abandonment, in this respect, (greatly we conceive for the worse,) of the infinitely more evangelical platform of old Calvinism,—and all plainly a pure fable,

wholly unwarranted by a single text in God's Revelation; invented, not to support the *bona fide* possiblity of the salvation of all men, but a mere nominal possibility, as a plausible pretext for the damnation of the non-elect,—in plain English, the reprobate. That by man's requisite ability to become perfect,—at any stage in this life,—the gentlemen do not mean any ability derived from the influence of saving grace,—or of God's Holy Spirit, is plain from the entire tenor of their work. To admit this of 'man' indefinitely, —meaning truly all mankind, would overturn from the foundation their whole fabric, and crush in its ruin that darling idol Hopkinsian 'election,' and her deformed, cloaked, yet inseparable sister Calvinian reprobation. Hence, of necessity, we understand the gentlemen to say that man,—at any stage in this life, has, of himself, without God's saving grace or Spirit, the requisite ability to become perfect. In a later number of their work, the gentlemen, indeed, after stating that holiness is the indispensable condition of salvation, explicitly add that all 'have full power and ability to comply with this condition, without the slightest intervention of electing grace.' Nay, in one place, (vol. ii, p. 419,) they distinctly assert that 'the natural faculties of the soul—confer all the ability that he [man] can possess or need' 'to exercise holy affections.' This seems to us to render the influence of grace and of the Holy Spirit, as a source of either natural or moral ability to exercise holy affections, not only needless, but impracticable. For if the natural faculties of the soul confer *all* the ability that man *can possess* or *need* for this purpose, then he can neither *need* nor *possess any* ability from any other source. If this be *evangelical* doctrine, we confess we have hitherto read our Bible in vain. If it be not even beyond the most ultra Pelagianism, we have yet to learn what Pelagianism is. Luther would have abhorred it. Calvin would have abhorred it. Arminius would have abhorred it. Wesley would have abhorred it. The Church of England, the Protestant Episcopal Church, the Methodist Episcopal Church, a large portion (would we could say the whole) of the Presbyterian Church, abhor it. No denomination, that we know of, pretending to the character of evangelical, holds it, except such of the Congregational churches, (or perhaps more properly Congregational ministers) of New-England, as concur in the system of the Christian Spectator. And none we believe ever have held it but such as the great body of the pious lovers of the Bible have, uniformly, from the beginning, held to be heretical. Should the gentlemen, in consequence of these remarks, think proper to charge us with descending to the *argumentum ad invidium*, and demand of us reasons and not names, we answer, that we shall give them both. We give the names here, and shall add the reasons hereafter. And in the mean time we say, in the language of the 'Biblical Repertory,' that although we regard the Bible as the sole standard of the religion of Protestants, and that it matters little what men have taught or

rejected, if the word of God does not support their doctrines, yet, 'While we hold that the opinions of men are of no authority as to matters of faith, we, at the same time, believe that much respect is due to uniform opinions of the people of God; that there is a strong presumption in favor of any doctrine being taught in the Bible, if the great body of the pious readers of the Bible have from the beginning believed and loved it.' Such we think has been the doctrine of fallen man's utter helplessness without grace.

As to the speculations of the gentlemen respecting the moral agency of lost souls in the prison of despair, (which apply equally to the angels that sinned,) we again request them to recur to the declaration of the aged Moses, and to be contented with what is 'revealed,' on that 'awful subject.' So far as we recollect, the Scriptures uniformly represent the retributions of eternity as poured out on those miserable spirits, not because they do not do their duty in hell, and thus escape from that prison of despair and enter on eternal life, (the instant practicability of which for every soul of them seems to be the notion of the gentlemen,) but for their sins and impenitence and their final rejection of all the offers of mercy and grace during their probation in this life. If the gentlemen deny this to be the Scripture view of the subject, we are prepared to argue it. If they admit it, the dispute is ended. That this doctrine, however, implies that those beings have no power of feeling a sense of sin, of knowing why they suffer, or of condemning themselves, is an assumption wholly gratuitous, and unwarranted by any 'scheme of Arminianism' within our knowledge.

The gentlemen say that 'Dr. Clarke as a good Methodist, holds to perfection and assurance.'—'We think it clear [they add,] that he means to hold to a *bona fide* perfection, and a perfect assurance. It would seem, too, that such is his doctrine, not merely with reference to a few, of rare attainments, but with reference to every individual, who has any grace at all. The third particular under the second head just quoted, expresses this idea, if it is possible to express it.'—p. 578. Could any thing be more absurd?—that 'every individual who has any grace at all' is perfect! Dr. Clarke says no such thing. 'The third particular under the second head—expresses' no such 'idea.'

We agree with the Christian Spectator that 'to encourage young converts to think themselves perfect' has a baleful tendency. But when the gentlemen add, 'such sermons as these [of Dr. Clarke's,] are directly fitted to produce and foster this presumption,' they do Dr. Clarke very great injustice. Perhaps, however, in deference to the professional character of the gentlemen, we are bound to allow somewhat to them for figures of speech, as when, for example, they insinuate that Dr. Clarke represents Adam, before his fall, as having been omniscient,—'that *Adam knew every thing.*' In such cases we take it for granted that the gentlemen speak as rhetoricians, and not as Christian Spectators,—much less as Christian divines.

In the passage alluded to, Dr. Clarke was speaking simply of the 'Spirit of adoption,'—the testimony of our being 'in the Divine favor.'

'This adoption [he says,] is manifested to believers *two* ways: I. NEGATIVELY; and II. POSITIVELY.

I. NEGATIVELY.

1. By the removal of their guilt—giving them ease and peace of conscience.

2. By taking away their darkness, and diffusing throughout their souls His heavenly light.

3. By removing their burthensome miserable sense of guilt, so that they no longer feel self condemnation, beyond which, the soul cannot suffer an evil more distressing on this side eternity. Hence they feel no longer that dreadful apprehension of God's wrath; that fearful looking for a fiery indignation that shall devour the adversaries.

II. POSITIVELY.

1. The Holy Spirit is sent forth to witness with their spirit. He is to bear His testimony *where* it is absolutely *necessary—where* it can be properly *discerned—where* it can be *fully understood—and where* it cannot be *mistaken*:—viz. *in their hearts;* or, as St. Paul says, Rom. viii, 16, "the Spirit itself beareth witness with our spirit." The *Spirit* of God with the *spirit* of man—*Spirit* with *spirit*—Intelligence with intelligence—the testimony given and received by the same kind of agency. A Spiritual agent in a spiritual substance.

2. This *witness* is not borne in their *passions*, nor in impressions made upon their *imagination;* for this must be from its very nature doubtful and evanescent: but it is borne in their understanding, not by a transitory manifestation, but continually: unless a man by sins of omission or commission grieve that Divine Spirit, and cause Him to withdraw His *testimony*, which is the same thing as the *Divine approbation*. And God cannot continue to the soul a sense of his *approbation*, when it has departed from the holy commandment that was given to it. But even in this case the man may return by repentance and faith to God, through Christ, when pardon will be granted and the witness restored.

3. Wherever this Spirit comes, it bears a testimony to *itself*. It shows that it is the Divine Spirit by its own light; and he who receives it is perfectly satisfied of this. It brings a light, a power, and conviction, more full, more clear, and more convincing to the understanding and judgment, than they ever had, or ever can have, of any circumstance or fact brought before the intellect. The man knows that it is the Divine Spirit, and he knows and feels that it bears testimony to the state of grace in which he stands.'—*Discourse on Gal.* iv, 4–7.

'The Divine Spirit —— bears testimony to the state of grace [viz. of adoption,] in which he [the adopted individual] stands.' This is the doctrine of Dr. Clarke, and of the passage specially referred to by the Christian Spectator. And what 'reasons' have the gentlemen urged against it?—nay, what 'names' even? or, if the doctrine, though reluctantly, be admitted at all, on what

authority do the gentlemen confine it 'to a few, of rare attainments?' Surely not on that of St. Paul, who says,—'And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Now, not to name here the many other scriptures which might easily be adduced in proof of the same truth, if the fact of sonship be the 'reason,' or cause, as the Apostle asserts, of the sending of the Spirit of Christ into the believing heart, uttering there the cry of filial confidence, or assurance, does not the 'reason' equally apply to all the 'sons'? Alas! how soon have the gentlemen again forgotten 'that memorable declaration of the aged Moses'! Our Calvinian opponents generally, indeed, seem to misapprehend (we wish it may not be that any wilfully misrepresent) our doctrine of Christian assurance,—applying what we speak of a *present state of grace*, to *final* and *eternal salvation*. It would be a curious, if not an edifying, exercise, to trace the fluctuations of their own creed on this capital and evangelical doctrine. Formerly, it was considered by the Christian Church generally, as the common privilege of believers. But, after Arminius had begun to show the absurdity of Calvin's additions to the gospel, the rigid predestinarians resolved to remodel this doctrine of personal assurance, and to make it one of the bulwarks of their own system. In order to this, instead of allowing it to remain the scriptural criterion of a believer's present experience and actual enjoyment in God, as Arminius did, they employed it to work themselves up to a persuasion of their individual personal election, and consequently, according to their system, to a complete certainty of their final perseverance. But when, at a later period, they found it to be untenable in this shape, they abandoned both the sound part of the doctrine, and, for the most part, their own additions also, and then began to teach it as barely the extraordinary and uncommon privilege of 'a few of rare attainments,' even among 'the elect.'* But where it is written 'thus saith the Lord,' or any of his inspired penmen, they have never been pleased to condescend to tell us. And as the gentlemen of the Spectator have not thought proper to adduce either reasons or names in opposition to that genuine Christian assurance of present grace, enjoyed by God's adopted children, which Dr. Clarke, 'as a good Methodist,' does hold and teach, we shall for the present pass to another topic.

The gentlemen have thought proper to insinuate that the system of Methodism denies the 'proper omniscience' and 'the strict immutability' of Jehovah. They say this first, apparently, of Dr. Clarke, whom, however, they represent as 'the oracle of Methodism.' Yet, as if this sideway insinuation of the matter were not plain enough, for those of their 'readers not extensively versed in the doctrines of Methodism,' they are careful to place these in direct connexion with what they allege to be Dr. Clarke's view of the subject. We say then, first, and as distinctly as we can, that

* See Nichols's Notes on the Works of Arminius, vol. i, pp. 603–14.

the gentlemen, in our opinion, greatly misapprehend or greatly misrepresent Dr. Clarke; and, secondly, that the doctrine which they here impute to Dr. Clarke is not the doctrine of 'Methodism.' Dr. Clarke does not 'deny God's proper omniscience,' or 'the strict immutability of Jehovah:' and certainly 'Methodism' does neither.

In regard to Dr. Clarke, we might safely rest his defence, as to the mere question of fact, whether he does or does not 'deny God's proper omniscience,' on the Christian Spectator's own glaring contradiction of its own charge. In the quotation which the gentlemen give from Dr. Clarke's commentary on the second chapter of Acts, he does indeed aver that God's knowledge, properly, is neither '*fore*' nor '*after*' knowledge, in reference to *himself*, but in reference to *us*. Yet he as expressly asserts that 'omniscience—is an attribute of God:'—that 'God is omniscient;'—although as he 'exists in all that can be called *eternity*,—nothing can be *future* to *him*, because he lives in all *futurity*: nothing can be *past* to *him*, because he equally exists in all *past time*:—and that with him 'all that is *past*, and all that is *present*, and all that is *future* to *man*, exists in one infinite, indivisible, and eternal NOW.' 'What, then, [we use the language of the Christian Spectator itself, p. 565,] can possibly be meant by the eternal *now*? *Plainly nothing but the perfect omniscience of God*, which, at one intuitive and changeless view, beholds the past, the present, and the future.' Yet, while the gentlemen charge Dr. Clarke with denying God's proper omniscience, they in the same breath charge him with holding the 'eternal *now*,' and censure him for it too, although they themselves declare that the 'eternal *now*,' 'plainly,' cannot possibly mean any thing 'but the perfect omniscience of God!'

We have no wish to conceal the fact that Dr. Clarke's critique on the *term* omniscience, is not satisfactory to us, and never was. Of all the criticisms, indeed, in his most valuable and learned work, this identical one, on which the Christian Spectator has had the sagacity to fix its fangs, always appeared to us the least defensible. What the doctrines of 'Methodism,' on this awful subject, are, we shall presently state, from which it may appear that it does not cause us quite so much 'embarrassment and distress' as the gentlemen seem to suppose; although we marvel at the levity with which they allow themselves to jeer the reverence of Dr. Clarke's language in relation to an attribute of Jehovah.

Dr. Clarke's design in the note on Acts ii, evidently was, not to deny God's proper omniscience, but to show that in his view, this attribute is consistent with the knowledge of *contingent* things *as contingent*, and not *as absolutely certain*. 'By *absolutely certain*, [says Dr. Clarke,] I mean a thing which *must* be in that *order*, *time*, *place*, and *form*, in which Divine Wisdom has ordained it to be; and that it can be no *otherwise* than this infinite counsel has ordained. By *contingent*, I mean such things as the infinite wisdom of God has thought proper to poise on the *possibility* of *being* or

not being, leaving it to the will of intelligent beings to turn the scale.'—*Note on Acts* ii. Now as Dr. Clarke has thus clearly defined the sense in which he uses the terms in the place in question, we are bound in all candour, to take them, as used by him, in the sense in which he himself explains them. And the reader may perhaps be somewhat startled to hear that, in this sense, the Christian Spectator, after all, explicitly avers its agreement with 'the amount of what he [Dr. Clarke,] says on the point.'

'The amount [say the gentlemen,] of what he [Dr. Clarke,] says on the point, is this. God has ordained involuntary acts, as "absolutely certain;" and voluntary acts, "as contingent;" and, therefore, it is absurd to suppose that he foreknows either class of them, in any other sense than that in which he has ordained it. To all this, we give our hearty *amen*. In *this* sense we are willing to adopt the word *contingent;* and if Dr. Clarke and his brethren are willing to abide by this sense throughout all the relations of these doctrines, the dispute is ended. And we verily hope that in this way it will be ended at last.' p. 569.

Why then does the *Christian Spectator* yet find so much fault with Dr. Clarke? Be it that his criticism on the *term* omniscience, is not a happy one, as we agree in thinking; yet this certainly no more proves that he denies the attribute itself, in its proper sense, when we take into view also his subsequent definitions of his other terms, than his peculiar idea respecting the *term* 'Son,' in relation to Christ, proves that he denies his proper and eternal Godhead, or the doctrine of the Holy Trinity. If 'the amount' of what Dr. Clarke says on the point is plain, and that 'amount' be correct, as the Christian Spectator itself thinks, then, with Dr. Clarke at least, let the gentlemen's dispute be 'ended.'

And why, if they will be consistent, may it not, on this point, as well be ended with 'Methodism' also? The gentlemen have quoted at large Dr. Clarke's extract from Bird's Conferences, at the close of his observations on Acts ii, and which he calls 'a good argument.' They then say, 'We have only to add that this extract from Mr. Bird expresses our own views.' Mr. Bird was answering the objection, 'If many things fall out *contingently*, or as it were, by *accident*, God's *foreknowledge* of them can be but *contingent*, dependent on *man's free will*.' To this he replies,

'It is one thing to know that a thing will be done necessarily; and another to know necessarily, that a thing will be done. God doth necessarily foreknow all that will be done; but he doth not know, that those things which shall be done voluntarily, will be done necessarily: he knoweth that they will be done: but he knoweth withal, that they might have fallen out otherwise, for aught he had ordered to the contrary. So likewise, God knew that Adam would fall: and yet he knew that he would not fall necessarily; for it was possible for him not to have fallen. And as touching God's pre-ordination going before his prescience, as the cause of all events: this would be

to make God the author of all the sin in the world; his knowledge comprehending that, as well as other things. God, indeed, foreknoweth all things, because they will be done; but things are not (therefore) done, because he foreknoweth them. It is impossible that any man, by his voluntary manner of working, should elude God's foresight; but then, this foresight doth not necessitate the will: *for* this were, to take it wholly away. For as the knowledge of things present, imports no necessity on that which is done; so, the foreknowledge of things future, lays no necessity on that which shall be: because, whosoever knows and sees things, he knows and sees them as they are, and not as they are not: so that God's knowledge doth not confound things, but reaches to all events, not only which come to pass, but as they come to pass, whether contingently or necessarily. As for example: when you see a man walking upon the earth, and at the very same instant the sun's shining in the heavens; do you not see the first as voluntary, and the second as natural? And though at the instant you see both done, there is a necessity that they be done, (or else you could not see them at all;) yet there was a necessity of one only, before they were done, (namely, the sun's shining in the heavens,) but none at all of the other, (viz. the man's walking upon the earth.) The sun could not but shine, as being a natural agent; the man might not have walked, as being a voluntary one.'

If this extract expresses the views of the Christian Spectator, then, in this respect also, have the conductors of that work abandoned the ground of old Calvinism, which, in order to support its doctrine of absolute predestination, denied the possibility of the prescience of future contingencies.* The views of Methodism on this subject may be seen in the following extract from Mr. Watson's Theological Institutes.

'The Omniscience of God [says Mr. Watson,] is constantly connected in Scripture with his Omnipresence, and forms a part of almost every description of that attribute; for as God is a spirit, and therefore intelligent, if he is every where, if nothing can exclude him, not even the most solid bodies, nor the minds of intelligent beings, then are all things "naked and opened to the eyes of him with whom we have to do." "Where he acts, he is, and where he is, he perceives." "He understands and considers things absolutely, and as they are in their own natures, powers, properties, differences, together with all the circumstances belonging to them." "Known unto him are all his works from the beginning of the world," rather, *απ' αιωνος*, from all eternity—known, before they were made, in their *possible*, and known, now they are made, in their *actual* existence. "Lord, thou hast searched me and known me; thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.—The darkness hideth not from thee; but the night shineth as the day.—The ways of man are before the eyes of the

* We use the term 'old' in reference to Calvinism, in this article, simply to distinguish it from the modern Hopkinsian Calvinism.

Lord, and he pondereth all his goings; he searcheth their hearts, and understandeth every imagination of their thoughts." Nor is this perfect knowledge to be confined to men, or angels, it reaches into the state of the dead, and penetrates the regions of the damned. Hell, *hades*, is naked before him; and destruction (*the seats of destruction*) hath no covering." No limits at all are to be set to this perfection. "Great is the Lord, *his understanding is* INFINITE." ' *Theological Institutes*, vol. i, p. 412.

'The foreknowledge of God, or his prescience of future things, though contingent, is by divines generally included in the term omniscience, and for this they have unquestionably the authority of the holy Scriptures. From the difficulty which has been supposed to exist, in reconciling this with the freedom of human actions, and man's accountability, some have however refused to allow *prescience*, at least of contingent actions, to be a property of the Divine Nature; and others have adopted various modifications of opinion, as to the knowledge of God, in order to elude, or to remove the objection.' *Ib.* p. 416.

'That the subject is incomprehensible as to the *manner* in which the Divine Being foreknows future events of this or of any kind, even the greatest minds, which have applied themselves to such speculations, have felt and acknowledged. The fact, that such a property exists in the Divine Nature, is however, too clearly stated in Scripture to allow of any doubt in those who are disposed to submit to its authority; and it is not left to the uncertainty of our speculations on the properties of spiritual natures, either to be confirmed or disproved. Equally clear is it that the moral actions of men are not necessitated, because human accountability is the main pillar of that moral government, whose principles, conduct, and ends are stated so largely in Divine revelation. Whatever, therefore, becomes of human speculations, these points are sufficiently settled on an authority which is abundantly sufficient. To the objection of metaphysicians of different classes, against either of these principles, that such is not the sense of the Scriptures, because the fact "*cannot be so, it involves a contradiction*," not the least importance is to be attached, when the plain, concurrent, and uniform sense of Scripture, interpreted as any other book would be interpreted, determines to the contrary. It surely does not follow that a thing cannot be, because *men* do not see, or pretend not to see, that it *can be*. This would lay the foundation of our faith in the strength or weakness of other men's intellect. We are not, however, in many cases, left wholly to this answer, and it may be shown that the position, that *certain* prescience destroys *contingency*, is a mere sophism, and that this conclusion is connected with the premise, by a confused use of terms.

The great fallacy in the argument, that the certain prescience of a moral action destroys its contingent nature, lies in supposing that *contingency* and *certainty* are the opposites of each other. It is, perhaps, unfortunate that a word which is of figurative etymology, and which consequently can only have an ideal application to such subjects, should have grown into common use in this discussion, because it is more liable, on that account, to present itself to different minds under

different shades of meaning. If, however, the term *contingent* in this controversy has any definite meaning at all, as applied to the moral actions of men, it must mean their *freedom*, and stands opposed not to *certainty*, but to *necessity*. A free action is a voluntary one; and an action which results from the choice of the agent, is distinguished from a necessary one in this, that it might not have been, or have been otherwise, according to the self-determining power of the agent. It is with reference to this specific quality of a free action, that the term contingency is used,—*it might have been otherwise*, in other words, it was not necessitated. Contingency in moral actions is, therefore, their *freedom*, and is opposed, not to *certainty* but to *necessity*. The very nature of this controversy fixes this as the precise meaning of the term. The question is not, in point of fact, about the *certainty* of moral actions, that is, whether they *will* happen or not; but about the nature of them, whether free or constrained, whether they *must* happen or not. Those who advocate this theory, care not about the *certainty* of actions, simply considered, that is, whether they will take place or not; the reason why they object to a certain prescience of moral actions, is, that they conclude, that such a prescience renders them *necessary*. It is the *quality* of the action for which they contend, not whether it will happen or not. If contingency meant *uncertainty*, the sense in which such theorists take it, the dispute would be at an end. But though an *uncertain* action cannot be foreseen as certain, a free, unnecessitated action may; for there is nothing in the knowledge of the action, in the least, to affect its nature. Simple knowledge is, in no sense, a cause of action, nor can it be conceived to be causal, unconnected with *exerted* power; for mere knowledge, therefore, an action remains free or necessitated as the case may be. A necessitated action is not made a voluntary one by its being foreknown; a free action is not made a necessary one. Free actions foreknown, will not, therefore, cease to be contingent. But how stands the case as to their *certainty?* Precisely on the same ground. The certainty of a *necessary* action, foreknown, does not result from the knowledge of the action, but from the operation of the necessitating cause; and in like manner, the certainty of a *free* action does not result from the knowledge of it, which is no cause at all, but from the voluntary cause, that is, the determination of the will. It alters not the case in the least, to say that the voluntary action might have been otherwise. Had it been otherwise, the knowledge of it would have been otherwise; but as the will, which gives birth to the action, is not dependent upon the previous knowledge of God, but the knowledge of the action upon foresight of the choice of the will, neither the will nor the act is controlled by the knowledge, and the action, though foreseen, is still free or contingent.

The foreknowledge of God has then no influence upon either the freedom or the certainty of actions, for this plain reason, that it is *knowledge*, and not *influence*: and actions may be certainly foreknown, without their being rendered necessary by that foreknowledge.' *ib.* pp. 420–22.

Such, on this point, are the doctrines of 'Methodism,' because we believe them to be the doctrines of *the Bible;* and to *that* authority, wherever it may lead us, we shall always bow.

The gentlemen of the Spectator, however, would fain persuade us that Dr. Clarke's object is 'simply to escape the *doctrine of divine decrees*;—which, [say they] after all, he is compelled to admit, on his own principles.' Most certainly. But they add 'and for aught we can see, to admit in just the *sense we hold to them.*' This is another matter: let us look at it a little closer.

If modern Hopkinsian Calvinism be distinguished by any one peculiarly remarkable characteristic, it is, we think, that of the dialectical dexterity by which its 'distinguished teachers' hope to evade the galling fire by which open old Calvinism has so long been 'embarrassed and distressed.' Its strange, and, as we think, unscriptural and antichristian subtilties, have struck us indeed with so much amazement, as coming from gentlemen assuming to be peculiarly evangelical, that we have been almost afraid to trust our own understanding of them, and have looked at them again and again, to endeavour, if possible, to comprehend them justly. We find, however, that the conductors of another quarterly journal, 'The Biblical Repertory and Theological Review,' regard the chief of them very nearly if not quite in the same light with ourselves. The Biblical Repertory is, moreover, a decidedly Presbyterian and Calvinistic journal, but of the old school, and is conducted by an association of gentlemen in and near Princeton, (N. J.) with distinguished ability, and, as far as we have perceived, with a commendable degree of courtesy and moderation. That, as a Presbyterian work, it is openly and frankly Calvinistic in its character, detracts not a particle from its merit in our estimation. We esteem it the more on this account; and though we cannot of course concur in its Calvinian peculiarities, yet its language is such that no one is deceived by it, and on the vital, leading doctrines, which distinguish the great body of evangelical Christians, it is happily consistent and firm in their support. Far otherwise, as we conceive, is the fact with regard to the Christian Spectator, of which we shall briefly adduce what we consider the proof, when we have first disposed of this said doctrine of 'the divine decrees,' which the gentlemen are desirous to make us believe, 'the oracle of Methodism' admits just in the sense in which they 'hold to them.'

The Christian Spectator, with Pelagius, denies the doctrine that infants are born with a depraved moral nature. Nay, the gentlemen go much farther on this point than Pelagius himself. They deny also, that the universality and certainty of sin, in human creatures of every age and generation, after individuals become personally capable of moral action, is the result either of imitation, (as the Pelagians vainly talked,) or of accidental circumstances. How then, according to their theory, do they account for this striking and undeniable phenomenon in the moral history of man? If the universality and certainty of sin, which displays itself in the whole of the fallen progeny of Adam, in every age and clime, under whatever infinitely varied circumstances of birth, of educa-

tion, or of after life, be not the result of some common root of bitterness, of some universal taint or corruption of moral nature, antecedently to the actual transgressions of each individual, and be not either the result of imitation or of circumstances, whence is it? how else is it accounted for?—The answer of the Christian Spectator is,—it is the result 'of a divine constitution:'—(that is, of a divine appointment or decree;)—'A divine constitution, [says the Biblical Repertory, in quoting this passage from the Christian Spectator,] which *secures* "the universality and certainty of sin;" and that too with undeviating and remorseless effect:'—a 'divine constitution' founded in 'mere sovereignty:'—a 'horrible decree' which seems too horrible even for our friends of the old Calvinistic school.

'For ourselves, however, [says the Biblical Repertory, after quoting this sentiment from the Christian Spectator,] we are free to confess, that we instinctively shrink from the idea, that God in mere sovereignty inflicts the most tremendous evils upon his creatures; while we bow submissively at the thought of their being penal inflictions for a sin committed by our natural head and representative, and in violation of a covenant, in which, by a benevolent appointment of God, we were included. Besides, is it not necessary that a moral being should have a probation before his fate is decided? When had men this probation? Not, according to Dr. Dwight, in their own persons, for they are born depraved, and consequently under condemnation. Not in Adam—for this supposes that his sin forfeited for us the Divine favour, or is the ground of our condemnation; but this is imputation. Is it then more unjust to condemn mankind for the act of their natural representative, in whom they had a fair and favorable probation, than to condemn them without any such probation? Determine, out of mere sovereignty, to call them into existence depraved, and then condemn them for this depravity? Nor does the Spectator's view much relieve the difficulty. For a probation to be fair, must afford as favorable a prospect of a happy as of an unhappy conclusion. But men are brought up to their trial, under a "divine constitution" which secures the certainty of their sinning; and this is done because an individual sinned thousands of years before the vast majority of them were born. Is this a fair trial? Would not any man in his senses prefer to have his fate decided, by the act of his first father, in the full perfection of his powers, intellectual and moral, than to have it suspended on his own first faltering moral act of infancy, performed under a constitution which secures its being sinful? According to the Spectator, therefore, the probation of man is the most unfavorable possible for that portion of the race which arrives at moral agency; and those who die before it, never have any, at least not in this world. The race as such is not fallen: for this implies the loss of original righteousness and of the Divine favor. The former, however, was never possessed; the latter, by one half mankind never forfeited, and for them no Saviour can be needed.' pp. 465–6.

We have cited this passage from the Biblical Repertory in full, as exhibiting at once both the theory of old Calvinism, and the diverse

scheme of the Christian Spectator, though grafted on other peculiar dogmas of the Calvinian school. Our doctrine, that man is born morally depraved, does not labour under the embarrassment which the Biblical Repertory seems to suppose. We hold that all infants dying in infancy, before they are capable of personal moral action, participate in the benefit of Christ's death,—the 'free gift' coming upon them unto justification of life. That, as they are involved in the condemnation and the corrupt nature of their fallen progenitor, without personal knowledge of him, or any individual moral action on their own part, so also do they partake of the saving efficacy of the atoning sacrifice and grace of Christ, without personal knowledge of him, or a capacity of personal moral action. With regard to others, all those who attain a capacity of individual moral agency, their 'probation is fair, and affords as favorable a prospect of a happy as of an unhappy conclusion.' For though sin abounds, yet grace for *all*, without mental reservation or unworthy trickery, on the part of our most high heavenly Father,—sincere, genuine, saving grace,—the only grace worth the name,—much more abounds. We wish we could perceive this, really and truly, in the scheme of our Calvinian friends, of either the old or new school. But we do not. Yet our present business is with the 'decrees' of the Christian Spectator. And we think it will cost the gentlemen no small pains yet, to show that Dr. Clarke, (or 'Arminians,') holds these 'in just the sense' they do.

Another material point of difference between Dr. Clarke and the Christian Spectator on this subject, we apprehend, is in respect to the 'decree' of 'election,'—that gratuitous election of 'mere sovereignty,' which, as Calvin says, 'is but half displayed till we come to particular individuals, to whom God not only offers salvation, but *assigns* it' by his eternal sovereign decree. The inseparable twin doctrine of eternal, absolute, sovereign *reprobation* of particular individuals to eternal death, by a correlate 'decree,' we know the Christian Spectator, and its modern coadjutors, are greatly anxious to get rid of. Calvin himself, however, more honestly admitted such an attempt to be 'puerile and absurd.'—'Many, indeed, [says Calvin,] as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd; because election itself could not exist, without being opposed to reprobation.——Whom God passes by, therefore, he reprobates, and from no other cause than his determination to exclude them from the inheritance which he predestines for his children.' (Institutes, Book iii, Chap. 23, Allen's translation.) This is candid, and infinitely more honorable than the efforts of some modern theologues to conceal from view the hideous *preterition* decree, which, after all, is, in their scheme, precisely the same to all practical effects, as in that of Calvin.

It is true the Christian Spectator maintains that '*all* have the power to do their duty, and *thus* to enter on eternal life.' p. 576.

But then the wary reader, if he would not be misled, must be careful to observe that the only power which the Christian Spectator means as possessed by '*all*' to 'do their *duty*, and *thus* to enter on eternal life,' is the *natural* power of fallen man, *without grace !*—a power which, 'after all,' is no power. God, they contend, as a 'sovereign,' (that is arbitrarily, and from no other cause than his own mere will,) dispenses his saving grace to a part only; whilst all the rest, left to themselves under a 'divine constitution' which, with grim and remorseless efficacy, in execution of the decree, secures the 'universality and certainty' of their sin, 'will certainly and righteously perish.' Supposing such a 'divine constitution,' the 'certainly' we admit:—the 'righteously' we deny. Such a scheme, in our estimation, is a mockery of common sense; an insult to Him who will judge the world in righteousness and the people with equity; and in direct and open hostility to the express declarations of God's own word. The Pelagian subtilty that 'all,' sinners of every hue and die 'have the power to do their duty, and *thus* to enter on eternal life,'—independently of the 'sovereign,' in the dispensations of his renewing grace, has been invented, we believe, for the sole purpose, not of opening any real door of salvation to the *passed by*, (alias the *reprobate*,) but to exhibit a plausible pretext for their damnation, and, as Calvin says, to avert odium from God. This dogma, however, which goes to overthrow from its very foundation the entire Christian system, and yet is indispensable to the Christian Spectator's scheme, is itself, happily, overturned by a single declaration of holy writ.—'*Without me*,' says the Master, the Lord Jesus Christ, 'ye can do nothing.' Mark:—not only ye *will* do nothing,—but,—ye *can* do nothing:—it is not possible for you to do any thing without me, fallen and lost as ye are, in the corruption and depravity of an apostate nature. Χωρις εμου ου δυνασθε ποιειν ουδεν—'Following the metaphor of our Lord, [says Dr. Clarke] it would be just as possible to do any good without him, as for a branch to live, thrive, and bring forth fruit, while cut off from that tree from which it not only derives its juices, but its very existence also.' This is the doctrine of *Dr. Clarke*, of '*Methodism*,' and of *Arminius, because* it is the doctrine of *Christ;* and when the gentlemen of the Christian Spectator attempt to establish the contrary, we respectfully ask them to do it, not by the subtilties of metaphysics, but by the plain testimony of Scripture, as Christian divines are bound to do. And when they have done this, then let them reconcile the contradiction. Hic labor,—hoc opus est.

We do not perceive that the gentlemen of the Christian Spectator deign to stoop even to the close trimmed Baxterian scheme of 'sufficient ineffectual grace.' 'I say it again, confidently, [says that 'eminent divine,' in support of his *nominal* 'universal redemption,'] all men that perish (who have the use of reason) do perish directly, for rejecting sufficient recovering grace. By grace, I

mean mercy contrary to merit: by recovering, I mean such as TENDETH in its own nature towards their recovery, and leadeth or helpeth them thereto. By sufficient, I mean, NOT SUFFICIENT DIRECTLY TO SAVE THEM; (for such none of the elect have till they are saved;) NOR YET SUFFICIENT TO GIVE THEM FAITH OR CAUSE THEM SAVINGLY TO BELIEVE. But it is sufficient to bring them NEARER Christ than they are, though not to put them into immediate possession of Christ by union with him, as faith would do.'—'One argument from Scripture [says Mr. Watson,] demolishes this whole scheme. Mr. Baxter makes the condemnation of men to rest upon their not coming "*nearer* to Christ" than they are in their natural state; but the Scripture places their guilt in not *fully* "coming to him;" or, in other words, in their not believing in Christ "to salvation," since it has made faith their duty, and has connected salvation with faith. That they must take previous steps, such as consideration and repentance, is true, and that they are guilty for not taking them; but then their guilt arises from their rejection of a strength and grace to consider and repent which is imparted to them, *in order to lead them, through this process, to saving faith itself;* and they are condemned for not having this faith, because not only the preparatory steps, but *the faith itself* is put within their reach, or they could not be condemned for *unbelief*. If Baxter really meant that any steps these non-elect persons could take, would actually put them into possession of saving faith, he would have said so in so many plain words, and then, between him and the Arminians there would have been no difference, so far as they who perish are concerned. But coming nearer to Christ, and nearer to saving faith are with him quite distinct. His concern was not to show how the non-elect might be saved; but how they might with some plausibility be damned.'—*Theol. Inst.*, vol. iii, pp. 149–50.

The 'middle scheme' of certain French divines, Mr. Watson remarks, was the same in substance as that which was afterward advocated by Baxter. On this scheme, [he continues,] Dr. Maclaine, a Calvinist, in his notes on Mosheim, says,

'This mitigated view of the doctrine of predestination has *only one defect;* but it is a *capital one*. It represents God as *desiring* a thing (that is salvation and happiness) for ALL, which, in order to its attainment, requires a degree of his assistance and succour, which he refuseth to MANY. This rendered grace and redemption UNIVERSAL only in *words*, but PARTIAL in *reality;* and, therefore, did not at all mend the matter. The supralapsarians were consistent with themselves; but their doctrine was harsh and terrible, and was founded on the most unworthy notions of the Supreme Being; and, on the other hand, the system of Amyraut was full of inconsistencies: nay, even the sublapsarian doctrine has its difficulties, and rather palliates than removes the horrors of supralapsarianism.'

Thus it appears that what Baxter most aptly denominated 'suf-

ficient ineffectual grace,' is, 'after all,' no grace. It is ineffectual, not only in respect of the event, but of the 'decree,' and the miserable subjects of it, as Arminius most justly remarked, are of all others the most unhappy, because they are thus raised up on high, only to be brought down with the heavier fall. Of *such* grace, Calvinian clemency, it seems, will concede even for reprobates, as much as we please to ask.

To avoid the Baxterian rock, however, the Christian Spectator launches out boldly into the broad Pelagian sea, of fallen man's independent natural power to do his duty, and *thus* to enter on eternal life!

We will now proceed to show that our picture of the Christian Spectator's doctrine, and of its dangerous antichristian tendency, is not overcharged, agreeably to the views taken of it by most respectable Presbyterian and Calvinistic divines themselves. A leading doctrine of Pelagius was, that 'in our birth we are equally destitute of virtue and vice; and previously to moral agency, there is nothing in man but that which God created in him.' 'Before the exercise of our own proper will [says Julian, an Italian bishop, and one of the earliest and most zealous defenders of the opinions of Pelagius,] nature in every one is free from every taint.' See Biblical Repertory, January 1830, p. 105. This, to the best of our apprehension, is precisely the doctrine of the Christian Spectator, and is affirmed by the Biblical Repertory, with which in regard to this we entirely agree, to be 'the cardinal point of the Pelagian system,——their πρωτον ψευδος, their radical error, from which all the rest naturally germinated.'

The Christian Spectator quotes with approbation, in support of its scheme, the following dogma of *Dr. Beecher*, contained in the National Preacher, vol. ii, p. 12,—'Neither a holy nor a depraved nature are *possible* without understanding, conscience, and *choice*.' —This amounts to an affirmation not only that no human being does or can possess a depraved nature antecedently to its own act of *choice*,—but also that man was not originally created with a holy nature, nor was it in the power of omnipotence itself so to create him, without man's own act of *choice!* Thus do Hopkinsian metaphysics fly directly in the face of Scripture testimony, and aim a fatal blow at those two capital doctrines of the Christian creed,—man's original righteousness, as he came from the hand of his Maker, and his inherent moral corruption, as he comes into this world the offspring of a fallen progenitor. In accordance with this, the Christian Spectator explicitly avers, (p. 551,) that 'each individual' of Adam's offspring, 'has *power* [of himself, as is plainly intended,] never to be a sinner;'—and consequently, being free also from any antecedent depravity, never to need a Saviour. Dr. Beecher's and the Spectator's views of holiness seem to be precisely those of that 'eminent' Unitarian, Dr. Taylor, of Norwich; in which, says Mr. Watson, he has been followed in substance by the

Socinians of the present day. 'Adam could not be originally created in righteousness and true holiness,' objected Dr. Taylor, 'for [said he] holiness in its nature implies the choice and consent of a moral agent, without which it cannot be holiness.' To this Mr. Watson replies,—

'If the choice be a right one, and right it must be in order to an act of holiness, and if this right choice, frequently exerted, produces so many acts as shall form what is called a habit, then either the principle from which that right choice arises must be good or bad, or neither. If neither, a right choice has no cause at all; if bad, a right choice could not originate from it; if good, then there may be a holy principle in man, a right nature before choice, and so that part of the argument falls to the ground. Now, in Adam, that rectitude of principle from which a right choice and right acts flowed, was either created with him or formed by his own volitions. If the latter be affirmed, then he must have willed right before he had a principle of rectitude, which is absurd; if the former, then his creation in a state of moral rectitude, with an aptitude and disposition to good, is established.'—*Theological Institutes*, vol. ii, pp. 174–5.

The same, in substance, was the reply both of Mr. Wesley, and of President Edwards.—

'I think it [Dr. Taylor's objection,] a contradiction to the nature of things as judged of by the common sense of mankind. It is agreeable to the sense of men, in all nations and ages, not only that the fruit or effect of a good choice is virtuous, but that the good choice itself, from whence that effect proceeds, is so; yea, also the antecedent food, disposition, temper, or affection of mind, from whence proceeds that *good* choice, is virtuous. This is the general notion—not that principles derive their goodness from actions, but—that actions derive their goodness from the principles whence they proceed; so that the act of choosing what is good, is no farther virtuous, than it proceeds from a good principle or virtuous disposition of mind. Which supposes that a virtuous disposition of mind may be before a virtuous act of choice; and that, therefore, it is not necessary there should first be thought, reflection, and choice, before there can be any virtuous disposition. If the choice be first, before the existence of a good disposition of heart, what is the character of that choice? There can, according to our natural notions, be no virtue in a choice which proceeds from no virtuous principle, but from mere self love, ambition, or some animal appetites; therefore, a virtuous temper of mind may be before a good act of choice, as a tree may be before the fruit, and the fountain before the stream which proceeds from it.'*

According to the scheme of the Christian Spectator, then, infants, dying in infancy, before they are capable of personal moral agency, have no need of the atoning merit or grace of Christ, for at that period, according to the gentlemen, they are without either sin or moral taint. Neither can any infant, dying in that state, ever see God; for in order to this, regeneration and holiness, according to the Scriptures, are indispensable; and these, such infants, according to the Christian Spectator, cannot possibly be made subjects of. Neither can such infants be lost,—for that they will be damned, without sin or moral corruption, would be a doctrine to be stated 'with reluctance and horror' indeed. In what state then are they, if neither holy nor corrupt? and what, after death, becomes of them? There seems to be no alternative

* President Edwards on Original Sin, as quoted by Mr. Watson.

but, with Pelagius, when pressed on the same point, to invent for them some limbo, 'some intermediate place between heaven and hell.'—'Whither infants do not go [said Pelagius, as quoted by Augustine,] I know, but whither they do go, I know not.' Precisely similar language, if we are not greatly misinformed, do some of our modern Hopkinsian divines not scruple to adopt at this day.—'But where is the child?'—with horror thrilling gravity and most awful innuendos, exclaims such a minister, over the very grave of the infant of a day, and in the hearing and midst of tortured and agonized parents and friends. Can such men have learned of Jesus, whose language is—'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven.'

Dr. Clarke says,

'There is a *contagion* in *human nature*, an evil principle that is opposed to the *truth* and *holiness* of God. This is the *grand hidden cause* of all transgression. It is a contagion from which no soul of man is free:—it is propagated with the human species—no human being *was ever born without it*:—it is the *infection of our nature*; is commonly called *original sin*—SIN, because it is without conformity to the nature, will, and law of God; and is constantly in opposition to all *three*.'

In this passage Dr. Clarke states, substantially, the doctrine not only of Methodism, but of the Church of England, and of the Protestant Episcopal Church in this country, (not to name others,) in accordance with that of the Christian world generally, till the time of Pelagius. 'Original sin, [says the article of those churches, in conformity with our own, on this subject,] standeth not in the following or imitation of Adam, as the Pelagians do vainly talk; but it is the fault or corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature only inclined to evil, &c.' As to the phrase 'very far gone,' which some have fixed on, as though it did not express a total defection from original righteousness, Mr. Watson very aptly remarks,

'The Articles [of the Church of England, from which the phrase is taken,] were, however, subscribed by the two houses of Convocation, in 1571, in Latin and English also, and therefore both copies are equally authentic. The Latin copy expresses this phrase by "*quam longissime distat*;" which is as strong an expression as that language can furnish, fixes the sense of the compilers on this point, and takes away the argument which rests on the alleged equivocalness of the English version.'—*Theol. Inst.*, vol. ii, p. 240.

This doctrine, however, the Christian Spectator, with abundant self complacence, simply ridicules, and then turns 'to other topics.' It is not necessary for us, therefore, to enter here into any minute discussion of its merit. And we would barely, in passing, repeat the obvious and forcible question of the Biblical Repertory, 'if a child may not be unholy before he voluntarily transgresses' a known law, 'how Adam could be holy, [in the instant of his creation,] before he voluntarily obeyed the law?' And, we add, why, on the same principle, may not infants, dying in infancy, be constituted, without any personal act of their own, through the atoning sacrifice and abounding grace, the subjects of redemption in Christ's blood, and of renewal in that

image of their Maker, of which, without any fault of their own, they came into the world destitute?

Our special business, however, at present, is simply with the nature and tendency of the Christian Spectator's doctrine. 'It will follow,' (says even President Edwards, in answer to Taylor,) 'on our author's principles (that is on the denial of original sin, and the assertion of sufficient power [mere natural power] to do our duty,) 'not only with respect to infants, but even *adult* persons, that redemption is *needless*, and Christ is dead in vain.—*On Original Sin*, vol. ii, p. 515.' as quoted by the Biblical Repertory, p. 432. We do not indeed agree with all that the Biblical Repertory says on the subject of 'imputation.' Yet we do most cordially agree in the sentiment, which expresses the sense in which we hold original sin, and we think the true essence of the matter, that infants are born with a corrupt, contaminated moral nature, antecedently to any actual transgressions of their own, yet under a covenant of grace, as before stated. And we cordially agree, also, with Edwards, and the Biblical Repertory, that, on the principle of the contrary doctrine, which we understand to be that of the Christian Spectator, 'the salvation of men may be effected without redemption, by merely preserving pure and unfallen children from sinning, and thus needing a Saviour;'—or, we may add, by their own natural unaided power to do their duty, and *thus* to enter on eternal life,—did not the 'divine constitution' most cruelly interfere actually to prevent this, by securing 'the universality and certainty of sin,'—for the sake of a plausible pretext for damning the non-elect. 'We state it with reluctance and horror.'

How different, and how infinitely more evangelical, was the doctrine of the calumniated and persecuted Arminius!—

'In his *lapsed and sinful state*, [says Arminius,] man is not capable, of and by himself, either to think, to will, or to do that which is really good; but it is necessary for him to be regenerated and renewed in his intellect, affections, or will, and in all his powers, by God in Christ through the Holy Spirit, that he may be qualified rightly to understand, esteem, consider, will, and perform whatever is truly good. When he is made a partaker of this regeneration or renovation, I consider that, since he is delivered from sin, he is capable of thinking, willing, and doing that which is good, but yet *not without the continued aids of Divine grace*.'*—'I ascribe to grace, [continues the same truly evangelical divine,] THE COMMENCEMENT, THE CONTINUANCE, AND THE CONSUMMATION OF ALL GOOD—and to such an extent do I carry its influence, that a man, though already regenerate, can neither conceive, will, nor do any good at all, nor resist any evil temptation, *without this preventing and exciting, this following and co-operating grace*.'—*Ib.* p. 660.

Again;—in his epistle to Hippolytus, on grace and free will, Arminius says,

'It is impossible for free-will without grace to begin or perfect any true or spiritual good. I say, the grace of Christ which pertains to regeneration is simply and absolutely necessary for the illumination of the mind, the ordering of the affections, and the inclination of the will to that which is good.'

* Declaration before the states of Holland; Works, vol. i, pp. 595-6. We quote from the translation of Nichols.

On the subject of Christian perfection, Arminius says,

'Beside those doctrines on which I have treated, there is now much discussion among us respecting *the perfection of believers, or regenerate persons, in this life*; and it is reported, that I entertain sentiments on this subject, which are very improper, and nearly allied to those of the Pelagians, viz. "that it is possible for the regenerate in this life perfectly to keep God's precepts." To this I reply, though these might have been my sentiments, yet I ought not on this account to be considered a Pelagian, either partly or entirely,—provided I had only added that "they could do this *by the grace of Christ*, and *by no means without it*." But while I never asserted, that *a believer could perfectly keep the precepts of Christ in this life*, I never denied it, but always left it as a matter which has still to be decided. For I have contented myself with those sentiments which St. Augustine has expressed on this subject, whose words I have frequently quoted in the University, and have usually subjoined, that I had no addition to make to them.'—'Beside this, [continues Arminius,] the same Christian Father says, "Let Pelagius confess, *that it is possible for man to be without sin*, in no other way than *by the grace of Christ*, and we will be at peace with each other."—The opinion of Pelagius appeared to St. Augustine to be this,—"that man could fulfil the law of God *by his own proper strength and ability*; but with still greater facility *by means of the grace of Christ*." I have already most abundantly stated the great distance at which I stand from such a sentiment: in addition to which I now declare, that I account this sentiment of Pelagius to be heretical, and diametrically opposed to these words of Christ, "*Without me ye can do nothing*:" John xv, 5. It is likewise very destructive, and inflicts a most grievous wound on the glory of Christ.'—*Ib.* 608-25.

We earnestly wish the above quotations from the works of Arminius, could fall under the eye of the 'eminent' Congregational divine whom we heard publicly and unblushingly define Arminianism to be,—that man, of himself, not only *can*, but *does*, fulfil God's law. And we seriously put it to that gentleman's conscience to consider the gross injustice of so utter an aspersion. He cannot but perceive that, so far as confidence is reposed in his knowledge and veracity, his hearers must be filled with contempt, if not with abhorrence, for those considered Arminians, as it is universally known that Methodists, among others, are, who, they are thus taught by their 'competent' religious instructers to believe, hold so monstrous and antichristian a doctrine.

What Augustine, the very father of Calvinism, understood to be the essence of Pelagianism, viz. that fallen man can, of himself, fulfil the law of God by his own proper strength and ability, and thus enter on eternal life, we understand to be precisely the doctrine of the Christian Spectator. This doctrine both Augustine and Arminius concurred in denouncing as heretical, and diametrically opposed to the words of Christ; and equally so, we conceive, is the twin doctrine of the Christian Spectator, which lies at the foundation of the Pelagian scheme also, that men are not morally depraved before they personally and voluntarily violate a known law.* There are other points, we

* There are few of the peculiar speculations of the gentlemen on which their language, when desirous of seeming what is usually termed orthodox, is more calculated to mislead a reader not minutely versed in their doctrines, than that which they occasionally adopt on this subject.—'Men are *by nature totally depraved*.' This, in words, they do not hesitate to assert. But what do they *mean* by the assertion? Do they intend the phrase 'by nature,' to be taken in the sense in which it is ordinarily understood, as importing any principle of depravity in any human being anterior to his own personal act of choice? They must certainly

acknowledge, on which the system of the Christian Spectator differs from that of Pelagius. Yet, on a calm, and we think a correct view of the dangerous novelties above noticed, as grafted by modern Hopkinsianism on the stock of old Calvinism, we confess, in the language of the Biblical Repertory, in reference to this same subject, that, whatever may be the judgment of others, 'for ourselves, we fear the worst. Because, we think consistency requires an advance, and because history informs us, that when men have taken the first step, they or their followers soon take the second.'—'How far the assumption of the fundamental principles of a system has a tendency to lead to its thorough adoption, every man must judge for himself.'

'We are not surprised [continues the Repertory,] to find that some of the most distinguished theologians of this school, now deny that there is any such contamination of nature; or that men are morally depraved before they are moral agents, and have knowingly and voluntarily violated the laws of God. These gentlemen, however, still maintain that it is certain that the first moral act in every case will be sinful. But this seems very hard: that men should be brought up to their probation, under "a divine constitution" which secures the certainty of their sinning. How this is to be reconciled with God's justice and goodness any better than the doctrine of Dr. Dwight, we are unable to discover; and therefore apprehend that it will not long be retained. The farther step must, we apprehend, be taken, of denying any such constitution, and any such dire certainty of sinning. And then the universality of sin will be left to be explained by imitation and circumstances. This, as it appears to us, is the natural tendency of these opinions; this has been their actual course in other countries, and to a certain extent, also, among ourselves. If our brethren will call this arguing ad invidiam, we are sorry for it. They do not hesitate, however, to say, that our opinions make God the author of sin, destroy the sinner's responsibility, weaken the influence of the gospel, and thus ruin the souls of men.' p. 471.

Here Greek meets Greek, and, in candour, we fear there is too much ground for these weighty reflections either way; and we earnestly and affectionately invite the theologues of both schools, to seek refuge from their mutual dilemma, in the evangelically discriminating scheme of 'Methodism,' which disabuses Christianity of both the Pelagian and Augustinian extremes, steers successfully between the Scylla and the Charybdis on either hand, and secures the glory of man's salvation wholly and solely to God in Christ, while it offers sincerely, (and shows it to be, through grace, really and truly within their reach,) a free and full salvation to every human being.

To conclude this part of our subject:

'According to the Spectator, [says the Biblical Repertory,] the probation of man is the most unfavorable possible for that portion of the race which arrives at moral agency; and those who die before it never have any, at least not in this world. The race as such is not fallen: for this implies the loss of original righteousness and of the Divine favor. The former, how-

know they do not; and that such *words*, with their own peculiar mental meaning, can serve no other purpose than to leave their unversed hearers or readers under an erroneous impression as to their real sentiments. With them the phrase 'by nature,' means nothing more, than we can perceive, than the personal act by which each individual, after becoming capable of personal moral action, *chooses* to *make himself* depraved,—under 'a divine constitution' which secures his doing so, with universal and remorseless certainty and effect.

ever was never possessed; the latter, by one half mankind, never forfeited, and for them no Saviour can be needed.

The principle, which the Spectator so confidently lays down, is, in our apprehension, decidedly antiscriptural, subversive of important doctrines, and requires a mode of interpretation to reconcile it with the word of God, which opens the door to the utmost latitudinarianism.'—p. 466.

We shall now proceed to adduce some juster views, both of Dr. Clarke's note on Acts, in regard to 'foreknowledge' and the 'eternal now,' and of his Discourses.

In reference to the first, we shall satisfy ourselves by a few quotations from the Imperial Magazine, for 1819,—a work edited in England by the Rev. Samuel Drew, whom we presume to be the writer of the article from which we quote. It is a review of a letter to the editor of the Evangelical Magazine, in answer to some strictures which had appeared in that periodical, on this same subject, from which it would seem that a large portion of those in the Christian Spectator are, indeed, not altogether original.

In attacking Dr. Clarke's remarks on the foreknowledge of God, the critic in the Evangelical Magazine had said,

'It is difficult to conjecture what the commentator means, by asserting that the foreknowledge of God is never spoken of in reference to himself, but always in reference to us, for it is undeniable, that this attribute is, in the sacred Scriptures, applied to God as expressly as any other of the divine perfections.'

To this the Imperial Magazine replies,

'This remark appears to us exceedingly strange. The question is not, whether the attribute which we denominate foreknowledge is applicable to God, but whether the term *fore*knowledge, by which it is expressed, can, when applied to Deity, convey an adequate idea. Of the attribute itself, Dr. Clarke entertains no doubt; but against the expression he has some weighty objections. Unfortunately, however, the writer in the Magazine, regardless of these distinctions, proceeds with his remarks, as though the attribute itself, and the term by which that attribute is usually expressed, were so inseparably connected together, that the doubts entertained respecting the term, necessarily involved the attribute also; and as though they must inevitably stand or fall together. If this distinction, which Dr. Clarke had evidently in view, had not been overlooked, no inconsiderable portion of the animadversions which have been made, might have been wholly spared.

Whoever contemplates the nature and mode of the Divine existence, must be fully convinced, that we cannot reason respecting God from any finite or earthly analogies. The Almighty God can have no successive existence. He is above the mutations of time; and, with all his perfections, fully and exclusively "inhabiteth eternity." As his existence had no commencement, so he cannot be farther removed from it in any one period of his being, according to our ideas of periods, than he is at another; he can, therefore, make no advances in age; and consequently, he is not older to-day than he was yesterday; and, on the same principle, he is not younger to-day than he will be to-morrow. Hence, as the progressions of time can have no application to him, nothing can be future, and nothing can be past; so far as what we denominate past and future are viewed in reference to himself alone. Whatever we denominate past, must certainly be considered as having been once present, though it now is not; and what we call future, we must conclude to be something that has not yet arrived. In this light all such events and actions must be considered with regard to ourselves;

and as such, we cannot doubt, that the Almighty beholds them. The terms *after*knowledge and *fore*knowledge, are therefore highly proper in relation to us; but to a Being, with whom nothing can be either past or future, the terms *after*knowledge and *fore*knowledge are totally inapplicable. To him, it is only perfect or simple knowledge, from which the relative ideas of *after* and *fore*, or *past* and *future*, are necessarily excluded. It is on this ground that Dr. Clarke has established his position, and it appears perfectly tenable, and involved in no obscurity, although the writer in the article in the Evangelical Magazine says, "It is difficult to conjecture what this commentator means."

Why this position of Dr. Clarke should be thought to deny an attribute of Deity, the writer of this critique is at as great a loss to conceive, as the critic in the Evangelical Magazine could possibly be to conjecture Dr. Clarke's meaning. Before any inference could be drawn, which would charge on the learned commentator the denial of a divine attribute, the critic should have proved, that the term *fore*knowledge, as distinguished from simple knowledge, when exclusively applied to the Divine Being, is an attribute essential to his nature. If this can be done, we conceive it must be by including successive duration in the mode in which God exists; and when this is accomplished, we shall behold him reduced to the same manner of existence, as that by which contingent beings like ourselves, are now distinguished.'

'Another question [continues the same writer,] which naturally arises out of the preceding position, is,—"In what light does God behold those events and actions which to us are future?"—Dr. Clarke argues that God must necessarily see things as they really are; namely, if past to us, he perceives them as such; and if future, as such he beholds them, in reference to us. Such as are certain, he views as certain; and such as are contingent, he looks upon as contingent. This primitive branch of the question may be brought to a speedy issue. God must either see actions and events as they are in their own natures and relations, or as they are not. If we suppose that God sees them as they are not, we place theory in direct opposition to fact, and reduce infinite discernment to a plain contradiction; since, in this case, God must see these actions and events in all their natures, modes, and relations, and not see them in all their natures, modes, and relations, at the same time. But, if we admit that God discerns things as they really are, the position of Dr. Clarke is granted.

Whether any event or action can be supposed to be contingent, is quite a distinct consideration. On this many questions may arise; but in what manner soever they may be decided, their decision can by no means affect Dr. Clarke's previous proposition; namely, that God must see things as they really are.

We think it will hardly be doubted, that the Almighty, if he had been so pleased, could, from the infinite resources of his own boundless perfections, have given existence to beings so peculiarly constituted, that the result of their volitions should be contingent. The supposition of such beings does not appear to involve any contradictory ideas. Now, admitting such beings to be possible, and to have an actual existence; and presuming that they were set before us,—that we could note them with our perceptions,—reflect upon them with our intellectual powers,—and view them in relation to their Maker, as placed under the sanction of his laws,—in what manner could we possibly suppose, that they could bring with them more luminous evidence of the contingency of their nature, than we now have in the millions of the human race? It does not appear that any language could convey more satisfactory ideas of such natures than the Bible contains,—that any actions could more fully express the character of such beings than human creatures display,—or, that reason could expect more convincing proofs of the fact, than those with which we are now furnished, on the supposition of its being true.'

On the 'eternal now,' against which the writer in the Evangelical Magazine had urged very much the same objections as are urged in the Christian Spectator, the Imperial Magazine says,

'From the questionable form in which these expressions are placed before us, it plainly appears, that the ideas which their author entertains of the Divine existence, are very different from our own. The pure simplicity of nature, which associates itself with necessary existence, and with that Being of whom alone necessary existence can be predicated, places him far above all those fleeting periods of successive duration, which we denominate past and future; but in such an exalted manner, as not wholly to exclude, but to comprehend them both. In the vastness of his being, his simple existence embraces every possible mode of duration; for even simple duration, which is thus modified, to accommodate itself to our condition of limited existence, is constituted solely by the universality of his existence. And if simple duration cannot exist where God is not, so neither can any of those modes which simple duration may assume. Hence, although *past*, *present*, and *future*, may be said to comprehend all finite beings in their wide embrace, the eternal God extends his necessary existence over all, and covers every mode of duration with the immensity of his presence. And as the actual existence of every finite being, comprehends the whole of that indivisible instant which is necessary to its existence, so the Eternal God comprehends with his actual being the incomprehensible vastness of infinite duration.

We are taught by an authority which cannot err, that with the Almighty one day is as a thousand years, and a thousand years as one day. This proposition is perfectly intelligible, upon a supposition that our local divisions of time are not applicable to God. But should this be denied, we may repeat what has already been nearly asserted, that "we may arrange words into any propositions we please, but by the constitution of the human mind we are incapable of attaching ideas to these propositions; and if there is any determinate meaning in words, we can no more conceive of a thousand years being the same as one day, than we can of a mathematical point extended over infinite space."

But Dr. Clarke has involved himself, it seems, in contradictions, by asserting in the first place, that God sees things exactly as they are, and never as they are not; and in the second place, by contending, that the Divine Being "has, strictly speaking, neither *fore* nor *after* knowledge, but that he views all things past, present, and to come, as in one eternal NOW." On this, the critic asks, "Is this viewing things as they are? The past and the future are not now. Nor can Dr. Clarke, or any other person, conceive of an eternal moment."

In what manner the contradictoriness of Dr. Clarke's propositions is to be made apparent, we acknowledge ourselves at a loss to conceive. He does not say, that what is *past* or *future* to *us*, exists in one eternal NOW to *us*, but almost exactly the reverse. Millions of actions and events, he contends, which are either *past* or *future* to *us*, are actually *present* with *God;* and this consistency of expression arises from what we may denominate his stationary existence, to which even the revolutions of centuries must for ever remain inapplicable. An action or event may, therefore, be either *past* or *future* to us; and yet, in the view of an eternal Being, be perceived, in reference to himself, as one eternal NOW.

We cannot, however, consider the phrase ONE ETERNAL NOW, although it has been adopted for ages, and sanctioned by the highest authorities, in any other light than that of an accommodating expression, which the poverty of language compels us to use. The word NOW, can hardly be divested of its reference to time; and although the words *past* and *future*, bring with them more unquestionable evidence of this reference, yet the same modes of reasoning which have been introduced with regard to them, can with

some trifling variations, be advanced to demonstrate this term to be equivocal, when used to express the Divine existence. No word that implies time in any of its various modes, can, with any degree of propriety, except in an accommodating sense, be adopted to convey the idea that is intended to be expressed. And, perhaps, the utmost height to which our most elevated thoughts can soar, on such an occasion, must finally terminate in this plain language,—THE ETERNAL GOD EXISTS IN A TRANSCENDENT MANNER, WHICH NO EARTHLY ANALOGIES CAN ILLUSTRATE.'

We regret that our remaining space allows us to present here merely an abstract of that part of our plan in which we had intended to furnish a juster view of Dr. Clarke's Discourses. We can only say in brief, and in accordance with the sentiments expressed in a Review of these Discourses in the Wesleyan Methodist Magazine, from which the extracts that follow are taken, that their venerable author has long ranked among the most eminent ministers of the present age; and that these specimens of his instructive and energetic preaching, are considered as a fair exhibition of the peculiarities of his manner. Some of these peculiarities are:—

1. His preaching is expository. 'Having read his text, his great business is to explain the terms in which it is expressed, and to ascertain the precise meaning of the Holy Ghost; and then to apply to the understandings and consciences of his hearers the hallowing truths thus discovered.'

2. It is argumentative. 'He is never declamatory, and he seldom satisfies himself with a mere statement of what he conceives to be the truth. His object is to produce conviction in the minds of those who are doubtful, and to strengthen conviction in the minds of those who believe. For the attainment of these objects he usually enters into a course of elaborate argumentation in every sermon:—a mode of preaching well adapted to fix the attention of a congregation, to impress the most important instruction upon their minds, and to establish them in the knowledge and belief of the truth.'

3. It is decidedly evangelical. 'We believe that no minister ever lived, who gave a greater prominence in his discourses to the vital truths of Christianity, or who contended for them with more consistency and zeal.'

4. It is distinguished, above that of almost all others, by enlarged views of the divine philanthropy. '"The kindness and love of God our Saviour towards man," is a topic on which he evidently delights to expatiate; and by the enforcement of which he has been a means of conveying heavenly consolation to many a fearful and desponding mind. He lays great stress upon the doctrine of general redemption, and the consequent willingness of God to save every human being. Next to the denial of redemption by the death of Christ, no erroneous tenet seems to rouse his indignation more than the limitation of that redemption to a part only of the human race, and the absolute abandonment of all the rest to irremediable misery and despair.'

5. It is eminently experimental and practical. It does not enforce merely orthodox opinions, pure forms of worship, and correct moral conduct; but a religion deeply seated in the affections, as well as in the understanding, and which is manifest in the uniform exercise of holy tempers, and in a pure, upright, and useful life.

6. The religion which he teaches is eminently a happy religion. 'It finds men under the displeasure of God on account of their guilt and wickedness, and incapable of fellowship and communion with him; and it leads them to the enjoyment of the divine favour, through faith in the sacrifice of Christ; and by the sanctifying influence of the Holy Spirit, it qualifies them for uninterrupted intercourse with God.'

But numerous as are the excellencies of Dr. Clarke's preaching, it is especially in the application of his sermons that he appears to the greatest advantage. We greatly wish we had room to add a specimen of one of his perorations. As it is, we can only refer to one, and recommend as a model that on Philip. i, 9–11. Whoever reads it, we are persuaded, will not doubt the assertion of an English reviewer, (who was intimate with Dr. Clarke, and had often heard him,) that he never saw a congregation indifferent under his preaching, or unmoved under his applications. His popularity, adds the same writer, 'is not at all occasioned by the modulations of his voice, or any thing peculiarly attractive in his action or manner; nor is it occasioned by the arts of a meretricious and secular eloquence, which some

people profess so greatly to admire: these, indeed, are things to which, we should think, he has never paid a moment's attention through the whole course of his life: it is rather to be attributed to the solid instruction which his ministry uniformly conveys, and to the hallowed feeling which, by the divine blessing, it usually excites.'

His preaching 'is always evangelical, and always interesting.' And so, we add, are all that we have ever seen of his printed Discourses.

ARMINIUS.

THE following testimonies respecting the greatly maligned James Arminius, whose portrait ornaments our present number, are selected from many others of a similar import, prefixed to Mr. James Nichols's translation of the works of that excellent and eminent divine.

'ADAM CLARKE, LL.D.—1802. James Arminius was born at Oudewater, in Holland, in 1560. He became professor of Divinity at Leyden, in 1603; and having lived a most exemplary life, hated and persecuted by the Gomaristic party because he taught and demonstrated, "that the God of mercy willed *the salvation* OF ALL MEN," he died October 19th, 1609.—His motto was. BONA CONSCIENTIA PARADISUS.—*Bibliog. Dict.*'

'THE REV. JOHN FLETCHER. Among the divines abroad, who have endeavoured to steer their doctrinal course between the *Pelagian* shelves and the *Augustinian* rocks, and who have tried to follow the reconciling plan of our great Reformer Cranmer, none is more famous, and none came nearer the truth than Arminius. He was a pious and judicious Dutch minister, who, in the beginning of the last century, taught Divinity in the University of Leyden in Holland. He made some noble efforts to drive Manicheism, and disguised Fatalism, out of the Protestant Church, of which he was a member: And, so far as his light and influence extended (by proving the evangelical union of redeeming grace and free-will) he restored Scripture harmony to the gospel, and carried on the plan of reconciliation, which Cranmer had laid down. His sermons, lectures, and orations, made many ashamed of absolute reprobation, and the bad-principled God, who was before quietly worshipped all over Holland.

Jansenius, a Popish bishop, overdoing after Augustine, brought the doctrines of unscriptural grace and free wrath with a full tide into the Church of Rome: while Arminius (or, at least, some of his followers) drove them with all his might out of the Protestant churches. Many countries were in a general ferment on this occasion. A great number of Protestant Divines assembled at Dort in Holland, confirmed Calvin's indirect opposition to the doctrines of justice, and condemned Arminius after his death; for, during his life, none dared to attack him: such was the reputation he had, even through Holland, both for learning and exemplary piety! On the other hand, the Pope, with his conclave, imitating the partiality of the Synod of Dort, injudiciously condemned Jansenius and his Calvinism, and thus did an injury to the doctrines of grace, which Jansenius warmly contended for. But truth shall stand, be it ever so much opposed by either partial Protestants or partial Papists. Therefore, notwithstanding the decisions of the Popish conclave, Jansenism and the doctrines of grace continued to leaven the church of Rome: whilst, notwithstanding the decisions of the Protestant Synod, Arminianism and the doctrines of justice continued to spread through the Protestant churches.

Archbishop Laud, in the days of King James and Charles the First, caused in the gospel scales the turn, which then began to take place in our church in favour of the doctrines of justice. He was the chief instrument, which, like Moses's rod, began to part the boisterous sea of *rigid* Calvinism. He received his light from Arminius: but it was corrupted by a mixture of Pelagian darkness. He aimed rather at putting down absolute reprobation and lawless grace, than at clearing up the Scripture doctrine of a partial election, doing justice to the doctrines of grace, and reconciling the contending parties, by reconciling the two gospel axioms. Hence, passing beyond the Scripture meridian, he led most of the English clergy from one extreme to the other. For now it is to be feared, that the generality of them are gone as far west as they were before cast in the reign of Queen Elizabeth. Free-will is, in general, cried up in opposition to free grace, as excessively and Pelagianistically (if I may use the expression) as, in the beginning of the last cen-

tury, free grace was unreasonably and Calvinistically ... opposition to free-will. I say *in general*, because, although most of our pulp... filled with preachers who Pelagianize, there are still a few divines who strongly ... from the Calvinian extreme.

But, however, sooner or later, judicious moderate m... the Christian world, that the gospel equally comprises the doctri... of justice; and that it consists of promises to be believed, and ... served.—*Equal Check.*'

'JOHN GOODWIN, A.M.—1659. The cross of Arminius ... mongst us, and the generality of professors so weak, that the g... are not able to take it up, though Truth be tied fast to it, and ... made much more easy and light. Yet, if many of those wh... of the learned, were not more contradictious than their opinio... many of their sayings, the cross we speak of would soon be a ... ace of the innocent doctrine, disguised with the vizard of Ar... face of it, would presently cease. And the certain truth is, ... uding character—between those who, measuring themselves ... them-selves *orthodox*,—and those whom, because they cannot ... them-selves by their measure, they vote *Arminian*,—doth sta... latter [the Arminians] are more uniform, steady, and coherent ... their notions and doctrines; whereas the former [the Cal... y, and themselves as it were possessed of a spirit of *Amphiboria* ... taketh and casteth them into the fire of Calvinism, and other ... ters of Arminianism so called. And this declaring of themselv... nd from time to time, for the *Contra-remonstrant tenets*, is their ex... to cleanse them from the guilt of being thought Arminian, notw... never so palpable and clear asserting the *Remonstrant principles* a... s. Yea, let the minister commit the foul crime of Arminianism never s... y in one part of his sermon, and but do penance in a fair contradiction in an... hereby he stands *rectus in curia*; ORTHODOXISM and SOUNDNESS IS... imputed unto him. Whereas they who shall, in their doctrine, ... s matter and substance of what was taught by the other, yet, th... eliver it in the selfsame words and expressions, yet, unless t... ution be pulling down with their left hand what in this kind they ... ir right, they shall be debtors, and compelled to bear the cross of ... ine and notion of *Arminius*. The necessity and power of those ... nick-named *Arminian*, is so great for the accommodating an... airs of Christianity, that even those persons themselves who g... ir subsistence in the world by decrying them, and declaiming ... cannot make earnings of their profession, are not able to carry ... aching, with any tolerable satisfaction to those that hear the... ing and asserting them very frequently. Yea, the truth is, that ... inciples of the *Remonstrant Faith*, (for so we have been and are ... ained to distinguish them,) are, as it were, some of the choicest a... plements or tools, with which they work upon their art whereby t... ng.—*Banner of Justification.*'

An abundance of other equally honorable testim... learning, piety, excellent spirit, exemplary life, and evangel... s, of Arminius, might easily be adduced. The above, howe... our limits oblige us to confine ourselves, are amply sufficient ... present purpose. The 'Gomaristic party,' mentioned by Dr. Clarke ... the high Calvinistic party in Holland, headed by their champion, ... The 'Remonstrants' were those who adopted the views of Armi... and were so called in consequence of their remonstrating against the ... ss of the synod of Dort. The remarks of Mr. John Goodwin, as above ... from his 'Banner of Justification,' are singularly applicable at the ... day, and such as we think not a few of those who now keep up ... by decrying Arminianism *in name*, ought to feel. The evang... character of the *doctrines* of Arminius, may be most satisfactorily seen ... es cited from his works, in our preceding 'Farther Review of ... Spectator's Strictures on Dr. Clarke's Discourses.'

* That is, of the established Church of England, of which Mr. F... ter.